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BIBLE MONITOR

VOL. XLII

JANUARY 1, 1964

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. | OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

A New Year Resolution

A little less creed and a little more deed,
A little more help to the folks now in need,
With words of true courage to those on the road,
Assistance to all who are bearing a load.

A smile to all mortals, with never a frown;
Extending the hand to the man that is down,
With more of real sunshine, and less of the shade,
The roses from cheeks then they never will fade:

A little more lifting and cheering of others,
Showing respect both to fathers and mothers;
A little less kicking the sister that's down,
A little more boosting, not knocking the town:

For the struggling fellow that's left in the rear,
A little more help, and a little more cheer.
While walking by faith as well as by sight,
Endeavoring in earnest to follow the right.

A little more love to each other down here,
Make life worthwhile living, in this earthly sphere.
Be neighbor to all that are burdened in life,
Assist in the conflict, the toil and the strife

For many are waiting the word that brings cheer,
As they on their journey are troubled with fear,
And truly the giver is helped every day,
Whose service to others brings joy on life's way.

A little more kindness, to all the distressed,
And more of true succor to all the oppressed,
And charity always to friend or to foe,
Is worthy of practice as onward we go:

This firm resolution, as fashioned by me,
Is fitting for all and of service may be,
For plucking the thorn, and then planting the rose,
Is God's true ideal for life as it grows.

—Selected.

ANOTHER YEAR

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1:7. There are three outstanding acts in this important verse of Scripture: the first is "walking in the light," the second is "having fellowship one with another," and the third "our being cleansed from all sin." Each of these acts is very important for Christian living in this year 1964.

We notice the first act is preceded with "if," this implies that it is possible to not walk in the light in 1964. We should each understand that the "light" as referred to here is the light of the glorious Gospel of Christ. The question should come very forcible to each of us, Why not walk in the light? Notice this walking in the light is very definitely limited by "as He is in the light." Any way we might walk, thinking that we are in the light, unless we walk as He walked we are in error and deceive ourselves.

The second act is to have fellowship with one another, and why not? We must live together while upon this earth and why not walk together? Nothing will be any greater benefit and help to us in 1964, than fellowshiping one with another, as long as we are both walking in the light. Even walking

in the light brings difficulties and problems, for the best of us, and fellowshiping together will smooth out the problems of life. Perhaps there is no greater joy in the Christian life than fellowshiping with those of like precious faith.

The third act is to be cleansed from all sin. Notice this text includes the word "all." This is perhaps the greatest promise we can have in this life. There is nothing that should bring us more joy than the knowledge that we are cleansed from all sin. The fact that Christ has promised to cleanse us from all sin, is a definite reason why we should strictly endeavor to walk in the light and to fellowship with one another. Can you think of any greater comfort for 1964, than the fact that you are cleansed from all sin?

The year 1963 is past, our mistakes of that year should be stepping stones to better things in the next. If we have been successful in some things in 1963, should we not be more successful in these in 1964? Our best efforts in the Lord's service are too feeble to be proud of, but they should be incentives towards something better. The apostle Paul has urged us to press on towards that which is before, how hard are we going to press in 1964?

As we enter the year 1964, what are some of the things which should be outstanding in our life? The year is pure, white and unblemish-

ed before us, so with God's blessings and the proper efforts, it should be the best year of our life. First we should enter this year with complete confidence and trust in God. We have God's Word with us, and He has promised the Holy Spirit as our teacher, that we may know and follow in all His ways. "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me," Heb. 13: 5-6. What greater promise could we want in 1964, and this coming from One who is fully able to do what He has promised. This verse tells us we may boldly say, "the Lord is my helper." If He is our helper then we will go about to do the duties of life and He will help. This reminds us that the year 1964 is ours, to will and to do what He so willingly helps us with. Is it really true that "I will not fear what man shall do unto me"? Have we not been too prone to fear man even more than we trust God? As we consider how small man is and how void of true understanding man is, why fear man more than we trust God?

Dare we enter the new year without a devout spirit of prayer? Conditions in the world are not bright, perhaps our status in life at present is not bright, perhaps even our bodies are not as healthy as we would like; dare we enter 1964

without humble prayer unto Almighty God? Nations have wandered away from God, Churches are not serving God as they should, individuals are not as Godlike as they should be, and so we must pray to One who can supply. Faith, integrity, love and even morality are at a low ebb, we are truly standing in the need of prayer.

How do we rate in Christian service? Are we too much wrapped up in our own concerns and not willing enough to render unto others whatever we can? Faith in God, hope for eternity and testimony for the teachings of Christ are at a low ebb in the world, will we seek more for means of Christian service in 1964? Will we wrap ourselves in the joys, comforts and satisfactions of our own abode in 1964 or will we do what we can to: feed the hungry, clothe the naked, uplift the discouraged, enlighten the immoral and sinful, and spread the glorious Gospel of our Lord and Saviour in 1964?

"O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out," Rom. 11:33.

ALL THINGS NEW

The day dies; the month dies; the year dies. The old year gives place to the new. The old year has told its tale, has brought its joys

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and sorrows.

Let our motto be, "press forward." The Biblical rule is "Looking unto Jesus, the author and finisher of our faith." Don't look back on failures and hardships; look up to Him who has never failed. David would say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made Heaven and Earth."

It is really a blessing that the year will open its contents to us very slowly. We shall have to add the meaning of many minutes to arrive at the import of one hour, and put together the significance of many hours to find the value of a day. We may anticipate its probabilities and calculate its possibil-

ities, but our most plausible reckonings are subject to revision.

While we are standing at the starting place of a new road, our concern for the future is not occasioned by anything that we foresee in the year that is ahead, but rather by what we know of ourselves, from our experience in the past. It is in the newness of feeling and thinking and living that the old horrors will pass and new light will break on the horizon. Life is full of endings, but every ending is a new beginning.

When a ship is about to start on a long voyage, it is the custom in the Navy to verify the compasses on board; that is testing the magnetic needles and ascertaining whether they point north or not. We are starting on another year's journey into the unknown sea of life. It will do us good to consider our ways, to test our compass, to "give more earnest heed to the things we have heard," lest we drift away.

We go this way but once, O heart of mine,

So why not make the journey well worth while,

Giving to those who travel with us
A helping hand, a word of cheer, a smile?

We go this way but once. Ah!
never more

Can we go back along the selfsame way,

To get more out of life, undo the
wrongs.
Or speak love's words we knew but
did not say.

We go this way but once. Then
let us make
The road we travel blossomy and
sweet
With helpful, kindly deeds and ten-
der words,
Smoothing the path of bruised and
stumbling feet.

—Anonymous.

It would be a foolish captain who started upon an ocean voyage without making any provisions beyond the mouth of the harbor. Let the TRUTH be our pole-star, the WORK of God our chart, and CHRIST our pilot. We will find ourselves in company with other fellow travellers. There must be an eye to see their need, a chart to sympathize, a hand to help. The good Samaritan was the one who loved his fellowmen sincerely. Your time will do with you what you do with it.

This is an age of anxiety. Many spend a miserable existence in the shadow of troubles that never come. Anxiety is injurious. It weakens the body, impairs the mind, and undermines the health. To overcome this, the Apostle gives us good directions for the new year. "Be careful for nothing; but in everything by prayer and supplica-

tion with thanksgiving, let your requests be made known unto God," Phil. 4:6.

Four things a man must learn to do
If he would make his record true;
To think without confusion, clearly;
To love his fellowmen sincerely;
To act from honest motives, purely;
To trust in God and Heaven,
securely.

—Henry van Dyke.

May we "Redeem the time, because the days are evil," Eph. 5:16.

The temptation of youth is to say, "Oh, there is time enough." But, youth swiftly passes. The temptation of middle age is to say, "Habits are fixed; there is no use trying." Pity the man who is not perpetually stirred with a noble discontent. The temptation of the aged is, "There is so little time; I can accomplish nothing." Redeem the time though you can do but little. But do the little. The Widow's mites outweighed the acts of "many that were rich cast in much."

We may have a guide for the pilgrimage and battle of the new year. That guide, who is alive for evermore, will lead us straight. Let this be the motto for each one of us, "Christ my guide for the NEW YEAR." Forgetting that which is behind and reaching forth to that which is before, may we press forward in the strength of the Master, to the new and better year that lies

ahead. Yes, in the strength of Him who said, "Behold, I make all things new," Rev. 21:5.

God intended that the vision of the Christ, which has come to us in the Nativity, should be to us a call for the New Year that is before us. May it be to all, a year filled with the richest blessings from Him from whom cometh every good and perfect gift.

Ray S. Shank,
Mechanicsburg, Pa.

COME OVER INTO DENMARK

Part 2

Our ticket to Copenhagen, Denmark, and return included permissible stops at London, Amsterdam, Frankfurt, Zurich, Paris, Boston and New York. We took advantage of this privilege and traveled ON OUR OWN to see some of the sights these cities afford a tourist.

We were quite impressed in London. We had taken a sightseeing tour by bus. All the passengers had left the bus and followed the guide. Bro. Millard and I returned before the remainder of the party. We entered into conversation with the bus driver. Each question we asked, he was cooperative and answered. We noticed that the women in London do not walk around on the streets in shorts, halters, etc. We asked him if many women do dress so immodestly. His answer

was, *only those who neglect themselves and have no purpose in life.* We thought that was a very truthful answer.

He went on to state that the newspapers, radio, TV all cry out against it. He stated that the police are authorized to pick up immodestly dressed girls and women. It made us hang our heads in shame to think of what goes on in America.

London is the second largest city in the world. We talked to a policeman who was stationed near where our bus was parked. He carried no gun or billy club. We asked him WHY? He said there was not an armed officer in the whole of London. Again, we mentally compared conditions in Christian America with London.

We viewed many of the important buildings of London. We were to Buckingham Palace at the changing of the guard. This is a colorful scene. The guards on foot as well as the mounted guards wear a bright red uniform. The mounted guards ride jet black horses. The band played as they marched. We saw Windsor Castle, one of the homes of the Queen, the Big Ben Clock and other important buildings.

We flew from London to Amsterdam, Holland. This is an interesting city. Many of the streets are canals. Most of the downtown buildings, stores, hotels, etc., are built on piling, driven 60 or more feet to solid rock. We were in Am-

sterdam on a Sunday. We wanted to attend church services. After making inquiry we were informed that all services in Amsterdam were in Dutch, so, not able to understand their language, we did not attend services.

It pleased us to learn that no newspapers are printed on Sunday, in Amsterdam, and practically no stores open. Here, too, we noticed the absence of shorts, slacks, halters, etc. We asked our bus driver about it. He said, you only see such clothing on American tourists. Hollanders do not wear such attire. Again we had reason to feel somewhat abased.

Not all is so favorable, however. In the evening we went into the restaurant, operated in connection with the hotel we were staying in. We needed something to eat. Much to our embarrassment, the place was full of people eating, but also with many, many drinks served the patrons. We knew this was no place for two Dunkard Ministers, so we left our table and walked out.

We went to several other restaurants and found the same condition. That evening, not wanting to eat at such a place, we returned to our room. We each had a cup of hot chocolate, which we had with us, and went to bed, somewhat hungry.

The next day we did find a small restaurant, where they possibly sold drinks but we were given a little

table, at our request, remote from the public part of their establishment. One thing that helped us out on the eating, not wanting any part where they sell liquor, each plane we flew on, served us a meal.

While in Amsterdam, we took a sightseeing trip, part by bus, part by boat over the Zyder Zee sea, to the Isle of Marken. This Island is inhabited by the Dutch Reformed. This being Sunday, everything was closed. We could not get a sandwich or cup of coffee. Even the inhabitants are to stay in their homes on the Lord's Day. We have but one picture of any of the inhabitants of the Isle of Marken. That is a picture of a mother and her little daughter, taken through the window of their home. Our guide said it is always very quiet on Sunday on the Isle of Marken and it was this particular Sunday. We were impressed that there are those that do remember the Sabbath day and keep it Holy!

Holland has twelve million inhabitants and six million bicycles. Our guide told us that the majority of the people are too poor to own automobiles. He said that Holland has the lowest wages and highest taxes of the European nations.

On Monday we flew from Amsterdam to Copenhagen, Denmark, which was our chief point of interest. We called to the residence of Bro. Johannes Hansen, whom, at his request, we were to visit.

He was not at home. His foster mother answered and informed us how to get to Gentofte from the airport at Copenhagen. We went by electric train to Gentofte. She met us there at the depot. At her home, we awaited the return and meeting of Bro. Hansen. We were eager to meet him and when we heard him coming in, we could hardly wait to grip his hand.

(To be continued.)

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

NEWS ITEMS

NEW CHURCH DEDICATED

The Dayton Dunkard Brethren Church was dedicated to the Lord on Sunday, Dec. 1. Eld. T. I. Bowman, who was our faithful presiding Elder for so many years, opened the services with Scripture reading, prayer and he gave a hearty welcome to the 240 present. Eld. Roscoe Reed delivered a powerful, spirit-filled dedicatory sermon. Eld. Howard Surbey closed the services with timely admonition and prayer. Brethren and sisters from many congregations enjoyed fellowship as they partook of the noon meal.

Our Lovefeast was held on Saturday evening, before the dedication. Eld. A. B. Keller opened the meeting with an earnestness and sincerity that none present will soon forget. All ministers and elders

present brought excellent heart-searching messages, after which Bro. Allen Eberly closed the examination services, with a sincere appeal to holy living and unceasing prayer. Eld. Ben Klepinger of Englewood, Ohio, officiated, in a way that made us all realize afresh the real meaning of the sacred ordinances. During these services our presiding Elder, Ord L. Strayer, gave several real soul-searching talks, made everybody feel at home and saw that all visiting elders and ministers had a part.

Elders present were: A. B. Keller, Homer Mellott, Roscoe Reed, Ben Klepinger, Harry Gunderman, Ord L. Strayer, T. I. Bowman, Ernest Miller and Howard J. Surbey. Ministers present were: Allen Eberly, Howard Myers, Frank Shaffer, Carl Broadwater and Beidler Fulk. The congregations represented and number from each were: Lititz, Pa., 38 present; Mt. Jackson, Va., 9; Waynesboro, Pa., 15; Shrewsbury, Pa., 14; Bethel, Pa., 6; Swallow Falls, Md., 4; Walnut Grove, Md., 9; Goshen, Ind., 7; Englewood, O., 2; Plevna, Ind., 4; Pleasant Ridge, O., 1; Ridge, W. Va., 2; and Mountain Dale, Md., 8. From the very depths of our hearts, we thank you all for coming. May our blessed Lord reward you for your help and may He lead you to come again soon.

Again we want to invite you to attend Bro. Miller's mid-winter

studies at his mission in Harrisonburg, every Friday and Saturday from 7 to 9 P. M., and every Sunday from 2 to 3:30 P. M., beginning Dec. 20 and continuing to April 19. Bro. Miller has been giving these studies in Harrisonburg for the past twenty years. Come to these week-end studies and then be with us at the Dayton Dunkard Brethren Church for Sunday school and preaching. We have services every Sunday of the month, except the fifth Sunday.

Sister Jessie Holler, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation again had the blessed privilege to enjoy a two-week revival meeting. The messages Bro. Laverne Keeney gave us were indeed inspirational and spirit-filled. Although no additions were added to the church, I am sure all who were in attendance received much spiritual food to grow on. May the Lord bless Bro. Keeney and his family as he labors for the Master.

On Sept. 28 we met in regular fall council. Our Elder, Bro. Kegerreis, moderated the meeting. All matters of business were taken care of in a Christian, orderly manner. On Sunday, Oct. 6, we held our Lovefeast. We were blessed with a beautiful day and good attendance, considering the other services on that day. Visiting ministers were: Brethren Joshua Rice and Frank

Shaffer. Fifty surrounded the tables for the evening with Bro. Shaffer officiating. We are few in number and welcome others at any time to come and worship with us. We do not know how long we will continue to enjoy this blessed privilege.

Sister Dayhoff, Cor.

BETHEL, PA.

The fall Lovefeast at the Bethel congregation was held on Oct. 27. Visiting ministers throughout the day were: Brethren George Dorsey from Broadwater; Laverne Keeney, Adam Fahnestock, Ammon Keller, Allen Eberly from Lititz; Howard Myers, Carl Broadwater from Shrewsbury, and Ray Shank from Mechanicsburg.

In the evening 106 surrounded the Lord's table with Bro. George Dorsey officiating. We want to thank the visiting Brethren and sisters for coming and worshipping with us and invite them back again.

Sister Darlene Longenecker, Cor.

WAYNESBORO, PA.

On Nov. 4 Eld. Ernest Miller came here for a two-week's series of meetings. He preached the Word with power, reminding us of many things that should help us in our daily life, to live closer to our Lord. Thus only will we be ready when the Lord comes for His chosen. Two precious souls were received by the right hand of fellowship, which makes us all rejoice.

The meetings were well attended and we were very glad for the brethren and sisters from other congregations and also all others who came to attend these services. We were glad to have Bro. Miller's family with us during these meetings. May the Lord richly bless him and his family as he continues to work for the Master. Let us all continue to pray for one another and for lost souls. We invite all who can to come at anytime to our services.

Sister Elizabeth Wisler, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren held their regular quarterly Council on Dec. 6. Hymn No. 65 was sung after which Bro. Carl Broadwater read Phil. 2:1-16 and led in prayer. Our Elder then moderated the meeting after giving a few admonitions. Some unfinished business was taken care of and two letters were granted. Officers were elected for the coming year. Bro. Ebling closed the meeting with prayer.

Sister Shella Stump, Cor.

APPRECIATION

I wish to thank each brother, sister and kind friend for the many cards and for the prayers offered in my behalf, while in the hospital and since I am home. May the Lord richly bless everyone of you.

Sister Hilda Sines

MARRIAGE

Sister Ollie Mallow, daughter of Bro. and Sister Owen Mallow of Clearville R. 1, Pa., and Bro. Thomas Noecker, son of Bro. and Sister William Noecker of Auburn R. 1, Pa., were married Oct. 15, 1963, by Earl Harper minister at Flintstone, Md. They are now living at 1012 Markley St., Norristown, Pa.

OBITUARY

Mrs. Daisy M. Hoblit, wife of Bro. Wilfred C. Hoblit, was born in Darke County, Ohio, June 25, 1879, and departed this life Sept. 7, 1963, after a long illness, being 84 years, 2 mo and 12 days old.

Her second marriage to Bro. Hoblit was on Oct. 13, 1951. Her children of former marriage were: one son and one daughter preceding her in death and two sons and two daughters surviving, besides her husband. Funeral services were held at Zeckers funeral home, Greenville, Ohio, Sept. 10, by L. W. Kilway of Piqua, Ohio. Burial at Teagarden cemetery beside her first husband, Sylvester Seifman.

A BEARER OF THE CROSS

THE MARTYR KATAR SINGH

This young man was the son of Sundar Harnam Singh of Patiala in India. When his father heard that he was about to become a Christian, he made every possible effort to prevent it. The son's reply was: "Everywhere have I

sought a Deliverer, but found him nowhere; and now at last, through His Word, God has revealed to me that the Saviour is the Lord Christ, and now I shall not leave Him who, in my stead, gave His life to save me." Then his father called his betrothed wife, whom he dearly loved. This girl, named Bhagwan Kunwar, was beautiful and well-behaved. She came and said, "Oh, fortune-favored one, have you no concern for your comfort or youth or position? Consider well, otherwise you will regret afterwards."

Kartar Singh: "Do not become a stumbling block to me; comfort, youth, and position are transitory, but Christ has given me an everlasting kingdom and the right to become a child of God. Dost not thou desire to have this privilege along with me?" Bhagwan Kunwar: "I have already given my heart to thee; wilt thou not give thy heart to me?" Kartar Singh: "Oh, Bhagwan Kunwar, in my breast there is but one heart, and that I have already given to One (that is, Christ). Nowhere can I get another heart to give thee. Better is it that thou shouldst withdraw thy heart from me and give it to Him."

Bhagwan Kunwar, hearing this, went away weeping and told everything to his father. The father in a burst of anger called Kartar Singh and ordered him to put off all his clothes and to leave the house, and to renounce all connection with him

from that time, that is to say, in the month of December and at night-time. There was no help for it. He could only obey. So he took off his clothes and laid them at his father's feet and said to his father, "I am not ashamed today to divest myself of these clothes, because the righteousness of Jesus Christ has covered all my nakedness and sin." And then, according to his father's order, he left the house, praying as he did so.

For two or three days he lived in the forest, though he was tormented with hunger and cold, but his heart was full of peace. Just imagine what this experience must have been to one reared in a palace in luxury. To him poverty and trouble had been entirely unknown. Now he was without any means of livelihood. On the third day he went to a certain person and, doing laborious work for him, was able to purchase for himself a turban and a coat; and then adopting the style of a Sadhu, he went to Tibet to preach the Gospel of the crucified Christ.

On the way he was baptized by the Rev. Rabarsanki, and studying day and night he learned the Tibetan language. Afterwards, preaching as he went, he reached the Tibetan town of Tashigang and preached there for the space of three months. All the people became his enemies. On one occasion, when the people realized that he

would not of himself go away, they bundled him up in a cloth, and in turn bearing him upon their shoulders took him outside their district and left him there; but in a few days' time he arrived back again. Then the Lama pronounced the sentence of death against him. On hearing this Kartar Singh said, "You may do what you wish to me, but I shall not leave this place, because the love of my Lord for me and my brotherly love to Him constrain me to offer to shed my blood even for your sakes, in order that you may believe in the truth and escape destruction. Oh, Lama, repent and believe on the Lord, or else some day in this same manner the sentence of everlasting death will be passed upon you."

After this they conveyed him to a hill which was the place of execution. As they were ascending the hill he said to them, "I shall not now descend from this place, but after three days I shall rise up to heaven to my dear Lord." Arriving on the hill they sewed him up in the skin of a yak (Tibetan ox) and laid him, thus sewn up, in the sun. As the sun shone on it, the hide gradually shrank and tightened, and for three days this faithful servant was subjected to this misery, singing songs of praise and praying for the welfare of his enemies. Seeing him so joyful under such distressing circumstances, they were astonished. Some of them said, "He must be

possessed with the spirit of one of the gods." On the fourth day, when the time of his liberation from suffering and entry into eternal rest had come, he asked for permission to put out one hand, that he might write some final words. Accordingly they released one hand and put a pencil in it. Then on one of the pages of his Gospel, which is still in the possession of the Lama's clerk, he wrote these lines of poetry:

"He gave me life, that given life was His Own still.

The truth is this, that I have not in any sense repaid Him.

The full acknowledgement would be if I sacrificed myself a thousand times to the glory of that dear name.

I will ask from God not one but a hundred thousand lives that a hundred thousand times I may die for my Friend's sake.

I pray that my love for Him may not be less than that of the Hindu woman, who burns along with the corpse of her dead husband.

When for the dead husband, whom she may not hope to meet again, she does so much, how much more should I do for a living Lord who is moreover the Lord of life?

It is a shame to me to do less than a Hindu woman would."

Then addressing the people, he said, "Are you standing to see the death of a Christian? Come and gaze attentively, that not a Christian but death itself dies here. Oh Lord; into Thy hands I commit

my spirit, because it is Thine." Saying this, he entered into eternal rest with the Lord and left us an example.

On one occasion, when on Patiala station I, Sadhu Sundar Singh, was speaking about this witness, I saw a venerable man who wept bitterly; and afterwards on inquiry I learned that he was the father of that Kartar Singh. Weeping he said, "Alas, I knew not that he was such a devout and Christian son, or I should not have treated him so badly." Therefore, the result of his becoming a Christian and of his martyrdom was this, that his father is a Christian, and of those among whom he was martyred several have become Christians.

My dear Brethren: This is Christianity, to lay down the life for Christ, to go out and bring the glorious Gospel to all those who are in darkness, driven by His love. Because the testimony of this holy martyr has gripped my heart, therefore I commit it unto you. If you want to read more about such saints of our times, you may find it in the little book, "The Cross Is Heaven" by A. J. Appasamy, World Christian Books No. 13, United Society for Christian Literature, Lutterworth Press, London, England: published 1956.

Receive our dearest greetings,
Grete and Ulf Oldenburg,
5330 Blackston Ave., Apt. 109,
Chicago 15, Ill.

TEN REASONS WHY BAPTISM IS NECESSARY FOR BELIEVERS

It is asserted that baptism is an essential act of obedience for all believers in Jesus Christ, and for believers only.

Though we are in a time of contradictory customs, and an absence of teaching on the subject, many are more or less impressed by the Scriptural declarations of the necessity of this ordinance. For all such, the following reasons for its observance are set forth:

(1) Baptism is linked with belief, as a requisite of salvation, by Jesus himself: "He that believeth, *and is baptized*, shall be saved," Mark 16:16. This utterance alone is quite sufficient to make every true believer ready and willing to obey the Master's command, especially as He reinforced it by His own example, going down into the water to submit to it. His great command to evangelize the world included this direct teaching: "Baptizing them into the name of the Father, and of the Son and of the Holy Ghost," Matt. 28:20.

(2) Submission to baptism lifts us at once out of the class of the rebellious, whom He describes in Luke 6:46, "Why call ye me Lord, Lord, and do not the things which I say?" We become *doers of the Word*, and not hearers **only**.

(3) It is a divinely appointed

means for the application of the atoning blood of Christ. We are saved by faith in that blood. "Faith" means believing in every provision made regarding it. To believe in the power of the blood is to believe in the Bible directions for coming in contact with it. Symbolically we come in contact with it when we are baptized into His death. In His death His blood was shed. In Rom. 6:3 we read, "Know ye not that so many of us as were baptized into Jesus Christ were *baptized into His death?*"

(4) This holy symbol God has ordained to be significant of our new life in Christ as believers, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should *walk in newness of life,*" Rom. 6:4. To refuse the ordinance, in the light of this teaching, is to raise a fair question whether you have a new life—or have been buried with Christ—or have faith—or are a believer.

(5) The rising from the water of baptism is a reassurance of the promise of the resurrection. It is a constant reminder to all beholders of God's promise that in Christ we have everlasting life. Baptism thus becomes a necessary testimony to the world. "Buried with him in baptism, *wherein also ye are risen with him* through the faith of the operation of God, who hath raised

him from the dead," Col. 2:12.

(6) It is the typical cleansing prescribed for believers by the Lord Himself. His blood cleanses us; that is, by faith in it and acceptance, as shown before. Thus also His Word cleanses us—if we believe it. This particular command is the working of that cleansing Word, and its operation is shown in Eph. 5:26, "That he might sanctify and cleanse it (his church) *with the washing of water by the word.*" Note the command of Ananias to Saul of Tarsus in Acts 22:16, "And now, why tarriest thou? arise, and be baptized, and *wash away thy sins,* calling on the name of the Lord." Titus 3:5 is still another similar exhortation, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration,* and renewing of the Holy Ghost."

(7) The new birth, or regeneration, referred to in the last Scripture, is bound fast to baptism in the Master's instruction to Nicodemus, who wanted to know the way into the Kingdom. "Jesus answered, Verily, verily, I say unto thee, Except a man *be born of water* and of the Spirit, he cannot enter into the kingdom of God," John 3:5.

(8) The Holy Spirit is here introduced as another great reason why a believer must be baptized. "Then Peter said unto them, Repent, and be baptized every one of

you in the name of Jesus Christ, for the remission of sins, *and ye shall receive the gift of the Holy Ghost*," Acts 2:38. "For the remission of sins," he says, indicating that the forgiveness of God is dependent upon your faith in the blood of His Son—to be shown unmistakably by your willingness to obey him. And then the Spirit is promised.

(9) Remember also the story of the wedding garment. It is important to be properly clothed when we stand before the King. Ponder then these words, "For as many of you as have been baptized into Christ, *have put on Christ*," Gal. 3:27. Is not this the needed wedding garment?

(10) Christ alone saves us. But the manner and the method which His divine wisdom has chosen, and set forth in the preceding Scriptures, justify Peter in saying that this is *a saving ordinance*. There is a sense in which baptism (as the agency of Christ) saves us. He says it is as essential to the believer as the ark was to Noah! "The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ," 1 Pet. 3:21.

Finally, be it remembered that the word "baptism" is not an English word, but a Greek word taken over without translation from the original, and means in our Bible

just what it means in the Greek language — a plunging under the water, an immersion. Jesus "came up out of the water." The eunuch "went down into the water." And all the words used in the various texts referring to this ordinance, such as "burial," "planting," "Cleansing," "washing," require immersion, which alone is baptism. When Christ commands baptism, He commands a literal immersion of the literal body under literal water. Thus He performs in reality what is symbolized by the act, the cleansing of our souls by His precious blood.

Sel. by Montez Sigler.

NONCONFORMITY TO WORSHIP

Formalism, cold and stiff, is corrupting the modern church in a most alarming way. Too large a percentage of America's Christians go to church with no more forethought than they use in starting their automobiles. The idea of church worship is to many merely a worthy tradition; something to attend in order to have a good reputation. Some people sit through a church service and worship God no more than they do in a theater! We wonder why, and then we remember the pipe organ, the elaborate offertory, the professional choir singing, and the short, short

sermon that pats them, oh, so gently on the back.

There is name after name on record who were persecuted and martyred because they chose rather to worship God than to go through the formal rituals of the then existing churches. Can we, their descendants, let this spirit die? Are we going to become so far removed from true worship that visitors will be impressed with our fine buildings rather than our reverence for God?

Our position against formalism is not only historical; it is also Biblical. The prophet Samuel testified that to obey is better than sacrifice, and we are told in Matthew 15:8-9, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

God forbid that we as a church may ever degenerate to such an ignoble state. God forbid that our ministers and teachers may ever turn from the Bible and teach us their own ideas for doctrines.

Suppose we do eliminate all formalism from our public worship, will we then have a perfect worship? Not necessarily. The irreverence that exists in many of our churches is just as objectionable, if not more so, in the sight of God. How can people truly worship when about them other people are sleeping, whispering, laughing and sitting on

their benches as "restless as a willow in a windstorm"? No man can plan his business for the next week and at the same time be worshipping.

Another evidence of irreverence is an indifferent attitude toward the Biblical ordinances which we are commanded to observe. Those who mimic the holy kiss, make fun of baptism, joke about feet washing, engage in mock marriages, and in various ways make sacrilege of God's ordinances cannot possibly worship God by participating in them in a church service. If we as Christians want to worship God truly in this old world of chaos we must come back to the Bible and accept God on His terms as specified in John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

There are then two essentials to a meaningful worship of God. The first is preparation. When we know that we are to receive a distinguished visitor in our home we make extensive preparations to receive him. Christ, who is King of kings, and the most distinguished guest that can be entertained, has told us in Matthew 18:20 that where two or three are gathered together in His name, there He will be in the midst of them. When we as Christians assemble to worship God, He comes into our midst and we must be prepared. This preparation is to enable us to worship in spirit and truth; so first of all we need the

Holy Spirit. The last words of Christ before leaving the earth were that the Holy Ghost would come upon the believers. That promise remains true today, and if we truly accept Christ as our Saviour, Lord, and King, the Holy Spirit will come upon us and enable us to worship God. The unbeliever cannot worship God. His only prayer can be that of a penitent sinner, and then after he becomes a believer the Spirit will indwell him and he can worship God in spirit and in truth. The Holy Spirit is not only in us when we worship, but He is with us continually. Therefore everything we do from one week to the next must be to the honor and glory of God.

Another prerequisite for a spiritual worship is to free our minds from the pressing materialistic demands of life. We must for a period of time forget all about our business obligations, our next week's work, or our neglected school work. We must be able to concentrate on God's Word, His works, and His wonders.

There are different methods which we can use to accomplish this result. One highly recommended way is to have our private devotions before attending a worship service. When we meditate on the Scriptures, and speak to God in prayer, in the confines of our own home or room we are drawn closer to Him, and there comes into our being a craving to continue and to

show praise and adoration to our Maker. There comes a desire to join with others in thanksgiving for God's marvelous love. When our minds are thus overflowing with the spirit of worship we can beyond a doubt worship God in truth.

Christ has given us a number of methods by which to worship Him. In Colossians 3:16 He tells us to admonish one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. Congregational singing is an excellent and effectual way of praising God. However, when we participate in singing we must concentrate on what we are doing; we must let the song come from our hearts and engage in a genuine act of adoration.

We also can worship in public by joining our hearts with others in prayer, and by listening to the message of God's ordained. But whatever form of worship we engage in we must remember to do it wholeheartedly, trueheartedly, and as unto the Lord.

Christ has made us, given us the earth to live on, and redeemed us with His blood. He wants us to worship Him, not as the world does with formalism, irreverence, and mockery, but He wants a pure, untainted, and sincere worship in spirit and in truth.

—Henry Weaver in
Christian Monitor.

WHY NOT BE BAPTIZED?

Since baptism is a controversial subject, and since there are so many conflicting ideas regarding it, will you take a pencil, make note of the passages referred to, then carefully and prayerfully examine each of these to see whether or not baptism is essential to your salvation? Only in this way can you be sure. It matters not what someone else might say, the question is what does the Bible say? Man must do some studying for himself, and I beg of you to be as the Bereans of whom it was said, "They searched the scriptures daily, whether those things were so," Acts 17:11.

Here Are Some Questions To Consider

Does the Bible mention baptism? If so, does the Bible define it? Does the Bible give some examples of baptism? Does the Bible say what baptism is for? Does the Bible say what it does? Does the Bible say how it's to be administered? Does the Bible say how many baptisms there are? Does the Bible say who should be baptized? Does the Bible say when one should be baptized? These are very basic questions, and an answer to these will determine whether or not baptism is essential to salvation.

The Bible Answers All of These Questions

Baptism is mentioned in the

Bible. In fact, there are over 100 references to it in the New Testament. Then too, the Bible defines baptism for us. Rom. 6:4, we have this reading, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul again expresses it this way in Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." According to these two passages we learn that baptism is a burial. The word "baptize" means just that, so the baptism described in the Bible is an immersion.

Not only does the Bible mention baptism, and defines it, but it also gives several examples of it. Let me mention some of these. The people on the day of Pentecost (Acts 2:36-41). The Samaritans (Acts 8:12). Simon, the sorcerer (Acts 8:13). The Ethiopian eunuch (Acts 8:26-29). Saul of Tarsus (Acts 9:18). The people at the house of Cornelius (Acts 10:46-48). Lydia and her household (Acts 16:14-15). The Philippian jailor (Acts 16:30-34). The Corinthians (Acts 18:8). The twelve men from Ephesus (Acts 19:1-5).

The Bible also tells us what baptism is for. Acts 2:38, here is what the people on the day of Pentecost were told to do: "Repent, and be

baptized every one of you in the name of Jesus Christ, for the remission of sins." What does the expression "for the remission of sins" mean here? Were these people to repent and be baptized "because their sins had already been remitted," or were they to repent and be baptized "in order that their sins might be remitted"? Our English word "for" can mean either "because of" or "in order to," but we must remember that the Bible was not written in English. In the Greek there were two different words, one meaning "in order to," and the other meaning "because of." The Greek word meaning "in order to" was used in this passage. It is the same word used in Matt. 26:28, where it was said that Jesus' blood was shed "for the remission of sins." Jesus' blood was not shed *because sins had already been remitted*, but *in order that sins might be remitted*. Just so, the people on the day of Pentecost were to "repent and be baptized *in order that their sins might be remitted*. Repentance and baptism, therefore, point forward to, and not back to, the remission of sins. In other words, *there is no remission of sins until one repents and is baptized*.

Not only does the Bible tell us what baptism is for, but it also tells us what baptism will do. The Bible tells us that *in baptism Christ is put on* (Gal. 3:27). The Bible also tells us that *baptism brings us into*

Christ (Rom. 6:3). The Bible also tells us that *baptism brings us into Christ's body* the church (I Cor. 12:13). From the reading of Rom. 6:4 we learn that *baptism enables us to walk in newness of life*.

Very plainly the Lord declares in I Peter 3:21, that *baptism saves us*. This coincides with Acts 2:47 which reads, "The Lord added daily to the church such as should be saved." A moment ago it was mentioned that baptism brings us into the church. If the Lord adds to the church those who are saved, and baptism brings us into the church, then we must be baptized in order to be saved. Furthermore, we are told in I Peter 3:21 that *baptism gives us the answer of a good conscience toward God*.

Now let us reason for a moment. If the Bible says that baptism saves us, and that it is for the remission of sins, and we are aware of the passages that so declare, *how then could we have a good conscience toward God and not believe in the essentiality of baptism?* A man's conscience is based upon faith; faith is based upon evidence; and evidence is based upon testimony. The passages already quoted give abundant testimony as to the essentiality of baptism. *Our faith rests upon the evidence of that testimony*, and our conscience hinges on that faith. *Can we have a good conscience toward God and disbelieve or disregard the testimony of His word?*

Since this is a very important point, let me mention one more thing. We turn now to the case of Jesus' baptism, recorded in Matt. 3:13-17. It would be well to ask the question, why was Christ baptized? Christ answers this question for us. He was baptized "to fulfill all righteousness." *Could Jesus have fulfilled all righteousness without being baptized?* If so, His statement was misleading. Whose righteousness was Christ fulfilling when He was baptized? Surely He was not fulfilling the righteousness of man; hence, He must have been fulfilling the righteousness of God. In Rom. 1:17 we are told that in the gospel is revealed the righteousness of God. Is it not in the gospel that we are told to be baptized? If so, *can we fulfill the righteousness of God revealed in the gospel, without being baptized?* Can we be saved without fulfilling God's righteousness? If not, then we cannot be saved without being baptized.

Why did the Lord instruct Ananias to say unto Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22:16? Was it not because baptism is a definite part of the righteousness that is revealed in the gospel? This must be the case, for this passage says that *baptism is connected with the washing away of sins, and the calling on the name of the Lord.*

Now we turn to another question,

namely, does the Bible tell us how baptism should be administered? For an answer to this question, will you turn with me to the Lord's words in Matt. 28:19? Here is the reading, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Lord must have thought that baptism was very important, for He commanded it to be done in the name of, or by the authority of, God, Christ, and the Holy Spirit. Baptism then is an arrangement of the *entire* Godhead.

Let us review what has already been said. We have learned that the Bible does mention baptism several times. We have also learned that at least twice the Bible defines baptism. The Bible gives several examples of baptism. The Bible tells what baptism is for, and also what baptism will do. In the Bible there is instruction as to how baptism should be administered. Now let us go further in the answering of the questions set forth earlier.

How many baptisms are there? The Bible makes this plain, for in Ephesians 4:5 the Scripture specifically says, "There is . . . one baptism." Several baptisms are mentioned in the New Testament, so which one did Paul have in mind when he said there is "one baptism"? Paul could not have referred to John's baptism for this statement was made after John had been beheaded. John's baptism was for

a certain time and for a certain people.

The one baptism Paul spoke of could not have referred to the baptism of the Holy Ghost, nor to the baptism of fire. According to Matthew 3:11, only Christ could baptize people with the Holy Ghost and with fire. Yet, Jesus commissioned His disciples to "go teach and baptize," Matt. 28:19. Since only Christ could baptize with the Holy Ghost and with fire, then Jesus could not have asked the disciples to teach and to baptize with either of those baptisms. There are only two cases on record in the New Testament of the baptism of the Holy Ghost, namely, on the day of Pentecost (Acts 2), and at the house of Cornelius (Acts 10).

What baptism then did Paul have in mind when he said, "there is one baptism"? This must be the baptism in water, for the new birth is described as a birth of "water and the Spirit," John 3:5. In one of the cases of conversion already referred to, a man said, "See here is *water*, what doth hinder me to be baptized?", Acts 8:36. On another occasion the question was asked, "Can any man forbid *water* that these should be baptized?" Acts 10:47. Then notice the reading of the latter part of the 20th verse, and the first part of the 21st verse of 1 Peter 3: "wherein few, that is, eight souls were saved by *water*. The like figure whereunto

even baptism doth also now save us."

Since baptism is a burial, and must be for the remission of sins, then *the one baptism is an immersion in water for the remission of sins*. No other baptism will suffice.

We come now to a very important question, namely, does the Bible say who should be baptized? For the answer to this question we need to put together several passages. The Lord told His disciples to "go teach and baptize," Matt. 28:19. So, man must be properly taught before he can be Scripturally baptized. Then too, the Lord said, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned," Mark 16:16. Man therefore must believe, before he can be baptized scripturally. People often take this passage and with it try to rule out the essentiality of baptism by commenting that the Lord did not say, "He that believeth not, and is not baptized, shall be damned." But this would have been unnecessary, for "without faith it is impossible to please him (God)," Heb. 11:6. If a man doesn't believe, it will do him no good to be baptized. We might mention a similar statement, "He that eats and digests shall live: but he that eats not shall die." There is no need of saying, "He that eats not and digests not shall die," for a man is certainly not going to digest something he doesn't eat.

Hence, the Lord said, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Before man can be saved he must believe and be baptized, but if he doesn't believe, he is condemned already.

The Lord instructed Peter to tell the people on the day of Pentecost to "repent, and be baptized . . . for the remission of sins," Acts 2:38. From this passage we learn that a man must not only believe, but must also repent and be baptized. In the case of the Ethiopian eunuch, we hear him make this confession before he was baptized, "I believe that Jesus Christ is the Son of God." It was after he had made that confession that "they went down both into the water, both Philip and the eunuch; and he baptized him," Acts 8:37-38.

So, before a man can be scripturally baptized, he must believe, and repent, and confess that Jesus is the Son of God.

Another question that was placed before you earlier is, does the Bible say when one should be baptized? This question could well be answered in the language of Acts 22:16, where a man was asked, "Why tarriest thou?" and then was told, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." In all of the cases of conversions in the book of Acts the people were baptized immediately when they understood what to

do to be saved. In Acts 8:12 it was said of some, "and when they believed, they were baptized." Here is an adverb of time, and pinpoints the time of their baptisms. When will you be baptized? When you believe as they believed, you will do what they did.

Is Baptism Therefore Essential To Salvation?

After carefully examining all that has been said in the New Testament about baptism, could anyone come to the conclusion that baptism is not necessary? In the light of all that has been said, notice the following reasoning:

(1) If one can be saved without baptism, he can then be saved out of Christ, for one is baptized into Christ (Rom. 6:3). (2) If one can be saved without baptism, he can then be saved without putting on Christ, for in baptism Christ is put on (Gal. 3:27). (3) If one can be saved without baptism, he can then be saved without being buried with Christ, for in baptism one is buried with Christ (Rom. 6:3-4). (4) If one can be saved without baptism, he can then be saved without being raised with Christ, for in baptism one is not only buried, but also raised with Christ (Rom. 6:4). (5) If one can be saved without baptism, he can then be saved out of the body of Christ, for "by one spirit were we all baptized into one body" (I Cor. 12:13).

(6) If one can be saved without baptism, he can be saved out of the kingdom of Christ, for "except a man be born of water and the Spirit, he cannot enter into the kingdom of God," John 3:5. (7) If one can be saved without baptism, he can be saved without obeying Christ, for baptism is a command of the Lord (Acts 10:47-48). (8) If one can be saved without baptism, he can then be saved without walking in newness of life, for man is raised from the grave of baptism to walk in newness of life (Rom. 6:4). (9) If one can be saved without baptism, how then can the passage be explained which reads, "baptism doth also now save you," 1 Peter 3:21? (10) If a man can be saved without baptism, then why was a man told, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22:16.

How Will You React To The Lord's Teachings On Baptism?

It might be well to set before you two passages as to how people have reacted to baptism. In Acts 2:41 it was said, "They that gladly received the word were baptized." In Luke 7:30 it was said that some "rejected the counsel of God . . . not being baptized of him." You will fall into one of these two classes. Will you gladly receive the word, and be baptized, or will you reject the counsel of God, and not

be baptized? There is no doubt but that the new birth involves baptism. A new birth makes a new life. It is in and through baptism that one is enabled to walk in a new life (Rom. 6:4). In Christ a man is a new creature (11 Cor. 5:17). This means that he has been born again, for there can be no new life without a new birth. It is baptism that brings a man into Christ (Rom. 6:3); hence, man cannot be a new creature in Christ until he is baptized into Christ. May the Lord help you to examine these passages carefully and prayerfully that you may become a new creature in Christ by being baptized as the Lord teaches. *It is better never to have been born at all, than never to have been born anew!*

—George W. Bailey.

Sel. by A. G. Fahnestock.

GOD BLESS YOU THROUGH THE COMING YEAR

"God bless you!" Words are such empty things,

We speak without much thought in saying;

But oh! In this, forever rings

The highest tenderness of praying.

It means so much—it means that I

Would have no fears or facts distress you,

Nor have your heart tuned to a sigh:

GOD BLESS YOU.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

CONCERN IN 1964

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth," 3 John 2-3. These verses have many very valuable thoughts for the New Year.. First, it is written to a person in the faith, a sincere follower of Christ. The word "Beloved" infers that the apostle John has very much love and esteem for the one or ones to whom he was writing. Can we not take a lesson from the apostle, concerning the love and esteem we should have for those of like precious faith? Christ was the beloved Son of God, sent to the world to fulfil God's plan of salvation. John, himself, was the beloved apostle of Christ and the only one who is so highly spoken of. As we meditate upon John's conduct, understanding of Christ's teachings and writings concerning the plan of salvation, we can easily understand why he was referred to as, "the

beloved." Does Christ know me as a beloved servant of His?

"Whom I love in the truth," what greater reason do we have to love one another, than the fact that we both are really in the truth? We each understand that God's Word is "the truth" and that there is nothing else that we can be assured of, that it is truth. The ties of true faith, the ties in Christ, the ties through the Holy Spirit each should mean much to us. These become more convincing as we see the bickering and strife in the world, as we know not who or what to believe, for even concerning the simple things of life, one says this and the next person says just the opposite.

"As thy soul prospereth" — I do not believe that John wrote this phrase for flattery, but I believe he really knew at least that the marks of soul prosperity stood out upon Gaius. Do I have anything to hinder soul-prosperity in me? Are there many reasons why my soul should be prospering? Just how well developed and how useful for Christ must my soul be, to pros-

per? How often do we think first of our soul prosperity, before we think of temporal and physical prosperity? Certainly John must have considered the soul prosperity of Gaius before he considered his temporal prosperity, else he would not have wished for temporal and physical prosperity according to how his soul prospered. In the light of God's Word, just how well is my soul prospering? Or is it bankrupt? Can we be foolish enough not to consider our soul prosperity, first in life? We show a fine concern for a beloved brother or sister, when we wish "above all things" that they may prosper and be in health in 1964. But perhaps we are failing to bestow the best wishes upon our beloved: when we say nothing, do nothing, nor show a good example even, that their soul might prosper.

We rejoice greatly to hear good news from our beloved friends. It encourages us to hear from them and spurs us on in the duties of life. How much do we rejoice to hear that our brethren and sisters walk in the truth of God's Word? How much zeal is built up in our soul as we hear of our beloved friends; that the Christian spirit, the Christian deeds and the Christian concern for fallen humanity is actually outstanding in their life? "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

THE CHOSEN

Jesus spake, "For many are called, but few are chosen," Matt. 22:14. "The Lord said unto him (Ananias), Go thy way: for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake," Acts 9:15-16. The Lord is gracious, disallowed indeed of men, but chosen of God and precious. "When Jesus had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease," Matt. 10:1. This was divine power from God. Some people claim this same power today, did Jesus give it to you?

Pilate said unto Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee: Jesus answered, Thou couldst have no power at all against me, except it were given thee from above," John 19:10. Many great kings with power and authority, have vanished away and mighty kingdoms have fallen. Know thou that the most high ruleth in the kingdom's of men, and giveth it to whomsoever He will. Money will not change God's plan. Those who walk in pride He is able to abase.

God will always have a called out people in the world. "They are not

of the world, even as I am not of the world," John 17:16. "I (Jesus) have chosen you, and ordained you, that ye should go and bring forth fruit," John 15:16. If a man abide not in me, he is cast forth as a branch, withered, and men gather them and cast them into the fire, and they are burned. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye show forth the praises of him who hath called you out of darkness into his marvellous light," 1 Pet. 2:9. V. 21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps. Who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered, he threatened not: but committed himself to him that judgeth righteously."

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," 1 Pet. 3:15. "Brethren, give diligence to make your calling and election sure," 2 Pet. 1:10. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," Col. 1:10. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you," 2 Cor. 6:17.

The chosen must be a set apart

people from the world. "Be not conformed to this world: but be ye transformed (changed) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:2. Yet some church members are trying to out-do the world in the latest fashions and styles of the world. And in the many sports, games and all manner of amusements: going to moving pictures, having television and spending their time watching the foolish things that Satan has instilled in the minds of his subjects. These take the time away from the family life and the studying of God's holy Word and are one of Satan's pernicious ways of deceiving. Years ago an applicant for baptism was asked, Do you willingly renounce Satan and all his pernicious ways? But this has changed and all most church members need to promise is: To obey certain church rules and one can go and do as they please.

No servant can serve two masters, ye cannot serve God and Mammon. Choose ye this day whom ye will serve? "If any man serve me, let him follow me; and where I am there shall also my servants be," John 12:26. Dare you go anywhere that Jesus would not go? For ye serve the Lord Christ. To whom was Paul talking to? Whatsoever ye do, do it heartily as to the Lord, and not unto men, as men pleasers. Knowing that of the Lord ye shall

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receive the reward of eternal inheritance. In the world today, one is respected according to the amount of wealth he possesses. Is it that way in the church also? "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called," 1 Cor. 1:26.

Wherefore, holy brethren, partakers of the heavenly calling, we are to be set apart from the world. May we adorn the doctrine of God our Saviour in all things. He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. For the grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodli-

ness and worldly lusts, we should live soberly, righteously and godly in this present world. "Even so then at this present time also, there is a remnant according to the election of grace," Rom. 11:5. "Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, and meekness, longsuffering," Col. 3:12.

"Then shall he send his angels, and shall gather together his elect, from the four winds, from the uttermost part of the earth to the uttermost part of heaven," Mark 13:27. Notice Jesus said the elect, not church members or a certain named group, He alone will do the choosing. "I will bring forth a seed out of Jacob . . . And mine elect shall inherit it, and my servants shall dwell there," Isa. 65:9. "Behold my servants, whom I uphold; mine elect, in whom my soul delighteth," Isa. 65:9. We must become a servant before we can be among the elect.

Jesus on the cross died for us.
His blood can make white as snow.
He is the lily of the valley,
He is the bright and morning star.
Can you see His shining light from afar?

He is the fairest of ten thousands
And everybody ought to know it.
Oh what a wonderful and beautiful star,

That was sent for the wise men to see.

Blessed are they that have faith,
 That trust in Jesus and obey.
 Happy are they who their Saviour
 obey
 And have laid up their treasures
 above.
 Sinless and happy will ever be over
 there
 Singing the songs of Moses and the
 Lamb.

William N. Kinsley,
 Hartville, Ohio.

COME OVER INTO DENMARK

Part 3

Bro. Hansen had been away in a church service. It was past eleven P. M. when he returned. After hanging up his wraps, he turned and came to Bro. Haldeman and myself. Immediately, he put one arm about Bro. Haldeman and the other about the writer and pulled us to our knees.

There in that prostrate form, with his mother on her knees, we had a fervent four-way prayer meeting. That was our greeting, our reception and our welcome to Bro. Hansen's home and to the ASSEMBLY in Denmark. When we arose from our knees, we were all in tears. We could not have been made more welcome! And that same warmth and closeness even increased during the eleven days we were in their home.

As long as God gives us a good

mind, we shall never forget our arrival there, and the closeness we felt to one another. The ties of the Holy Spirit are binding. There is love between brethren and sisters. Truly, there is a "something" the world cannot give, neither can it take it away.

We sat up until quite late that evening. We had wonderful fellowship, discussing the Church, the Word, some of their problems, the history of their ASSEMBLY and the history of our Church. Bro. Hansen gave us a brief resume of the reasons they wanted representatives from the Dunkard Brethren Church to come to Denmark. Before we retired, he laid a real burden on our shoulders.

He said that we were to preach a revival meeting in Copenhagen. It had been announced before we arrived there, and without our knowing it in advance. However, two weeks before we left home, in a dream, or vision, I saw that revival in progress and Bro. Haldeman and myself conducting it. I wrote Bro. Haldeman before we left home my dream, and that he should prepare himself. When Bro. Hansen informed us, immediately tears filled my eyes, knowing that the Lord had spoke to me two weeks before about the very thing that was now to come to pass. Thus, we knew that God had another purpose in this call. We knew He was with us.

He also informed us that brethren and sisters were coming from Norway and Sweden to meet us, to attend the revival and that they, too, wanted to be informed of the faith, teachings, doctrines and practices of the Dunkard Brethren in America. Deeply, we felt the gravity of our responsibility and the importance of our trip to Denmark. We already knew that their impression of the Dunkard Brethren Church would be based much on their impression of us.

We had prayer many times before we left home, that God would use us, direct us and lead us. While on the way there and during our stay there, we fervently prayed many times for the guidance of the Holy Spirit. We continue to do so on behalf of the Denmark Brethren and the Dunkard Brethren.

We needed to pray. It was through HIM that the call was made and we made the trip in summons to HIS call to "Come over into Denmark and help us." Where God guides, God provides. We saw direct and conclusive evidence of His guiding and directing many, many times during our stay there.

Consider the seriousness of our mission. We traveled many, many miles to arrive there. We did not want to make any kind of a mistake, either to the hurt of the Denmark Brethren, the Dunkard Brethren, or Christ's cause here on earth.

That first night, after retiring, was like a dream. Sleep was not to be had. On our hearts and minds, in a very serious fashion, was the gravity of the work immediately awaiting us. The next morning, at the breakfast table, we again knew why we were called to Denmark.

(To be continued.)

Paul R. Myers,
Box 117, Greentown, O.

ASTORIA, ILLINOIS

On August 31 the South Fulton congregation held our annual Love-feast. We were happy to have 35 visitors, children and all, with us from Pennsylvania, Ohio, Michigan and Iowa. We are sure each one received much food for thought.

Saturday afternoon:

Elder Herbert Parker first speaker. 1 Peter 1:3-4, 6-23, "Their worship was disheartening to God. We should be called children of God. The sacrifices that were made early were made by shedding of blood. Jesus walked in the way in which we ought to walk. All who appear in His presence should be willing to be made holy. It is just as important for us to prepare to be in the presence of God as in older times. There are some who are sincere in their worship, but how are they worshipping? Man's life, away from God, is imprisoned in sin. He has made plans by which we can be made free from sin.

Again I hear Him say, I am willing to lay down my life for my sheep. Are we willing to do that or have Him do that? Have we stopped to think what Jesus did to redeem us? He knew when He came down here what it would cost Him, His life. What does it cost us? It cost Jesus to be scourged, to be ridiculed. Are you and I willing to pay the price? We notice that God put the rules in the assembly. He knew what it would take, the reason He put those rules in the assembly.

"Matthew 26:28. We would notice we were born again. Colossians 1:14. Those who do not accept His coming and accept Him as our personal Saviour, His wrath will be added upon us. Ye are the light of the world. He has it arranged that way and He will light the candle of our soul. The light in the darkness will remove the dark. So should the light of one soul light the soul of another. The light should penetrate the darkness in that other soul. We come in the services tonight and we are in the presence of God. Hebrews 13:12. Those who are willing to accept Him and His teachings, He will sanctify wholly. Being at peace with God makes us at peace with ourselves. Even we are in peace with our enemies. Blessed are the peacemakers. He did not say, blessed are the peaceable. We are to make peace. There are steps that must

be taken to make peace. Sometimes it takes one word, or no word and sometimes it takes prayer. May we all be overcomers of our wrongs."

Bro. Ray Reed, second speaker. "This afternoon we should appreciate what God has done for us. John 10:1-18. Jesus has it pictured here as, He is the door. We trust that each one of us has come here to learn more of that way. If we pass through here in a careless manner, our destination will be in the bottomless pit. When we take hold of a sheep, it is wholly submissive. If we would have that attitude our life would be much better. We are walking in a time that is needful for us to walk closer to God. Let us not follow after that which is just pleasing to the eye and our feelings. Are we doing what Jesus asked us? He was obedient to God's Word. We are joint-heirs to Jesus Christ. Obedience is a wonderful thing. We parents who are blessed with children are pleased when they obey us. So it is with God. How wonderful it is of those who walk in peace and make peace. The children of God walk in love. The Lord loves you and me. Let us follow in His footsteps and be a good follower. 1 John 5. Surely this portion of scripture should make us appreciate what He has done for us. We should love Him with all our heart, mind, strength and soul. We should be a good follower so we can be with Him in paradise."

Bro. Eldon Flory. "Theme of charity and love for Christ and fallen man. What have I done for the Shepherd? When we get to a certain time we feel the need of Jesus. We go down in the stream, hands laid on our head and a prayer given over us. We feel good inside and we go home and feel good for a while. Then we get busy with the things of life and we lose of our first love. We hear how Jesus gave His life and blood for remission of sins. We know there is no remission of sins without the shedding of blood. So we give thanks to Jesus Christ. Genesis 3. Flesh and blood cannot enter into Heaven and it is foolish for us to think we can, with a burden of sin. I don't know how long Adam and Eve lived in the Garden of Eden, but they partook of the forbidden fruit and found themselves naked. They sewed fig leaves together to cover partly. If they would have only obeyed in the first place there would be no need for a covering. God had to make a covering to cover them. A lamb had to be led off to slaughter. Blood was shed. There isn't a thing God's people should be without. Blood is the life of a lamb. Blood is the life of man. You've blood to shed before life eternal. Genesis 3:24. There is a tree of life and a sword at the door of Heaven. There is no way to get to Heaven unless you eat of the tree of life. The sword will grasp the flesh of man. No wonder

God said flesh and blood cannot enter into Heaven. The blood is still life and as long as the blood is there, you will use the flesh. You are going to live as long as there is good blood. The flaming sword surrounds the tree of life. It cuts the flesh and the blood is gone. You go in a church and there is no remorse, not as much as at some weddings. We ought to grieve over the life we caused Jesus to give up. There is a few tears when one has died. Maybe a few tears of joy. Standing by the river, there are a few who cry. Bless those who are happy enough to cry. You haven't room for Jesus and your flesh to flow in the same place this afternoon. The flaming sword does away with all flesh so there is nothing to see. You know what Jesus thinks of a double-minded man. Both can't work in the same place. When a man is crucified he loses his life, his blood. He is dead. Yet I live in Him. Don't expect to come to Jesus without shedding the flesh. If you are serving the flesh, we have an altar you cannot eat from tonight. We sometimes feel 'secure when we have knowledge. We have men who go around the country forming big words, feel justified for their doings. We have our choice of eating from the tree of knowledge or of life. Some of us think, I will take the tree of knowledge, if I take the tree of life I will have to die."

Elder Herbert Parker officiated

at the Lovefeast, which twenty-six enjoyed together. Bro. Ray Reed gave the examination sermon from I Cor. 11. "We need to realize God supreme. Jesus came to earth and lived a life that is an example to us. We have met here to commemorate the will of God. We know this is a very sacred service and is necessary that we examine ourselves and hold no malice. Many feel excused in many denominations by saying the hair is the covering. We would rather accept our position on God's plan. 23-30. This is a personal matter and is up to us to act according. We realize there is life anew through the atoning blood. We should look and see if I am doing right and not you. If we look unto Him for understanding and wisdom, He will give unto us."

Few comments during feet washing. "This is a form of humility. Others say they can do other things that will show just as much. We find Jesus did good to all, if any did. He is our Lord, our Master tonight. Let us believe it is He that is washing our feet."

Sunday forenoon, Bro. Ray Reed first speaker. Titus 2. "The Christian life. Our young mothers be keepers at home. Too many want a vacation of making money and leave their children. Their closeness to God has deteriorated. The primary purpose of the Christian home is a witness for Christ to our children, a closeness between hus-

band and wife. Care for the home first. We don't have time to live anymore. 12th verse. Live soberly, righteously and Godly. 14th. Purify, zealous of good works. Love Jesus and that Heavenly home. Let us sacrifice ourselves."

Bro. Eldon Flory second speaker. I Peter 4:12-19, 1 Samuel 24:1-22. "Moral conduct. Admonition. Preach the word. The fiery trials. A separation from the world. We are living in a land of delusion. The message of Stephen brought percussion. He saw Jesus, do we see Jesus? He said, 'Behold the face of an angel.' The brightness of love and peace. Where are we going to stand in the judgment? The righteous are always persecuted by the unrighteous. We are dependent upon God. We must feel the need of being called to God. What can we do this morning, the enemy is here. My friends, how many times has your heart smote you? Our heart isn't smitten as often as it used to be. We come to services and go home, weeks go by and we don't grieve about the wrong we have done. Where am I going to stand today? My friends, don't we know what Christianity is? If a little act, like David did and it smote his heart, what must it be for you and me today if the righteous are scarcely saved? How foolish we are if we don't read this. No wonder the troubles do not prick our heart. People of today

are crazy for things that are old. Why don't we go back to things of old and hear the Word of God? The only guide for our conscience and our doings. It is the guide to our soul and happiness, and we leave it lay."

Elder Herbert Parker. "Today we are here, tomorrow we shall see the Judge. Have we ever thought of that? The judgments of God begins with us, the Church of God. I would like for us to think of what we are here for. What is the house of God? Have we got it pure and holy? It is God's. Mercy is still available. Today is the day we may make the decision. There is a way we are choosing. Matthew 7:13-14. Your decision and mine, friend. We have come to that time. Which way are we going to take? The way of anti-Christ, or of Christ. He has promised to give us rest. We are living in a time of unrest. Many of today are leaving God out of their decisions. Matthew 7:7. Knock and it shall be opened unto you. We must have faith in asking of Jesus. What are we seeking for? Are we seeking the will of God? Before we make the decision we must sweep clean and let God wash. When you enter in at the strait gate, there is no sorrow, no death. We have some who do not want to think of death. Don't want anything to do with it. Death is the door by which we enter into eternity. We hear some say that all

are going to be saved. If so, tell me why God thought it necessary to send His Son down here and give His life? In the first few chapters of Genesis it is prophesied of the light that is coming and all down through prophecy. It is your duty and mine to be ready when He comes the first time. We have no part with the second. Many ask why the path is so straight and narrow. It is the divine law of God. To keep on the narrow road is to keep your eye on the object before you. Keep your eye on Jesus Christ. Don't let Satan put into your mind, I'll get by some way. Don't think that you can get by. You can by not paying income tax, but later there is nothing for the heirs after the income tax is paid. You can't get by with things in this life even. Let us travel the straight and narrow way, for we will not escape."

Sunday afternoon. Bro. Ray Reed first speaker. "We in ourselves are as nothing. We would this afternoon that each one would follow the faith of Jesus Christ. Jesus Christ pleased His Father in all things. I believe that each of us, that has named the name of Jesus Christ, should be quite concerned for those who are outside the Ark of God. Hebrew 10:19-39. I believe the devil is greatly pleased when we stay at home. Let us not be discouraged and fall by the wayside, if we can sin and get by with it. Let us not sin willfully and be

a hypocrite. Let us be true Christians. It is up to us, we must give account of our own soul. Let us not be led astray. Let us press on diligently. I don't believe God wants us to serve Him from a heart of fear alone. Would we be willing to give up the things of this world for our Lord? How firm are we established in the faith of our Lord? How strong are we in the faith? Hebrews 11:1-16. Are we pleasing God? Without faith we cannot please Him. May we have faith to believe in God. We cannot take the hand of God literally. If we can have faith enough, we can let His hand of faith guide us."

Elder Herbert Parker, second speaker. Hebrew 10:23. "God is very displeased with a faith that is wavery. God has always got a reason for what He asks us to do. II Timothy 1:7. If it hadn't been for what our forefathers walked through, we would have to, today. We need not fear the things that are coming to pass in our day, if we are a true Christian. 12th verse. Most important in our life is that God is living in us daily. Some here would say we don't hear the voices of angels anymore. We aren't walking close enough. Tell me how anyone, who is not in the fundamental of Jesus Christ, can heal anyone in the Lord. The devil has never said, I have made thee whole. The devil will never tell you, your sins are forgiven. But the Word

does. We have that healing of souls. We have power with God above Satan. In order to love Him, we must have faith in Him. If we return gratitude unto God, we will receive a blessing. Friends, are we really seeking the Word of God? When you are bearing fruit, you go out and fruit is bearing. Some trees have bitter fruit and some have sweet. You like to eat of the sweet. The Christian life can be that way. Does He think the fruit we are growing is bitter or sweet and love to feast upon? Jesus went around giving courage to the discouraged. Strength to the weak. He preached unto them the peace of God. He humbled Himself even to dying on the cross. As I look on Christ's life, the things of this life was secondary. We have those who are crying aloud, they need God's love. How many of us would like to go out and live in a tent? Do I have confidence that God is able to keep my soul? Or am I capable of taking care of my own? After this week-end our souls should be made pure. After washing feet and going through those services, we are made pure. If we don't meet here again, I hope we will meet beyond. Is my prayer."

Elder George Replogle. "If you and I want to be purer in heart, what can and will stop us? If we come in spirit to learn, we will be filled. Do we truly and really meditate upon our soul? It doesn't be-

long to your neighbor, mother or father. It belongs to you. If you lose it, you can't get it back. I don't know how much more beseeching Jesus has to do, to tell us about losing our soul. I want you to know the word of God is true and will stand. I wonder if we can say again as the Psalmist of old, we have gotten from these meetings what we have put into them. Bless the Lord, Oh my soul. If you and I can't say that as the Psalmist of old, we don't have what the Lord wants us to have. I believe it is worthwhile to meditate as the Psalmist of old. How forgetful are we? Forget all of His benefits. Just think of how we are blessed. God gives us the opportunities and privilege to do as the Psalmist of old. Many go way beyond the limit to get more pleasures of this world. Jesus Christ came to this world. He suffered and He died. The Bible tells us if we hunger and thirst after righteousness, we shall be filled. God, all out for God."

Another Lovefeast goes down in history, but we trust each one received something that would build them up one way or another. We must put our trust in our Lord as from experience, we know the arm of flesh will fail us. We were thankful for you all and for the visiting ministers who have come into our midst once a month of late. We appreciate your help spiritually and can only ask God to bless you in

the way He sees best. As we have enjoyed these meetings together with those we love, our mind goes to those who are not blessed with visiting members as we are. Newberg, Oregon is isolated from most of us and we were so thankful to have visited them this June. Knowing how it is to not have visiting ministers come in, our heart-felt sympathy goes out to them. Since being in Oregon, we feel how well blessed we are to be between other congregations with ministers going to and fro. Let us count our blessings as we have many. We thank you all for coming to our meetings and do come again.

Sister Martha I. Harman, cor.

OBITUARY

CLARA BELLE LECKRON

Clara Belle Leckron, daughter of Jacob and Amanda Young, was born March 31, 1868 near Monticello, Ind. She departed this life at the Cook Nursing Home, Anderson, Ind., December 9, 1963, at the age of 95 years, 8 months and 8 days.

She was first married to John Grubb, who departed this life in 1924. To this union, three children were born. One son and one daughter preceded her in death.

On November 21, 1938 she was married to J. A. Leckron in Decatur, Ill., by Elder Henry Lilligh. After residing at Greentown, Ind., several years, they moved to An-

derson, Ind., in 1942. After Bro. Leckron's death, April 29, 1959, she made her home with Bryan and Marie Leckron for some time and then at the Nursing Home until the end. She was a member of the Dunkard Brethren Church at Plevna, Ind.

She is survived by: one son, Lewis Grubb of Decatur, Ill.; four grandchildren; several great and great, grandchildren, all of Illinois; also three step-grand children and several great grandchildren of Anderson, Ind.

Funeral services were held in the Harold E. Rozelle Funeral Home, Anderson, Ind.; in charge of Elder Joseph Skiles, Sr., of the German Baptist Brethren Church. Burial was in the Fairlawn Cemetery at Decatur, Ill.

—○— THE SPIRIT OF A SOUND MIND

God has not given us the spirit of fear, but of power and of love, and of a sound mind. 2 Timothy 1:7.

WILL A SOUND MIND CAUSE US TO BE HAPPY?

The spirit of fear is here set in contrast to the spirit of power, and of love, and of a sound mind. The Holy Spirit is the power from on high in the saints, and perfect love casts out fear. When Adam sinned he was afraid, he was ruined in spirit, soul and body. Sin separates us from God and destroys confi-

dence and reliance on God. In this sinful condition the heart is deceitful above all things and desperately wicked. Man was beguiled when he disbelieved God and rebelled against Him and became His enemy. Romans 5:10. But Jesus came to take away our sins and fill us with all the fullness of God, when we accept Him and are born anew in Him. This new Spirit life is fearless. Obedience brings confidence and soul rest.

Man may be highly developed in body and mind and not even be born of the Spirit. From the viewpoint of the infidel the outlook for humanity is dark and hopeless, but the saints look forward to the blessed hope of the second coming of Christ.

When Jesus was about to ascend to Heaven he told His disciples to tarry at Jerusalem until they be endued with power from on high. He sent the Holy Spirit down to dwell in them and from then on they were no more behind locked doors for fear of the Jews. They were fearless, powerful, loving and of sound mind.

When we are adopted by God and become His children we no longer need to have the spirit of fear within our hearts, but of power and of love and of a sound mind. The child of God should grow and be filled with the Spirit of God and come under His influence more and more, thus the doubts and fears of the

world will, to him, become less and less. The spirit of fear, in God's children is a spirit of doubt and a lack of faith, and thus a lack of the Holy Spirit dwelling in Him. It is a source of evil in his spiritual life and a hinderance to his growth, and also can be a hindrance to the Church.

The child of God who is filled with the Holy Spirit is a giant in comparison to his natural self, because his fears are quelled, his heart is established, his faith is rooted and grounded, and his soul is anchored sure and steadfast within the veil, thus he is held from being driven out on the rocks of disaster when the stormy winds of trouble prevail. The Holy Spirit is a power, to those in whom He dwells, that has often caused amazement to their enemies.

We do not mean to infer that the Gospel of Christ takes hold only upon the strong minded and strong bodied person, and therefore those that are His are always strong. The Word of God usually takes hold upon the weaker ones who feel their weakness, and who realize, more than the stronger, their need of help. Yet such is the transforming power of the Holy Spirit, upon those who receive Him, that in their weakness they are made strong. This was true in times past when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life as martyrs.

The true Christian suffers persecution also today, though it may be in a different form. It is still necessary to endure hardness as good soldiers and to lay down our life for the brethren. 2 Tim. 2:3, I Jno. 3:16.

The Spirit of God in us not only a Spirit of power but a Spirit of love, not a natural love as is manifested in the world and may become selfish, but as the love of God in our hearts increasing and abounding as in I Corinthians 13. The love of God towards man is a wonderful thing, in as much that Jesus asked His Father to forgive those who had nailed Him to the cross. This love works in brethren as a wonderful drawing and holding power, even to the extent that the world will take notice to the fact that the brethren love one another. The love of God in our hearts makes a husband a better husband, a wife a better wife, a son a better son and a daughter a better daughter. It makes a home a better home to live in where angry words are repressed and love is manifested one towards another.

The Lord's people, before they are born of God, are not more sound in mind than the people of the world, who have a self satisfied, self righteous spirit or mind, but when the truth is received into good and honest hearts and brings forth fruit unto repentance the Lord's people become partakers of the Holy Spirit

and therefore obtain the Spirit of a sound mind. Then they do not trust merely to their own understanding or the understanding of men, not even the great men of the world, but trust in God's holy Word and to the guiding power of the Spirit of God who will preserve them from the snares and temptations of those who have not the guidance and direction of God.

As a result of our fallen race into sin and its condemnation which is death, the whole world is unsound mentally, physically and spiritually in varying degrees according to heredity and environment. There is none righteous, no not one. Romans 3:10. The curse of sin has laid its heavy hand on man, mind and body, and figuratively, the human race is covered with wounds and bruises and putrefying sores Isaiah 1:5-6.

HOW CAN WE MAKE WISE CHOICES?

There are several things that cause us to choose as we do. People—of the world are likely to make a choice that will give them the most pleasure or popularity or perhaps money. But are the choices we make always wise? and will they give us what we most need?

It is a well known fact that suffering in one member of the body causes trouble to the entire body including the mind. We cannot think

and reason as well when we are ill as when we are strong in body, nor is the body likely to be strong if the mind is not well. Excessive worry and a troubled mind can bring discomfort to many parts of the body and cause us to be ill. It is said that few people are entirely sane, and sometimes a brilliant man may lose his mind entirely under stress and strain.

The question now arises: how does the power of the Holy Spirit dwelling in the believer, help to repair his judgment and give him the spirit of a sound mind, a will to do what is right, and to seek and to obey the will, that is the mind, of God? If the mind of Christ dwell in us and a question arises in our life we will not only consider it in the light of our own pleasure, popularity or financial gain, but in the light of the Word of God, we will consider what is God's will for us, even though it may not be what we think we most want or what would be the best for us at the moment, but we will consider our eternal welfare and the working of the Holy Spirit in us.

We have all noticed in some of our acquaintances, or at times in ourselves an unsoundness in mind to the extent that we may not be able to manage our affairs creditably, but nonetheless may cause considerable annoyance in trying to manage the affairs of others. We may feel that we "know it all" and

therefore judge others and become gossiping busy bodies in other mens matters and still be unable to manage our own lives. Is not this an evidence of an unsound mind? We find this principle carried to a still further degree in cases where the mind is so unsound that the people have to be confined to an institution. Some of these are laboring under a delusion that they are great, are kings or queens or princes or nobles. They may be full of pride and easily offended. Others have endured fancied wrongs and imagine that they are not sufficiently appreciated, or that their friends are trying to get them out of the way for fear of their influence. Others, through fear imagine that every one is seeking their life, that the whole world is mad and that they alone are sane, or that God is against them and their fate is eternal torment because they have committed the unpardonable sin. Some may be possessed of evil spirits and only the power of God can cast them out.

There are times when men will lose their mind because of financial reverses, failure to make good in the world, because of trouble and anxiety or the loss of a loved one. But if we have our mind centered on the things above, then the things that trouble us here on earth will not cause us entirely to despair, by trusting in God and leaning on the guiding power of His Spirit, we will press towards the mark of the prize

of the high calling of God in Christ Jesus.

So to be assured of a sound mind we need to trust in God, to read His Word more and more, and trust less and less in ourselves and lean not to our own understanding. The word of the Lord directs us not to think of ourselves more highly than we ought to think but to think soberly, not according to the flesh, but according to the new nature, according as God has dealt to every man the measure of faith. Romans 12:3.

It may be a life work, with many, to conquer the too high appreciation of self, and to obtain the spirit of a sound mind in respect to our own talents, but we are assisted in this work of rectifying our own pride by the words of the Master when He says, "Blessed are the meek, for they shall inherit the earth," and the words of the Apostle which declare, "God resisteth the proud, but giveth grace (favor) to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him for he careth for you," I Peter 5:5-7.

But as a matter of fact, not many great, not many wise according to the course of this world and according to their own estimation of their wisdom, has God chosen, but rather the poor of this world, rich in faith who trust not to their own wisdom, nor to their own righteousness, but

accept Christ as their wisdom, their justification and their all.

A SOUND MIND COMPARED WITH AN UNSOUND MIND

The spirit of fear must be overcome by the Spirit of Truth, the Spirit of Love for "Perfect love castest out fear," I John 4:18. As we learn to know God and His gracious plan of salvation, through His word and communion with Him, it removes from our minds the great burden of fear and dread, which torments so many. Instead of fear we have hope that makes us not ashamed, because the love of God is shed abroad in our hearts through the Holy Spirit, the Spirit of a sound mind.

Those who are too humble, too lacking in self confidence ever to accomplish anything in life are made useful to themselves and to others by the same Spirit of Truth which reproves and corrects those who are over confident, over assertive or self conceited. The former are encouraged by assurance of God's aid, the latter are restrained, moderated, brought to subjection and taught what is pleasing to God. "If any man think that he knoweth anything of his own wisdom he knoweth nothing yet as he ought to know," I Cor. 8:2. Transformation of character comes not alone by saying "Lord, Lord," nor from having a Bible in ones possession nor from joining a human organization

called a church, but from coming into Christ and receiving from Him the Spirit of His Word, the Spirit of truth, the Spirit of holiness, the Spirit of a sound mind, the Holy Spirit of God.

The man who has, by the Grace of God, and by his acceptance of that grace, come into the possession of a sound mind has much advantage every way over the remainder of mankind, for the Spirit of a sound mind is the Spirit of wisdom. Such a one can place more accurate values on the things of this life, such as wealth, fame and social position. From his new outlook in life he can see things in a way which others cannot see. His mind, instructed by the Word of God, can see that even though he should gain the whole world he could not take it with him when he dies. He sees that fame is a very hollow thing, and that in the busy rush of life the dead are soon forgotten. He sees that society is shallow and its glory terminates with death, if not sooner in financial disaster. They see, in the language of the world, that game of chance for earthly fame, wealth and pleasure is not worth striving for, for even if somewhat successful it means almost nothing in the end.

On the other hand the children of God have something offered to them which attracts their minds away from the delusions that captivate the minds of mankind in gen-

eral. There are higher joys, higher ambitions for greater riches and a heavenly and eternal kingdom. The ambitions inspired by these heavenly promises are holy ambitions full of mercy and good fruits with the love of God in our hearts. Earthly ambitions are along the lines of selfishness.

The men and women whose aim is lifted from these earthly toys and ambitions and vanities, and placed upon the heavenly, certainly has a much better opportunity for exercising the judgment of a sound mind in respect to all the affairs of this present life because he looks upon them from a comparatively disinterested viewpoint. He is in the world, and is obliged to live, and to this end he provides things descent and needful and honest in the sight of all men, but being relieved of inordinate ambitions toward things worldly he is proportionately relieved from the pressure of avarice, covetousness and pride, and is able to think and act justly and to exercise a kindly sympathy towards all.

The Spirit of a sound mind with its result in better judgment does not come about by a matter of reformation or a process of evolution, but is the act of a new creation by God when we yield our life to Him. Our minds will be sound in proportion as we receive and are filled with the Holy Spirit and this will be rapid or slow as our love for the

Lord and His righteousness is fervent or cool.

It was the Master who inquired, "What will a man give in exchange for his soul." Man would give anything rather than die yet they will continue to choose the things of this world rather than the things of eternal life. Those who are known as the wisest men of the world are spending their time and labor for the things that perish and that cannot really satisfy, such as the accumulation of wealth, in strife for honor and social standing and to be preferred one above the other, in vainglorious display and pleasure of sin. Even were there no future life we might see this course to be unwise for why should we spend our life getting ready to live in pleasure, for when it comes time to die we realize our goal has not been reached. Wealth and fame left behind will soon be scattered, or if not will remain a monument of our folly, avarice and unsoundness of mind.

But why do men seek after sin and folly. Through the fall of Adam sin reigns in the heart. But when a person can see his sinful condition and repents and accepts the plan of salvation he will be able to see that this life is but a schooling season, a preparation for a future life which is to come. The Word of God and the Holy Spirit will then restrain our ambitions for earthly riches and assure us that the love of money is the root of all evil, and also protect

us from the opposite extreme of slothfulness, indolence, laziness and idleness, but instructing that each should provide for the necessities of his own household, not slothful in business, but fervent in spirit, serving the Lord. Romans 12:11. The most foolish thing anyone can do is to neglect the salvation of his soul.

THE RESULTS

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

The sinner, who stays a sinner, has only to look for eternal death, to be tormented forever in a burning Hell.

The man, once a sinner, saved by grace has the wonderful privilege of entering into the gates of glory, if he continues steadfast unto the end.

But they who are luke warm! Jesus says He will spue them out of His mouth. It were better to be cold or hot than to be luke warm. Let us by all means avoid this condition.

But what do we mean by a luke warm church member? One who sometimes slips up and does something wrong? But we all do that, I guess almost every day!

Can it be possible that there is a man who makes a pretense of his religion? Who goes to church for some purpose of prestige or worldly gain?

Do we go to church to pray, then

go to the dance, to the theatre, to the beer parties or any place else to serve the devil?

Do we defile our bodies with smoking and drinking and profanity? or by watching lustful programs on the television screen? Would a man with the Spirit of a sound mind live like that?

Do we easily become provoked but find it so hard to forgive? Then we need to grow in grace and in the knowledge of the Lord Jesus Christ.

We are on a journey!

Whether we realize it or not, whether we like it or not, we are on a journey either to Heaven or to eternal destruction.

We are not standing still!

You may be living a careless sinful life and may say that it is no ones business but your own, or you may be a good moral man, and yet if you have not accepted Jesus as your Saviour, if you have not been born again you do not have the promise of Salvation.

On the other hand, if you are a child of God and keep His commandments you are on your way to Heaven where your joy will be supreme.

The wages of sin is death! We have been born in sin and are doomed to die, but God has made a way for us to live eternally with Him. If we accept God's plan we can be partakers of His great gift

and joint heirs of the kingdom of God.

“Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:2.

If you have not made your peace with God, come to Him today.

Sel. from Bible Helps.

—o— SPIRITUAL HOUSES

by Matilda Cloer.

Some friends came by to visit
Not very long ago;
I knew not they were coming;
’Twas a surprise, you know.
The sink was piled with dishes.
The bed it was unmade,
My house was out of order,
The clutter was displayed.

One day the Lord is coming,
We do not know just when.
How will He find our houses—
I mean the ones within?
We’ll have no time for cleaning
When that great trumpet sounds;
They must be kept in order—
Clean houses or no crowns.

Sel. by Sister Shella Stump.

—o—
Courtesy is a coin that will pass
at par in any nation.

—o—
Sin is as a clenched fist — It’s
object is the face of God.

—o—
Hardship makes a person either
bitter or better.

A NEW YEAR’S WISH

I wish for you unnumbered joys
And happiness untold,
O may the New Year bring to you
Friendships as pure as gold;
May all your skies be bright and
fair,

Without a cloud to chill,
And may the bells that ring today
Your hearts with pleasure fill.

If you should launch upon life’s sea.
A bark this glad New Year,
O may your helmsman steer it on
Thru waters calm and clear;
May not a storm-wind rend your
sails,

And may you keep alee;
May all the stars that gem the sky
Shine on your New Year sea.

May flowers fringe your daily paths,
No matter where you tread,
And may your sleep be sweet and
deep

Where’er you make your bed;
May every hand you grasp be true,
May all Love’s anchors hold,
May not a kiss be given amiss—
The gift of young or old.

Accept the wish-wreath that I weave
And send to you today,

Here is a rose from Friendship’s
bow’r,

And here Affection’s spray;
And here I add a lily from
The New Year’s sacred sod—
The flower blessed in Galilee
By Christ, the Son of God.

—Selected.

GOD BLESS YOU THROUGH THE COMING YEAR

"God bless you!" Words are such
empty things,

We speak without much thought
in saying;

But oh! In this, forever rings

The highest tenderness of praying.

It means so much—it means that I

Would have no fears or facts
distress you,

Nor have your heart tuned to a
sigh:

GOD BLESS YOU.

This trinity of blessed words

Holds all my wishes, dearest, best,

The fairest deeds that can be
wrought.

'Tis more than wishing joy and
wealth,

That kindly fortune may caress you,

That you may have success and
health:

GOD BLESS YOU.

God bless you! Why, it means SO
MUCH

We almost whisper as we say it;

We dream that Unseen fingers touch

Our hands in answer as we pray it.

May all it means, with "Gilead"
balm.

In all its wondrousness, possess
you—

Through sun and rain and storm
and calm:

GOD BLESS YOU.

—Selected.

A NEW YEAR GREETING

I stood alone on a mountain high,
With naught between my soul and
the sky,

And far in the east dawned a crim-
son glow

Where a bright New Year was be-
ginning to grow,

While hasting past in the fading day

The Old Year waned away.

I looked down from my vantage high
On the peak of a mountain of time,
And saw all the yesterdays wasted
and done,

Days that had sparkled with rain
and with sun,

Hours and minutes once precious
and gay,

Now lost, and speeding away!

I looked again from my pinnacle
high

Down at the year plodding steadily
by,

And I saw all the love and the loss
and the gain

Saw all the joy and the hunger and
pain,

And I mused as I gazed, "Lord,
what do YOU say

Of the year just fading away?"

I turned my back on my mountain's
height

To face tomorrow's clear new light,
As the New Year dawned in the

east afar;

And up in the sky shone the Morn-
ing Star,

Portent of Hope till the great, glad
day

When time shall pass away!

—Selected.

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of
glass

Should seldom throw a stone:
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide:
Some may have faults, and who has
not?

The old as well as young —
Perhaps we may, for aught we
know,

Have fifty to their one.
I'll tell you a better plan,
You'll find it works full well;
To try my own defects to cure
Before of others' tell,
And though I sometimes hope to
be

No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word would
do,

to those we little know;
Remember crosses sometimes, like
Our chickens, "roost at home,"
Don't speak of others faults until
We have none of our own.

—Sel. by Bro. Ray S. Shank

SHOULD HE COME ON A PRAYER MEETING NIGHT

Where would I be on a prayer
meeting night,

If my Lord should suddenly
come?

At church, in my place, or out
with the crowd

Just having some innocent fun?

Where would I be? With the faith-
ful and true,

Or at home in an easy chair;
Too weary, too selfish, too careless
perhaps,

To go to the temple of prayer?

Where would I be? At my pastor's
right hand,

Or hearing a lecture of worth;
Or out for a ride — on prayer-
meeting night,

If Jesus should come back to
earth?

Where would I be? Getting food
for my soul,

And praying for those who are
lost;

Or, absent again — forgetting the
One

Who bought us at infinite cost?

Where would I be? I've excuses
enough,

But how would they look in His
sight?

Where would I want Him to find
me at last

Should He come on prayer meet-
ing night?

Sel. by Sister Jeanette Poorman.

The Lord bless thee and keep thee,
The Lord make his face shine upon
thee,

And be gracious unto thee."

—Num. 6:24-25.

I seek in pray'rful words, dear
friend,

My heart's true wish to send you;
That you may know that, far or
near,

My loving thoughts attend you.

I cannot find a truer word,
Nor fonder, to address you;
Nor song, nor poem that I have
heard

Is sweeter than — God bless you!

God bless you! So I've wished you
all

Of brightness life possesses;

For can there any joy at all

Be yours, unless God blesses?

God bless you! So I breathe a
charm,

Lest grief's dark night oppress
you;

For how can sorrow bring you
harm,

If 'tis God's way to bless you?

And so, "through all thy days
May shadows touch you never";

But, this alone—God bless you
good—

Then you have joy forever.

—Sel.

A good sermon should not only
comfort the afflicted, but afflict the
comfortable.

DAILY DEVOTIONS FOR FEBRUARY 1964

KNOWLEDGE

Memory verse, Prov. 15:14, "The
heart of him that hath under-
standing seeketh knowledge:
but the mouth of fools feedeth
on foolishness."

Sat. 1—Eccl. 12.

Memory verse, Prov. 3:13, "Happy
is the man that findeth wisdom,
and the man that getteth un-
derstanding."

Sun. 2—Isa. 59:1-15.

Mon. 3—Nahum 1.

Tues. 4—Jer. 4:14-31.

Wed. 5—I Chron. 28:1-10.

Thurs. 6—Dan. 2:20-35.

Fri. 7—II Pet. 1:10-21.

Sat. 8—Jno. 16:1-20.

Memory verse, Nahum 1:7, "The
Lord is good, a strong hold in
the day of trouble; and he
knoweth them that trust in
him."

Sun. 9—Rom. 8:31-39.

Mon. 10—Jno. 3:22-36.

Tues. 11—Jer. 9:12-26.

Wed. 12—Jno. 17.

Thurs. 13—II Cor. 5.

Fri. 14—Isa. 40:12-31.

Sat. 15—Jno. 10:1-18.

Memory verse, Jno. 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Sun. 16—II Tim. 2:7-26.

Mon. 17—II Pet. 2:9-22.

Tues. 18—Hosea 6.

Wed. 19—Jno. 7:14-31.

Thurs. 20—Job 19.

Fri. 21—Prov. 2.

Sat. 22—I Cor. 8.

Memory verse, Prov. 23:23, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

Sun. 23—Gen 3.

Mon. 24—Prov. 3:5-20.

Tues. 25—Eccl. 1.

Wed. 26—Micah 4:6-13.

Thurs. 27—Rom. 10:1-13.

Fri. 28—Jno. 8:31-47.

Sat. 29—Eph. 4:17-32.

PRIMARY LESSONS FOR FEBRUARY 1964

Feb. 2—The Boy Jesus was a good

Helper. Luke 2:39-40; 51-52.

Feb. 9—Jesus God's Dear Son.
Matt. 3:1-17.

Feb. 16—Jesus Told of God's Care.
Matt. 6:25-33.

Feb. 23—Jesus Helped A Little
Girl. Mark 5:22-43.

ADULT LESSONS FOR FEBRUARY 1964

Feb. 2, '64—The Heavenly Host
Praising God. Luke 2:1-20.

1—Why Were the shepherds chosen
to be the first to hear of
Christ's birth?

Do we praise God enough?

Feb. 9—"I must be about my
Father's Business," Luke 2:21-
52.

1—Does the Lord make such rev-
elations, as He made to Simeon
and Anna, Today?

2—What might have been the
purpose in Jesus talking to the
Doctors at this age?

3—Should the fact that Christ
was subject unto his parents,
in spite of His great wisdom,
be a lesson unto all children?

Feb. 16—Prepare ye the way of the
Lord, Luke 3:1-38.

1—John came to prepare the way
of the Lord. What did that ac-
tually consist of?

2—What are fruits meet for re-
pentance?

Feb. 23—The temptation of Christ.
Luke 4:1-24.

1—Did the Devil think Christ
would yield to temptation?

2—How does Satan tempt us?

3—Why is a prophet not accepted
in his own country?

—BIBLE STUDY BOARD

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

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THE NARROW WAY

Christ used this term to describe the way of life, that should characterize His followers. "Narrow is the way that leadeth unto life," Matt. 7:14. The world steeped in sin today, needs to hear and heed the words of the prophet, to God's people, "This is the way, walk ye in it," Isa. 30:21.

Christ recognized another way also and designated it as the broad way, but it was a way to be avoided. We learn of two gates and two ways. We also notice that these two ways or roads lead in opposite directions and to opposite destinies. By experience every one knows that he has the power to choose what he likes and to reject what he does not like. Beasts, birds, and reptiles

choose and appropriate the food they like; mate together according to the same free will. The Apostle would say, "Does not nature itself teach you?"

The contrast of the two ways is brief and to the point. It concerns four matters: — the entrance, the way, the travellers, and the end.

The entrance is "STRAIT" — strict, exacting. The entrance to the Christian life is narrow in that certain beliefs are essential. The words of Christ tell us that the Christian life is more difficult to enter, more restricted in its living, has fewer companions, but leads to a better end. There are many things one cannot do as a Christian. This was true in the time of Christ; it is true today.

The narrow gate opens into the narrow way, and this leads to life. The gate is before you and so is the way; the gate is wide open and no toll to pay, and the Gate is our Lord Jesus Christ, as set forth in His Word. Now, "The way of man is not in himself," Jer. 10:23, but "As for God, his way is perfect," Psa. 18:30. If we choose God's way—

the narrow way—we have the assurance of His presence, for “He knoweth the way that I take,” Job 23:10.

This narrow way has certain aspects which tend to modify its narrowness. Though the way is narrow, it is not exclusive — wide enough to accommodate people of all types—no segregation here. Narrow, it nevertheless affords a broad vision. One can see afar off. His vision sweeps the heavens and out over the earth.

Every one who enters in by the narrow gate is but a child in experience, when he first enters. He is but a lamb, but the Good Shepherd goes with him, leading him and feeding him. Like Enoch, he walks with God.

The Scripture does not say that the narrow way is life, but that it leads unto life. Would it not seem clear that whenever the “sinner forsakes his way, and the unrighteous man his thoughts” he then and there enters in by the narrow gate—is on the way, has his face set Zionward.

To such as walk on the narrow way our Lord says, “I give unto them eternal life; and they shall never perish,” Jno. 10:28. It is to be a live and fruitful branch of the True Vine. It is to be a son of God, and heir of God, and a joint-heir with Christ.

There are several things that make this an attractive way. There is a light along the way, for “Thy

Word is a lamp unto my feet, and a light unto my path,” Psa. 119:105. The weary find places of rest and are made to “lie down in green pastures.” How comforting also is the voice that says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

This is a good way for us to walk, for young men and women in the day of vigor and high ideals; for men and women in mature life; and for the aged who are looking for the end. It becomes more and more that “path of the just” and “is as the shining light, that shineth more and more unto the perfect day,” Prov. 4:18.

Of our companions along the way, we may know many or few, but we are conscious of being in sympathetic accord — “We be Brethren” — with many who travel with us the way “Which leadeth unto life.” Best of all we have a close companion, one who promised that He would not leave us, but would be with us always. It is only by “patient continuance in well doing” that we can obtain the glory and honor and immortality which we seek for.

May we remember that in God we live, and move, and have our being. This is as certainly and as literally true of every man’s natural life as of his spiritual life. God is constantly present with us; for without Him we can do nothing.

We can profit by Moses’ experience, “for he endured, as seeing him

who is invisible," Heb. 11:27. This FAITH is to the Christian what the compass is to the mariner in the trackless ocean; under all circumstances he consults its testimony, and follows its directions; and, in so doing, he fears not but in due time he shall arrive at his destined haven. This was the character of Paul and is of every true Christian under Heaven, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20.

Who can declare the blessedness of him who has God for his Father, Christ for his Saviour, the Holy Spirit for his Comforter, and Heaven for his home?

Bro. Ray S. Shank,
201 W. Coover St.,
Mechanicsburg. Pa.

ARE THE CHRISTIAN CHURCHES SELLING OUT TO THE WORLD?

As we look around about us we see new churches and large additions to others. Often you hear about or talk to someone concerning these additions and you find that they tell of the large modern recreation and refreshment rooms, almost as large as the auditorium where the Word of God should be preached. They say they must have all these pleasures to get and hold the young people.

It is strange how far we have drifted from the Bible plan of soul winning. The spirit of Modernism pleads: Don't go too far, don't be extreme; let us meet the world half way. If we are liberal in our views our services will be well attended. Get the bartender to join, and his money will help support the church. Go to the movies with your friends through the week, and then you can get them to come to church with you on Sunday. Have a big church supper and feed the folks, and then we can get them to join our group.

What folly! It is senseless to think we are a match for the devil, when we do battle on his enchanted ground. Every time the influence of the world will drag the church to its level, rather than the church lifting the world to a higher plane.

The need of our time is for an uncompromising Gospel. God's house cannot be turned into a club house or a supper house, and still retain His glory. The Christian man or woman cannot take the world in one hand and the grace of God in the other hand. There must be a great separation; only then will our labours be pleasing before the Lord. It is the will of God that we "abstain from all appearance of evil" and that "our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Alvin Silkknitter,

East Rochester, R.D. #1, Ohio.

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THE RESURRECTION**Part 2**

(Cont'd from Dec. 15 Issue, pg. 8)

We closed Part 1, on this subject, showing the appearance of Jesus, after His resurrection. We will not use space to write all the references on these appearances, as the reader can look them up in your own Bible. Hence: we will only note them here, in our discussion of this 15th chapter of 1 Cor.—Christ appeared to two of His disciples on the way to Emmaus, Luke 24:15; to the eleven disciples, Luke 24:36; to ten of His disciples, Thomas being absent, Jno. 20:19; to the eleven disciples, Jno. 20:26; again at the Sea of Galilee, Jno. 21:1; at the time of His ascension, Luke 24:50;

and to Paul at his conversion, Acts 9:5.

We are now ready to go on with our discussion of our chapter here, written to the Corinthian church, 1 Cor. 15:7, "After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." At verse nine the writer takes up his "apostleship." Rom. 11:13, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Paul felt his abasement. Verse 9, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." Paul had been a great persecutor, but now he is very humble. And Saul (or Paul), yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem," Acts 9:1-2. For all this Paul had a glorious conversion, when Jesus appeared to him, and he became a wonderful witness of our Lord.

The apostle attributes his zeal and care for the Church to God's grace. Verse 10, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet

not I, but the grace of God which was with me." In writing his second letter to the church at Corinth, Paul tells of his persecution in Asia, rejoicing in the grace of God. 2 Cor. 1:12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-ward." It is marvellous how character's are transformed, by the grace of God, and by faith in our Lord and Saviour Jesus Christ. It is a solemn thought, when we think of the masses of people today, who reject the grace of God and the faith of Jesus. Also there are so many falling away from that faith once delivered unto the saints. "When the Son of man cometh, shall he find faith on the earth?" "Therefore whether it were I or they, so we preach, and so ye believed," ver. 11. Paul could glory in the fact that he had preached the grace of God, and salvation by Jesus Christ, and that some of the Corinthians had believed. Although this beloved apostle was faithful in preaching Christ, yet he found hinderances. Materialism was the trouble and some doubted the fundamental doctrine that Christ had risen from the dead. Hence: he condemns their materialism.

Verses 12 and 13, "Now if Christ be preached that he rose from the

dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." History tells us that in the days of the early church, there were three religious sects. *Geo. P. Fisher's History*, (page 15) (quote), "In the holy Scriptures," three sects, "Pharisees," "Sadducees" and "Essenes." The two sects, the Pharisees and Sadducees, formed the two principal parties. (A) "Pharisees": "The Pharisees, known as the 'separated,' were the representatives of the strictest orthodoxy. They clung not only to the law, but also to the great body of traditional interpretation which had gathered about it. Mixed with their formalism was an intense, fanatical patriotism. They naturally tended to casuistry and quibbling, which gave rise to hypocrisy, and too often connected itself with a spirit of selfish greed and with joy in the reputation of sanctity." (B) "Sadducees": "The Sadducees, so named from Zadoc, a high priest in the time of David, were composed mainly of the priestly nobility. The high sacerdotal offices were generally in their hands. They were not so hostile to foreigners and foreign influence. They ascribed normal authority to the law of the Pentateuch alone. They were infected with a rationalistic spirit, and no sympathy with the prevalent Messianic hopes, and disbelieved in the doctrine of the resurrection."

Both parties were represented in the sanhedrim, the great court or council, invested with judicial functions, having its seat at Jerusalem. In connection of the books, a third party, which may properly be called a sect, were the "Essenes." (C) "Essenes": "Numbering a few thousands. They dwelt chiefly in village communities, eastward of Jerusalem, towards the Dead Sea. Their strict organization, their mingling of manual labor with exercises of devotion, their renunciation of marriage and property apart from the common stock, their methodical discipline with its fixed round of employments, gave them a resemblance to monastic societies or brotherhoods of a later date. The abjuring of sacrifices, and the invocation, in some obscure way, of the sun, were among their principle differences from orthodox Judaism." (End of quote.)

Paul is condemning unsound doctrine, in his admonition to Corinth, just as he did elsewhere. 2 Tim. 2:17-19, "And their word will eat as doth a canker: of whom is Hymanaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." As we have stated before,

the "resurrection" is a foundation principle of the Gospel. It is a sealed fact, regardless of men's quibbling, and the Lord "knoweth them that are him." Hence the admonition to every Christian is to "depart from iniquity." Verses 14 and 15, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom He raised not up, if so be that the dead rise not." Let us note: Paul's testimony before King Agrippa, when his life was at stake, as he was being persecuted of the Jews. Acts 26:21-23, "For these causes the Jews caught me in the temple, and were about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

Paul left no uncertain sound about Christ rising from the dead, in writing to all the churches, in his letters. Hear his message to the Ephesians, Eph. 1:19-20, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in

Christ, when he raised from the dead, and set him at his own right hand in the heavenly places." Truly, not only the Corinthian's faith is vain, but ours also, if Christ rose not from the dead, and we are still in our sins. Verse 17, "And if Christ be not raised, your faith is vain; ye are yet in your sins." Jno. 8:21-24, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews, will he kill himself? Because he saith, whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: Ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Paul teaches us that if there be no resurrection of the dead, that no matter how righteous one lives in this world, when he dies and leaves this world, he will perish.

Verse 18, "Then they also which are fallen asleep in Christ are perished." At this point we want to show that sleep is used in the Word of God as a symbol of death. Long ago God sent a message to His servant David, by Nathan the Prophet, in that message were the following words, "And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine

enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Here David's death is symbolized as sleep. God is telling David that after his death, he would set up one of his ancestors, and establish him a kingdom. We have many Scriptures which will prove to us that that one, to be was Christ. Also David desired in his heart to build God an earthly house, place of worship, because of that, God promised David a spiritual house, which is a symbol of the Church, Christ's kingdom. 2 Sam. 7:4-13.

Matt. 9:23-24, "And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn." Other references could be given to prove our statement concerning those who are asleep, but space forbids, these are sufficient.

Verse 19, "If in this life only we have hope in Christ, we are of all men most miserable." Paul could well make that statement, considering all his persecutions and sufferings for Christ. Let us note some of them. The Grecians went about to slay him, at Jerusalem, because "he spake boldly in the name of Jesus." Acts 9:29. He and Barn-

abas were driven from Antioch, and "expelled from out of their coasts. Because of the Jews stirring up the devout and honorable women, and chief men of the city," Acts 13:50. The same two, Paul and Barnabas, were persecuted and driven out of Iconium, Acts 14:5. Paul was stoned at Lystra and left for dead, Acts 14:19. He and Silas were persecuted, imprisoned, and their feet placed in the stocks, at Philippi, Acts 16:20-24. In the city of Corinth where this church was located, to whom he is writing, he was brought before the "judgment seat" and tried, Acts 18:12. Paul was rescued from a mob, who were beating him, at Jerusalem, Acts 21:32-36. Again the mob rages against him at Jerusalem, there were forty men which "bound themselves with an oath, that they will neither eat nor drink till they have killed him," Acts 23:21. They condemned him at Jerusalem and said, "Away with such a fellow from the earth: For it is not fit that he should live," Acts 22:22. The chief captain at Jerusalem, feared that he might be pulled to pieces by the mob, Acts 23:10.

Let us note: the patient sufferings of the apostles. 1 Cor. 4:11-13, "And labour, working with our own hands; being persecuted, we suffer for it: Even unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." Paul gives a great list of his persecutions and sufferings for Christ in his second letter to Corinth, 2 Cor. 4:9, "Persecuted, but not forsaken; cast down, but not destroyed." He enumerates those persecutions in 2 Cor. 11:24-28, of which space forbids our discussion of them.

We must now sum up this article. Surely we can say with the apostle Paul, "If in this life only we have hope in Christ, we are of all men most miserable," verse 19. We realize our persecutions and suffering for Christ is not worthy to be mentioned in comparison to that of Paul and the other apostles, yet as we grow older in years, we sometimes have a longing to leave the joys of this life, and go home to be with Jesus.

(To be continued.)

Bro. Wm. Root,
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Great Bend, Kans.

NEWS ITEMS

SUBSCRIPTIONS

We appreciate the prompt renewal of most of the Bible Monitor subscriptions. However a number of the Subscribers have still not renewed and we would appreciate your prompt attention, that no one who wishes the Bible Monitor will be dropped from our Mailing List.

SPECIAL NOTICE

The undersigned is anxious to obtain the Conference Data book, which was filled in for the first time after the General Conference at Roxbury, Pa. According to instructions, it was sent to the Second District for entering their data, and after that to be sent to each succeeding District.

I have been unable to locate this book since it left my hands. It is urgently needed for preparation of the coming General Conference. It is a black imitation leather three-ring binder. Please, whoever has this book at the present time, wrap it carefully and send it to me, addressed to Rt. 6, Harrisonburg, Va.

Ord L. Strayer.

DALLAS CENTER, IOWA

Our yearly evangelistic meeting was held in August. Bro. Paul Reed came and preached for us. He gave a number of interpretations which were new to most of us, but were true to the Word of God. One precious soul accepted Christ as her personal Saviour and was baptized at the close of the meetings. We do thank God and rejoice. This makes one more united Christian home. A Christian home is one of the best places to be found on earth. The Love Feast was well attended, there being 70 present at the communion tables. 150 were present at the Sunday services. The entire meetings

were enjoyed and appreciated by all.

On Sunday, September 8th, we were favored with the visit of Bro. Wm. Root who preached for us both morning and evening. On November 24 we were surprised to see the three Harmon sisters at church. They had brought canned apples from Illinois this far, to be taken on to our Navajo Mission. In the evening we were pleased to have Bro. and Sister Ora Skiles at the services, Bro. Skiles preached. They were on their way to the Mission.

We are not unmindful of the suffering peoples in other parts of the world, so we took up our Thanksgiving offering, "Sharing our Substance," for the Christian Rural Overseas Program, C. R. O. P. All of our group have kept remarkably well with the exception of one of our High School boys. He was stricken with diabetes and was in the hospital several weeks. He is doing very well now again.

We have continued the regular visits to the County Home throughout the year. In December we made up 329 sacks of treats for their Christmas. Cookies were also given to two nursing Homes. Our visits and treats are very much looked forward to, and appreciated by the guests at these Homes. A group of somewhat younger folks have made several visits to a Polk City nursing home.

Our regular December quarterly council was held. Our officers and teachers were mostly all re-elected as they were last year. Praying the Lord's blessing upon the growth and success of His work in this place, and to each and all of you who read these lines. May His cause increase and prosper among us all during 1964.

Beulah M. Fitz, Cor.

GOSHEN, IND.

The Goshen church has come to the close of another year, with loss by death and gain of new members. Bro. Ernest Miller of Harrisonburg, Va., was with us in November for a two-weeks meeting, closing with a Lovefeast. Six were received into the church, three by baptism and three were re-instated.

May we put our hand into the hand of God, that He might lead us through the paths of another year.

Sister Maxine Swihart, Cor.

NORTH CANTON, OHIO

The Orion congregation has passed another year and the good or the mistakes, that we may have made, are recorded never to be changed. We still have some sickness in the congregation, especially one Sister who has spent several years mostly in bed.

Bro. Paul Reed from Virginia came among us in late Summer and held our Meetings. He preached

not to tickle the ears, but the Word of God, in an effort to win souls for the Kingdom. As there were no additions to the church, we hope the good seed sown will spring forth with fruit in the future. We wish God's richest blessings upon him and his family in their efforts for the Master.

We ask an interest in your prayers on behalf of: our church, our Elders and our coming Evangelistic meeting, that souls may be saved and our Lord and Master might receive honor and glory.

Bro. Alvin Silkknitter, Cor.

APPRECIATION

We sincerely wish to thank each one who has remembered me with cards and prayers in my behalf, while I was in the hospital. We both wish to thank the many who have sent us cards during the Christmas season. We pray the Lord to bless each one.

Bro. and Sister Melvin Roesch

MARRIAGE

Sister Kathy Throne, daughter of Bro. and Sister George Throne of Alvordton, Ohio and Bro. Larry Purk, son of Mr. and Mrs. Robert Purk of West Unity, Ohio, were united in marriage at the home of the bride, November 16, 1963, by George Throne, minister, great uncle of the bride. They are now living on Rural route, Alvordton, Ohio.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

Rites and Ordinances, 90 pages, by Alexander Mack; 40c or \$4 doz. postpaid.

The following tracts are free:

Do You Want Salvation?

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PUBLICATION BOARD

Bible Monitor (semi-monthly)

\$1 per year

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Church Manual .30

The Bible Outline .45; \$5.10 doz.

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No charge for the following:

Polity Booklet.

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Church Letter Blanks.

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EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Last Sat. April—Grandview, Mo.

First Sun. May—Waynesboro, Pa.

First Sat. May—Eldorado, Ohio.

Third Sat. May—Dayton, Va.

Third Sat. May—West Fulton, O.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsbury, Pa.

First Sat. Aug—Broadwater Chapel, Md.

Sat. before 4th Sun. Aug.—Swallow Falls, Md.

2nd Sun. Sept.—Waynesboro, Pa.

Third Sat. Sept.—Midway, Ind.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Md.

Third Sat. Oct.—Dayton, Va.

Third Sun. Oct.—N. Lancaster, Pa.

Fourth Sat. Oct.—Englewood, O.

Last Sun. Oct.—Bethel, Pa.

First Sun. Nov.—Shrewsbury, Pa.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two, "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

7. Use direct quotations for

Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses, "Jesus wept," John 11:35.

8. When quoting from other sources always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

—Editor.

—o—
Small minds talk about people:
mediocre minds talk about things:
great minds talk about God.

—o—
If you worked for your employer like you serve God, how long would you hold your job?

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 Reed, Harold W.
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 Reed, Leonard
 Reed, Nelson R.
 Rice, J. Roy
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 Williams, John
 Wisler, John
 Withers, D. H.
 Wolfe, Verling
 Wyatt, Boyd

LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of the Post Office.

DAYTON, VIRGINIA

Located $\frac{1}{4}$ mile west of Virginia #42, on Ottobine Road (Mason St.) or #257. Those coming from the north, turn right at Sinclair Station one mile south of Harrisonburg limits, go to next Stop Light and turn left on to #42. Keep route 42 to south end of Dayton and turn right, first church after making this turn.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county #130. Take U.S. #33 or Indiana #15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one

block and church is located on east side of road.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then $\frac{1}{4}$ mile west.

LITITZ, PA.

At Broad and Main Sts., turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Ind.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99

to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions..

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna

NEWBERG, OREGON

Highway 99W enters Newberg in an East-West direction. Entering from east, go through town to west end, turn right on Main St. for 3 blocks, cross railroad tracks, go $\frac{1}{2}$ block to church house which is on left at Franklin St. Entering town from west end, go to Main St., turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half

miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third

Sts. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third St., churchhouse is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving ad-

vice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

MISSIONS

Clearview, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Serv-

ices each Sunday, 10:00 A. M.

Elkins, W. Va.—Known as Hazelwood School, along route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins.

Torreón Navajo Indian Mission—Northwest of Bernalillo, N. Mexico, on highway 44; southwest of Bloomfield, N. Mexico; 27 miles southwest of Cuba, N. Mexico, the road in is all dirt and is marked (from Cuba) with signs reading "Torreón Navajo Mission" and an arrow indicating which way to go. Address—Box 116, Cuba, N. Mexico. Present personnel includes Bro. and Sister David L. Skiles, Bro. and Sister Galen Litfin, and Bro. Herbert Herold.

COME OVER INTO DENMARK

Part 4.

At the breakfast table the next morning, we were questioned very strongly the reason for the many separations and divisions in the Church in America since the time of Alexander Mack, in 1708. We endeavored to correctly relate what led to the organizing of the Dunkard Brethren Church.

In their search for a group of believers, much like their own, they encountered many branches of "PLAIN PEOPLE." That presented a problem to them. They wanted to know the difference in belief and practice of the various de-

nominations in America, that claimed descendancy from the time of the beginning of the Brethren movement in Schwarzenau. Bro. Hansen was better informed on that subject than we. Our general discussion was very helpful to them as well as us.

We, likewise, questioned them as to their faith, doctrine and practices in the ASSEMBLY OF CHRIST in Denmark. This became very interesting to us because of the similarity of their doctrine and ours. In a later part of this series of articles, I will give their doctrine as they gave it to us.

The Brethren first came from Germany to Denmark in 1737, twenty-nine years after the founding of the Church in Schwarzenau. The first triune baptism in Norway was in 1742. In that year, Soren Bolle baptized twenty - five. Christian Hope, a Christian leader from America, came to Denmark in 1876. He accomplished much in establishing Protestantism there.

The ASSEMBLY of CHRIST, as the Denmark Brethren call their group, was established in 1874. Bro. Johannes Hansen was baptized in 1943. He is 41 years old and is an Elder.

We were glad to learn that through the years, separated by so many miles, that they have interpreted the fact that the Church, as defined in the New Testament, has deacons, ministers and elders,

as the officers of the Church; the same as the Dunkard Brethren interpret the scriptures.

In addition, they have a firm belief that the working of the Holy Spirit will lead some to better understand prophecy, some to teach, some to shepherd the flock and some as evangelists. Those that have that extra calling, serve more in that particular capacity.

In the Assembly at Copenhagen, in addition to Elder Hansen, they have one other Elder, he is seventy-five years of age, but still takes an active part in the services. They have two deacons which serve in the same capacity as our deacons. However, one of their deacons meets all church attenders as they come in the door. He takes their wraps, gives them a hymnal, and takes them to a seat. He serves as a welcoming committee.

We learned that Bro. Hansen had made a detailed study of the Protestant Faith. He has been searching for sometime, for a body of believers, who interpret the scriptures much the same as they do.

He often stated that he felt they were led of the Holy Spirit, and if they were, surely somewhere else in the great wide world, there would be others, led by the same Holy Spirit. He sought to find such a group.

In his eager search, over the years, he met up with many disappointments. He stated many times,

that he and the ASSEMBLY prayed much for God to help them. He received many leads, but each time they proved fruitless to them.

(To be continued.)

Paul R. Myers.

Box 117, Greentown, O.

REFLECTION

Can you picture the Saviour with
a cigar,

Foot on the rail, leaning up to a bar,
Lifting a drink to His pure holy lips,
With nicotine stains on His dear
finger tips?

Can you picture Him telling a story
that's lewd,

Or treating a neighbor unkindly or
rude?

Reading a book He had to hide,
Or serving the devil on the side?

Yet there are those who profess to
adore,

Who do all these things and many
times more.

They say they serve but love do
not show,

By things they do and places they
go.

We picture our Christ by act and
by deed,

We are the Bible that other folks
read.

Do we by our lives cause sinners
to say,

"If that is a Christian I'm not
going that way?"

Sel. by Sister Jeanette Poorman.

CHILDREN IN CHURCH

Training a child to be quiet in church often presents a real difficulty to parents. It is too easy to excuse his behavior on the basis that he is too young and does not know any better. The fact is, when a child is yet very small he can be taught reverence to God. We must teach him that the church building is God's house where we worship God and where He talks to us through the minister and His Word.

As parents, we must insist on our children being quiet when they enter the church. When we explain that we come there to meet God, this should not be so hard, although it may take consistent and persistent training. Never let a child run or play in the church before, during, or after the service. More irreverence for God's house is developed in children by their playing inside and outside the church, usually after the meetings, than in any other way.

Naturally, a small child will have to be entertained in one manner or another during church services. The mother should always bring something along for this purpose. There are many little ways to keep the preschooler occupied so that he will not disturb anyone. He must be told again and again that any vigorous movements such as standing up or running around disturbs other people from hearing what God has to

say to them. Reverence for God must be instilled in the child.

However, if a child misbehaves, he should be punished. While he is small, the punishment should immediately follow the offense. It is sometimes necessary to take the child out of church for this. (Usually mothers with children sit in the rear.)

When a child is a little older and misbehaves, he should know that he will be punished as soon as he gets home. If this is promised him, it must be carried out, or else he will conclude that our words mean nothing.

Such training will take patience and will have to be repeated over and over again. Scolding at this point might actually defeat our purpose. As parents, we must remember Paul's admonition: "Ye Fathers, provoke not your children to wrath." In another translation it reads this way: "And fathers, do not irritate your children, but bring them up with Christian discipline and instruction."

Be sure to tell your child when he has been quiet that you really appreciated it, and that God appreciated it. Praise can work wonders with children.

Sel. by a Brother.

A DREAM OF HEAVEN

I had a dream of Jesus standing on a platform. I had to go up two

steps and Jesus said, Take my right hand and He helped me up the steps. He said, Up there is God the Father, he also was standing on a white throne. There was a gold chair beside Him and He helped me up and said, Sit down in the chair. He placed a crown on my head.

God and Jesus both looked alike. Both had long white robes on and long hair. I awakened feeling good over the beautiful dream of Heaven and our glorious Father.

Sister Jessie Holler.

A true disciple should be characterized by the following elements:

Dedicated to God.

Imbued with the Holy Spirit.

Separated from sin.

Called to serve.

Interested in others.

Poised for action.

Laboring in prayer.

Evermore at it.

The lined face of worry is unattractive. Elizabeth Chaney in a poem entitled, "Overheard in an Orchard," has a robin saying to a sparrow, "I would surely like to know why these anxious human beings rush around and worry so?" The sparrow replies, "Friend, I think it must be that they have no heavenly Father such as cares for you and me."

Conscience — A thinking man's filter.

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BIBLE MONITOR

VOL. XLII

FEBRUARY 15, 1964

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

THE HOLY BIBLE

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order . . . That thou mightest know the certainty of these things, wherein thou hast been instructed," Luke 1:1-4. This is typical of the inspired writers of God's Word. Not just anyone, "but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1:21. Such men spake and wrote from the depth of their heart, as they were impressed with the great truths of God and His plan of salvation. Their impressions were always guided by the Holy Spirit, however many times they were impressed to write things which they themselves did not fully understand.

I believe many things were writ-

ten by holy men which we do not have record of today. I even believe that our Lord and Saviour spoke many things and performed many miracles of which we have no record in the Holy Bible. I believe when the Holy Bible was canonized (accepted as of Divine origin) that the Holy Spirit moved these Holy men to select that which was essential and necessary, for the confirmation of our faith and the salvation of our soul. Very few individuals have understood, coordinated and put to practice the Bible which we have. Of what use would a cumbersome volume of books, containing more of the words of holy men, be to us? I believe the Holy Bible, as we have it, is able to save anyone, who will believe all of it and put to practice all of it, according to their ability. Please note, we dare not compare our ability with that of someone else, even we ourselves do not know our ability until we actually use it, but Almighty God does.

The greatest weapon which Christ used, many times, against the wiles and deceit of Satan, was that which

was written in the Word. Notice the deep faith of Paul concerning God's Word, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe," 1 Thess. 2:13. Paul found the same hindrance to the salvation of many, which we find in man's unbelieving heart today. Paul used much effort to try to show men the wonderful blessing we have in the Holy Bible, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Because God has inspired the record of facts, makes the record reliable and enables us to be sure of the lessons which these facts teach. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come," 1 Cor. 10:11. Persons who are antagonistic to the Word of God are often blinded to its true meaning. Do we value the Holy Bible as the provision of an all-wise and benevolent Creator? The Holy Bible is authentic in its matter, author-

itative in its counsel and the only infallible rule of faith and practice. No matter who first uttered the words and sentences found in the Bible, every one of them is placed where it means most in making the message, as a whole, the most serviceable to those who receive it. This Book we call the Holy Bible comes to us with the enormous and uncompromising claim that it is not a man-made book, but a Book whose real author is the living and eternal God. Most of this paragraph has been selected at random, from one place or another as basic facts. If we do not believe these we might as well cast aside all semblance of faith and religion and enjoy the pleasures of sin, for its punishments are all we can ever hope for in Eternity.

COME OVER INTO DENMARK

Part 5

Bro. Hansen, before contacting the Dunkard Brethren, had been searching very earnestly for a group of believers, similar to their own faith. Because of that search, he contacted other groups who were at one time, a part of the original faith, as founded in Schwarzenau in 1708. He has closely observed and followed their practice and history, in the making.

He related to us, in tears, the work of one particular denomina-

tion, in Norway, Denmark and Sweden. At one time, this denomination was very conservative. Their work in these three countries was abounding. They had a number of strong and effective congregations. He related how wrong leadership took over. They departed from their declared principles. As a result, the members drifted away. Today, there is not a single congregation of this particular denomination in either of the three countries.

We were privileged to go to Malmo, Sweden. There we saw with our own eyes, one of those churches. It was large and beautiful. A house once dedicated to the Lord, by a plain group. It would easily seat 250 and we were told that it often was filled. Today, it is in the hands of the Salvation Army. I had to weep, as we stood there and observed and heard the sorry history. Oh, that every member of the Dunkard Brethren might be more eager to do all in their power to "Contend for the faith once delivered to the Saints!" It would be pitiful, indeed, if such as we saw in Malmo, Sweden, would befall any of the Dunkard Brethren congregations.

Bro. Hansen seriously stated that since he saw what befell this particular group, in these three countries, that the ASSEMBLY could not look to them for help.

He named other denominations that they contacted in America.

They greatly disagreed with all others contacted on the following points:

Mode of Baptism, they believe in Trine Baptism.

Eternal Security, they do not believe in it.

They believe in the Lovefeast and few have it.

They believe in the Prayer veil and some they contacted, do not believe in it.

They do not believe in make-up and most of those contacted, use it.

They do not believe in modern dress and styles. Many they contacted accept modern styles of dressing.

They believe in Sunday schools; some they contacted, do not.

In general, he said, there was too much worldliness and digression from God's Word.

Bro. Hansen came to America in 1959. In 1960, he came again, this time accompanied by his foster mother. They came in search of this group that they were sure existed somewhere. It was on these trips that Bro. Hansen contacted the various denominations referred to above. The report he gave us, was from his own, personal observation. While in America in 1960, he visited Winona Lake, Indiana. At Winona Lake, he stepped into a book store; there he picked up a book and began reading. What he read in those few minutes, gave

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Hayes Reed, Modesto, Calif., Associate Editor.

him a new lead in his quest for Brethren of like Precious Faith.

(To be continued.)

Paul R. Myers,

Box 117, Greentown, O.

THE RESURRECTION**Part 3**

We closed our last article on this subject at 1 Cor. 15:20. The writer to Corinth continues his subject of the "Resurrection," showing the certainty of Christ's "Resurrection." Verses 20-23, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own

order: Christ the firstfruits; afterward they that are Christ's at his coming.

The certainty of Christ's resurrection, secures the believers hopes and joys in the midst of all his trials and temptations. The apostle Peter in his greeting to the Christians expounds that hope. 1 Pet. 1: 3-4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Christ was the first to rise from the dead, proving the resurrection. Paul gives to understand that it is in Adam that we all die. Just as he wrote to the Roman brethren. Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Had it not been for sin, there would have been no death. Had there been no sin, there would have been no need for Christ to die for our sins, hence no need for resurrection.

Rom. 8:3, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Death is sin's penalty, and it became universal, through

Adam's fall. Therefore man, to escape its penalty, must be re-begotten and live, all must be made alive in Christ. James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Paul assures the Corinthians in his second letter that Christ will also raise us up from the dead. 2 Cor. 4:14, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."

There are many promises in God's Word concerning our resurrection. Let us note some of them. David believed he would come forth from the grave. Psa. 49:15, "But God will redeem my soul from the power of the grave: for he shall receive me. Selah." Jesus assured Martha of the resurrection. Jno. 11:25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Again Jesus confirms the resurrection from the dead. Jno. 5:25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Jno. 6:30, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." So, Christ was the "firstfruits of the resurrection" the first

to rise, "afterward they that are Christ's at his coming." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

Man will be made alive "in his own order" Christ's saints will be raised at His coming, while all the dead who are not Christ's, will not be raised for 1000 year later. Rev. 20:5, "But the rest of the dead (those who are not of the first resurrection) lived not again until the thousand years were finished. This is the first resurrection." This means those mentioned in verse 4; Christ's coming is mentioned in verse 23; His advent has been foretold in holy "Writ." The following references reveal that fact. The reader should study them all: Jno. 14:2-3, Matt. 26:64, Luke 21:27, Acts 1:11, Heb. 9:28, and others.

The writer of our lesson seems to pause at this point before going on with the order, or manner, of the resurrection, to show Christ's ultimate victory as the conqueror of death, and the hope of eternal life. This is a very comforting chapter to the saints in Christ, one in which are many enlightening thoughts for us, concerning our future state and abode. Verse 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put

down all rule and all authority and power."

There are a number of questions involved in this verse. Let us proceed to answer those questions with the Word of God, let Scripture answer Scripture. "Then cometh the end," the end of what? It means the end of death, by the resurrection, when Christ shall destroy the last enemy, which is Satan, Rev. 20:10. Also verses 53 and 54, of this chapter, note them carefully. It means further the end of Christ's reign, in His kingdom of glory, as we understand, when He delivers up the kingdom to the Father, as the rest of this verse declares. Verse 25, "For he must reign, till he hath put all enemies under his feet." When will that be? We understand it will be until God sends down devouring fire and brimstone, upon Satan's Gog and Magog army, who will be the last enemy against Christ and His saints, Rev. 20:9.

We think then Christ will "put down all rule and all authority and power," and will then deliver up His earthly kingdom to the Father, Verse 26, "The last enemy that shall be destroyed is death." Satan will be cast into the "lake of fire," which is the second death, or eternal death for the enemies of Christ. He, Satan, is the instigator of death, he is the last enemy, over which Christ will conquer. Death will vanquish. Isa. 25:8, "He will swallow up death in victory; and the Lord

God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

Hosea 13:14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Verses 27 and 28, "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Let us note: Christ's power. Christ had saving power, Isa. 63:1; pardoning power, Matt. 9:6; infinite power, Matt. 28:18; power over nature, Luke 8:25; He had power over His own life, Jno. 10:18; He had life giving power, Jno. 17:2; wonder working power, and He demonstrated His power by His resurrection, Rom. 1:4. For all His power, He was subject unto His Father, when His work on earth was finished, after he will put all enemies under His feet, He will put down "all rule and all authority and power," "that God may be all in all." He was obedient in all things.

Note again what that power means to us. Eph. 1:19-20, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." We see the perfect harmony of the Eternal Godhead, with all the power given unto the Son, from the Father, yet, in all the works of the Son, we see His perfect obedience to the Father. Jno. 14:31, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence." Jno. 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Verse 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" It seems from this verse, that there were those at Corinth who had gotten the idea that one must be baptized for their departed dead. Sorry to say that there are still religious sects (so called) who still hold that strange doctrine. We are made to wonder how anyone, even though they be a child, could fail to understand Paul's teaching here. If we believe that there is no resurrection and one be dead, no hope or expectation of future life, that our de-

parted are forever extinct, that death is the end, have mortified and gone forever, then why should one be concerned about their hereafter, enough to be baptized for the dead? What benefit would be derived to either the one being baptized, or to the dead, for whom the baptism was administered? Surely the Corinthians, as well as the other church, must have understood Paul's teaching concerning this doctrine, for we hear nothing further mentioned in the Scriptures, concerning baptism for the dead.

Verse 30, "And why stand we in jeopardy every hour?" If there be no resurrection of the dead, why should we, and above all Paul, and his co-labourers, expose ourselves . . . or posure ourselves to death, loss or injury, hazard, danger, or peril, even for Christ's sake? Why should Paul endure the following persecutions, if there be no resurrection of the dead? "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in

cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches," 2 Cor. 11:24-28. No wonder Paul should protest, the doctrine of no resurrection.

Verses 31 and 32, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." What would Paul have gained by his fighting those evil hearted, beasts of men, upholding the cause of Christ, if there is no resurrection? No wonder he would admonish, "Be not deceived: evil communications corrupt good manners, verse 33. As he wrote to the Galatian brethren, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," Gal. 6:7. If we sow unbelief concerning the resurrection, and concerning our future destiny, living in sin, and continue therein, we will reap what we sow, eternal destruction. "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

Reader, we need not be in ignorance of the resurrection from the dead. May we all strive to be of that first and best resurrection, or be patiently waiting for Christ

should He come for us before death.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

PLEVNA, IND.

September 20, we were very happy to have Bro. Jake Ness and his family with us. Bro. Ness brought us our Harvest Meeting sermon in the morning. We were truly blessed with an abundance of harvest this year and have much to thank the Lord for.

The Plevna Church was blessed with two weeks of God's Word sent down upon us by Bro. Millard Haldeman from Oct. 27 to Nov. 10. On Nov. 9, we had another of those mountain top experiences, 72 surrounded the Lord's tables with Bro. Haldeman officiating. We were glad for visiting ministers: Bro. Ora Skiles from Modesto, Calif.; Eld. Herbert Parker from Englewood, Ohio; Eld. Roy Swihart from Goshen. We also were glad for the visiting brethren from other congregations.

On the second Sunday of our revival meeting, Bro. Haldeman told us of his trip to Denmark, which was very interesting and inspiring. May the Lord bless Bro. and Sister Haldeman as they continue in the Lord's work. We also wish to thank those who came from other

congregations, for coming to fellowship with us.

In December we had our quarterly council meeting with the election of new officers. Vern Hostetler was re-elected as our Elder.

Sister Lois Chupp, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation met for regular Council Jan. 25. After singing No. 236, Bro. Guy Dayhoff opened the meeting with 2 Cor. 2, a few appropriate remarks and prayer. Our Elder, James Kegerreis then moderated the meeting.

Church and Sunday school officers were elected. The church voted to discontinue evening services due to poor attendance. Bro. Surbey encouraged us to attend neighboring congregations whenever possible for evening worship. Bro. Kegerreis gave us some good admonitions and thoughts. He especially stressed that we "pray for one another" that peace, unity and love might be among us. And that God might bless us and His Spirit direct us in the future. Bro. Kegerreis led in closing prayer.

We were glad Bro. Kegerreis could remain overnight and be with us in morning worship. He brought us a spirit-filled sermon from Rev. 3:7-22, urging us to be overcomers and not be overcome in our Christian life. That we might make use of our opportunities while the door

of salvation is still open.

We were also blessed with the privilege of having Bro. and Sister Joshua Rice with us for services on Jan. 19. Bro. Rice brought us a wonderful message from 1 Cor. 6: 19-20, "Ye are not your own, for ye are bought with a price."

We were glad to learn that Eld. Melvin Roesch has consented to hold our Revival this fall, the Lord willing. These meetings will begin the evening of Sept. 21 and close with our Lovefeast Oct. 4. There will not be any evening service Sept. 27, so our members can attend the Mountain Dale Lovefeast. Remember these meetings in your prayers.

Sister Ruthanna Sauerwein, Cor.

A NOTE OF THANKS

I take this means of thanking our dear Brethren and Sisters and friends for remembering me during my sickness with beautiful cards, get-well letters and the nice visits I received from several. Also for your prayers. May the Lord richly bless you all is my prayer and please continue to pray for me. I am still in a critical condition.

Sister Della M. Mellott,
116 Oak Park Drive,
Oakland, Md.

OBITUARY

ELD. EMMANUEL G. KOONES

Was born to David and Magalene Geyer Koonos of Bedford

County, Pa., on March 24, 1873, and departed this life on November 29, 1963, in Hatfield Pa., age 90 years, 8 months and 5 days. He was the last survivor of a family of six. Early in life he felt the need of a Savior and at the age of 16 years was baptized into the Church of the Brethren.

On March 8, 1900, he was married to Nancy K. Wisler of Blair County, Pa., who preceded him in death April 28, 1949. To this union were born three sons and five daughters, all of which remain to mourn his departure: David, of Roaring Springs, Pa.; Mrs. Fred (Martha) Claar of Orlando, Fla.; Mrs. Mary Miller of Winchester, Va.; Mrs. Joseph (Sarah) Fretz of Hatfield, Pa., with whom he made his home the last six years; Mrs. Palmer (Fannie) Robinette of Iverness, Fla.; Mrs. Levi (Grace) Miller of Bunker Hill, Ind., and John and Paul who made their home with him.

He was called to the ministry about 45 years ago, which office he held till the Lord called him home. He moved in 1929 to Carroll County, Ind., in which state he remained until the last six years which were spent with his daughter, Sarah. He had 21 grandchildren and 23 great-grandchildren. Two grandchildren and 1 great-grandchild preceded him in death.

Funeral services were at the Plevna Dunkard Brethren Church,

Ind., with Brethren Walter Bird, Clarence Surbey and Harley Rush in charge.

OBITUARY CORRECTION

Obituary of Clara Belle Leckron, Jan. 15 Issue, page 13, next to the last paragraph, should read: She is survived by: one son, Lewis Grubb of Decatur, Ill.; four grandchildren; several great- and great-grandchildren, all of Illinois. Also one step-son, Bryan Leckron of Anderson, Ind.; three step-grandchildren, and several step-great-grandchildren, all of Anderson, Ind.

MABEL DRUSILLA KING

Daughter of Albert and Ella (Smith) Webb, was born March 11, 1896, near Wayne, Ohio. She departed this life Dec. 24, 1963, at the Stouder Memorial Hospital, Troy, O., at the age of 67 years, 9 months and 13 days.

In 1917 she married Clarence King of Tiffin, Ohio. To this union was born a son, Robert of Louisville, Ky. Also surviving are: three grandchildren; four brothers: Albert of Luckey, William of Toledo, Arthur of Evanston, Wyoming; George of Sacramento, Cal.; five sisters: Mrs. Maude Heisey and Mrs. Hattie Bickelhaupt of Fremont, Mrs. Cecil Schulz of Upper Sandusky, Mrs. Olive Stewart and Mrs. Ada Whitman of West Milgrove and other relatives and friends. She was preceded in death

by her parents and a brother. She was a member of the Dunkard Brethren Church.

Funeral services were held in the Sage Funeral Home, Bradner, Ohio, Dec. 28, 1963, by Eld. Edward Johnson, assisted by Eld. Paul Blocher, with burial in Bradner Cemetery.

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THE CALL TO MACEDONIA

"Come over into Macedonia and help us," Acts. 16:9. Our plea at District Meeting was, "Come over to South Fulton and help us." The ancient Macedonians and the present day congregation had the same desire—spiritual food. We are told when we seek it aright, we will not seek it in vain.

Since our request was made, we have been blessed with a visiting minister once a month and have enjoyed much fine spiritual food. Each member at South Fulton appreciates and thanks all the ministers who graciously have come to open the Book of Life for us. It has helped us grow in grace and inspire and encourage us. We would like to share with you some thoughts from those wonderful sermons.

I am sorry I neglected to take notes on the sermons that Bro. Melvin Roesch, Bro. Herbert Parker and Bro. Paul Myers preached. I have only their Scripture readings. Because they were the first to come to us after District Meeting. I will

use the verses as the giving of thanks and asking God's blessing on the spiritual meal that is to follow.

Bro. Roesch, "A reed shaken in the wind." "And as they departed, Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see, a reed shaken in the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft raiment are in Kings houses. But what went ye out for to see? A prophet? Yea, I say unto you and more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare the way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist notwithstanding he that is least in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force," Matt. 11:7-12.

Bro. Parker, "What shall a man give in exchange for his soul?" "And when he had called the people unto him with his disciples also, he said unto them, whosoever will come after me, let him deny himself and take up his cross and follow me. For whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake and the

gospels, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the Holy Angels," Mark 8:34-38.

Bro. Myers, "God's sphere of protection." "My tears have been my meat day and night, while they continually say unto me, where is thy God?", Psalms 42:3. God is in Heaven above, and in earth beneath. He is above you, beneath you, around you and in you.

Bro. Vern Hostetler, "Valley of Decision." "Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way," Psalms 119:36-37.

A right decision. Mary chose the decision for spiritual things. Martha was too much concerned for worldly material things. A worldly person spends his money for things according to his particular weakness, such as liquor, gambling, fashion or other vice. A Godly person will not choose fashion and fad, but rather the plain simple things to praise His name with hymns, Bible reading and doing Scriptural work.

Choose the "right." If you dis-

cover you have chosen "wrong" there is a way of escape. A Christian is like tea. Tea is no good till it is put into hot water. We don't find out how strong we are until we get into "hot water." If a person continues to find fault he won't be able to find anything else. When we are engaged in trouble is when we learn how strong we are in the faith, without oppositions there can be no successes. God does not call anyone out of the world without giving him much responsibility. Shadows and the darkness of mistakes are behind us. They are for a guide in experience, not to be worried about and looked back at all the time. If we keep looking back on our mistakes and into the dark, we can't see our way forward and we will get off the path of light. God promised us that if we choose the narrow path He will open the doors for us, and we need not be concerned about the darkness behind us. When you bring your basket, or heart, to be filled with spiritual food, you will go away with a blessing, you will not go away hungry.

Bro. Dean St. John, "Some day I will stand before the Lord." "So then everyone of us shall give account of himself to God," Rom. 14:12. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants," Matt. 12:36.

Think seriously on this question,

If I met God could I give a satisfactory answer for my deeds? Do you think in terms of answering to God? If we could look into hell only *one* instant, I'm sure we would spend more time studying, working and laboring in God's vineyard. We shall give account of every idle word. A Christian needs a spirit of forgiveness. Matt. 18 is the chapter to study about forgiving.

Luke 12:20, "But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided?" What am I doing with the things God blesses me with? What is my attitude toward material things of life that God gives me? 1 Peter 4:4-5, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. Who shall give account to him that is ready to judge the quick and the dead." I am responsible for the life I live. If this were your last day on earth, would you be ready to meet God?

Bro. Floyd Swihart, "A firebrand." "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord," Amos 4:11. Ye were as a firebrand plucked out of the burning, to give glory to God. Fire that destroys fire is God's power. We are comforted by its

presence. Strange fire is idol worship. How much of the fire today is to honor God? Never has strange fire burned so high or so bright.

In our worship we have fine singing and good speech by ministers, will the audience say, "We have a fine church," or will they say, "What a wonderful Lord?" Where would God find a firebrand today if He looked down? Our aim should be holiness to God through troubles on earth. Yet have ye not returned unto me. Compare the church with a ship. The "Titanic" was supposedly unsinkable. The Church is at the place of "unsinkable," unaware of an iceberg of sin beneath the water. Silver and gold have we none, but in the name of Jesus, stand up and walk. The church today has silver and gold, but cannot say "in Jesus name stand up and walk."

Bro. Joe Flora, "Prayer is the key to God's storehouse." "And she vowed a vow and said, O Lord of Hosts if thou wilt indeed look on the affliction of thine handmaid and remember me and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life and there shall no razor come upon his head," 1 Samuel 1:11.

It is hard to know what is needed in a congregation when you come for only one sermon. But one thing is always needed everywhere, and

that is prayer. Not material, but spiritual prayer. It is most neglected in the spiritual sense. Men and women have needs. Boys and girls have needs, not all the same as adults, but all have spiritual needs. God is not limited in His resources.

As a child we go to our parents or a friend for our needs. Why haven't we fully learned to ask God for our needs, who never upbraids for our oft coming? Prayer is the key to God's storehouse. He never tires of our asking for spiritual needs. Faith and prayer interlock. Prayer is needful. But how shall we pray? With our whole heart. For a loving heart and a good name are a good influence. If we pray, "God I am sorry for sin in my life, forgive me," then we are in a position to receive blessings and to be able to help those about us.

Bro. Sherman Reed, "Let not your heart be troubled," John 14:1. What do promises of God's love mean to us? There is not need for troubled hearts. We have two kinds of heart trouble. In natural heart trouble the body dies and the other is spiritual death. For our natural health we go to the doctor for medicine to prolong our life. For the troubled heart there is little or no relief at the doctor's office. Only at the Throne of Grace is healing for spiritual heart disease. What we sow we reap. If we sow wrongdoing, repent, and reap pardon. Is Jesus getting what He bought and

paid for? What are we doing to help bring to Jesus what he paid for?

Bro. Harley Flory, "Overcome devil's influence." "I will lift up mine eyes unto the hills from whence cometh my help," Psalms 121:1. Jonah was called to go to Nineveh. We are a professed child of God and are called to Nineveh. We, as Jonah, are sometimes on the downward way to escape duty and presence of God. We use our own resources till they are exhausted, then turn to God as Jonah did in the whale. Jonah prayed, "I will pay that I have vowed." He returned to God with thanksgiving and repentance.

Will we have a second chance as Jonah had? What do we have before us, the true God or a golden calf, in the probational period? In a twinkling Satan can appear at the window of our soul to distract us. Jonah first refused to go, then repented and did as God bid him. God's heart is moved at sincere repentance of sinners. How badly we would do, without God's help.

We, as Jonah, take credit for God's work, instead of tracing sources of the existence of things. Nineveh was large and strong, a symbol of God's greatness. The gourd was small and brief, a symbol of our weakness. Sin, as the worm in the gourd, is small underneath, but the big result is outside. As the worm destroyed the gourd, sin will

destroy us. Repentance is our rescue from the threat of doom.

At Lovefeast examination service. Bro. Herbert Parker, "The cost of our Redemption," 1 Peter 1:3-5, 12-23. Meditate upon the thought, Christ came to redeem us. All that appear in His presence must be holy. We must purify and sanctify ourselves to receive God's blessing. People must be sincere who worship God. If we are not willing to be set free we will not be set free.

After Jesus did so much for us, are we willing to sacrifice for Him? The first cost to save us from sin was to leave the shining courts of heaven. His life was sold for thirty pieces of silver. Judas sold his soul for thirty pieces of silver. What is your soul worth? Jesus paid the cost: being whipped like a criminal, scourged, and abused to the cross. When He gave His blood it meant a cleansing of our sins.

1 John 1:7. Walk in the light. Accept Christ as your personal Saviour, that the candle of light may be lighted in your soul. Light is to remove darkness. Christian life is the light that scatters darkness. We clean the reflectors of our lamps to make the light brighter. Is our character reflector covered with dirt and scum (sin)? There is nothing that brings more comfort than being at peace with God. We are to be peace makers, not just peaceable. At peace with God, ourselves and others.

Bro. Ray Reed, "Jesus, the Door," John 10:1-18. There are many roads and fields of endeavor. But there is only one road and one endeavor that will be of any value to us. That way is the Christ way.

We are in this life to prepare for Eternal life. If we do not properly prepare we will be lost in the bottomless pit. If we will be of the spirit of the lowly sheep, wholly submissive to Christ, our life will be much easier. Most pathetic is one who names Christ's name, as his shepherd, then fails to live up to the calling. The Devil is very cunning to call us away from the Shepherd. He cares not at all for our souls, only to deter us from the straight path.

We as parents blessed with children, who do what we ask, there is nothing more pleasing. So it should be with obeying our heavenly Father. It is necessary, if we love Him, to obey His commandments. It is proof of our love to God when we obey all His teachings.

Bro. Eldon Flory, "Love of the Shepherd and His Love for me." What have I done for the Shepherd? We don't realize what our duties are toward God. We are living in a day of religious illusion. We have the covering of religion to live as we please. More sacrifices are to be made to follow Christ. Without shedding of blood there is no remission of sins.

Tree of Life, Genesis 3:24. Our

life, as a limb on that tree, is helpless without Christ's blood. God requires obedience rather than sacrifice. If Adam and Eve had obeyed they would have had no need to cover their sin. In order to give them skins to clothe them, an animal (perhaps a lamb) had to be slain. Jesus, being a lamb, had to shed His blood to cover man's carnal desires and sins.

The only way to get to heaven is to eat of the tree of life. What takes place in our flesh to get close enough to eat of the tree of life? God says flesh and blood will not enter Heaven. Blood leaves the body at death. Blood and flesh disappear before the flaming sword of God, when a sinner repents and takes the new blood of Life. These days there is no remorse when one joins church. We should grieve over our past sins. Where is the penitent sinner? She grieves over past sins at baptism? Carnal blood and flesh must be removed before blood of Christ can run through a renewed spirit.

The flaming sword of the Holy Spirit destroys the old body, so that you may partake of the peace of God. You can't live in the flesh and the Spirit at the same time. You can't expect to be spiritually minded until you have crucified the flesh. When you are crucified, you lose blood, you die, yet you live because of God's life that flows through you. We don't care to eat of the

tree of life, while in the flesh, because the flesh must die when it passes through the flaming sword that surrounds the tree of life. The flesh would rather eat of the tree of knowledge and grow, than eat of the tree of Life and Live!

Bro. Ray Reed, Headship, 1 Cor. 11:14. Woman-Man, Man-Christ, Christ-God. Christ came to show us an example to follow. There is need for us to be in subjection, to be worthy to eat and drink the sacred bread and cup. There is need for us to be at peace with one another. We have instructions that sisters be covered, not as some use the excuse that the hair is a covering. Hair cannot readily be removed and replaced in time of prayer, which is proof that women must be covered in a special way because of the angels. Man is to be the head of woman in subjection to God.

We must not eat and drink unworthily. We must examine ourselves by removing anything in our heart that might be offensive between our brethren or sisters. Offence would dishonor God and condemn ourselves. The Lord has called us here to build us up spiritually. Morning Worship, at glorious sunrise. Bro. Herbert Parker, God's Providence, Psalms 104. How wonderful is the Wisdom of God. How wonderful are the arrangements God has made for man. To worship, honor and glorify God is our

purpose of being on earth. Meditate on Heaven and Heavenly things until God says to us, "tis enough."

At Sunday forenoon service. Bro. Eldon Flory. Remorse for wrong deeds done to others, 1 Sam. 24:1-22, David cut off the skirt of Saul's robe. His heart smote him because he had stretched forth his hand against Saul, who was the anointed of the Lord. Where is *our* remorse at cutting and slicing one another? At crucifying those who are defenseless? Don't we know what religion, what Christianity is? David was prostrate with remorse for one small deed done wrong to Saul. Do we weep tears of remorse for the injustices done our fellowman?

In the Scripture is hope and promises for everyone. Let us use it for our guide to be smitten and grieved in our consciences for the deeds we have done wrong to others. The Bible acts as a control to our conscience and is our only hope. What an attitude—to humble ourselves before our enemies.

Bro. Parker, Judgment, Matt. 7:13. Today we are here, tomorrow we may face the judge. Have you stopped to think what you are going to say when you face the judge? What are we thinking about as we walk this life? What does, "judgment must begin at the house of God," mean? What is the house of God? Our very being is God's house. We are living in the closing of the Gentile age. Are we going

to choose God's way and live with Him when the door is closed? Or will we stay and choose the way of the anti-Christ?

The Bible has an answer for all our problems. In Matt. 7:7 it says, "Seek." Search the Bible and seek and ye shall find. Our troubles are multiplied when we rely on our own decisions. There is a rough narrow road with soft light at the end. The sign says, "This is the way, walk in it, Come." There is a wide, smooth road with many gay travelers and brilliant lights along the way. It has no sign that destruction is at the end. Which way will you take when you come to the gate that opens onto these two roads?

The gate is narrow because no sin may enter. Many fear death. To a Christian, death is a door at the end of the narrow road to life eternal. Why is the road narrow? It is hedged in by God's hand to keep us from sin. If you want to draw a straight line you keep your eye upon God because you and He are the only ones on that narrow path. He will draw you straight to Him.

At Sunday afternoon services.

Bro. George Replogle, Forget not all His benefits, Psalm 103:2. The oftener we read the Word of God the more precious it becomes to us. It is a mountaintop experience to be at sacred services. You have gotten out of these meetings just what you have put into them.

If you have come to worship and to fill your cup, you will have it filled to overflowing. If not, it is your own fault, because you have not let Him come into your soul.

Forget not all His benefits. Just how forgetful are we? Just think how we are blessed in a spiritual way. You will be brought to shame when all your benefits are counted, all iniquities forgiven and cast into the sea of forgetfulness. The blood of Christ cleanses us from all unrighteousness. If God would reward me according as I work for Him, I feel He wouldn't even notice me. But if we hunger and thirst after righteousness, we shall be filled. Doing all we can, we are still unprofitable servants. But God will accept those who try to appreciate all He has done for us.

Bro. Ray Reed, Enter into His presence, Heb. 10:19. Jesus walked in favor toward all mankind. We as believers should be as salt to this world. Our great concern should be to preserve the profession of our faith.

We miss a great blessing when we forsake assembling ourselves together. The devil is very pleased when we do not come together for meditation and worship. Let us make our profession from the heart and not just from the lips. We are responsible for our own soul and must give an account of all our deeds. Let us search the Scriptures that we may find the right answers

and then diligently press on and fear God with a loving respect for Him and His promises. Let us have a loving regard for His dominion over us. I believe if we could see what God has in store for us, as Christians, I believe we would be more willing to give up our earthly possessions.

How firmly are we established in the love of Jesus? Are we pleasing God? Without faith it is impossible to please Him. Abraham, Noah and Enoch had faith and looked always forward to the coming of the Messiah. Walking by faith not knowing whither they went. If we have faith in Him, He will take our hand, we will see Him and obey all of His will.

Bro. Parker, Power with God, Heb. 10:23. God is much displeased when our faith wavers. He can fulfil His will in us when we have an established faith.

II Tim. 1:7, Spirit of love and a sound mind. The Spirit of fear is not ours when we follow closely God's teachings. Paul was not afraid because he was well acquainted with Christ. The most important thing in our life is to have confidence in Christ. We cannot live in a lukewarm condition, it will either get better or worse. Everything God has in His plan, the devil has a counteraction. According to thy faith thou wilt be made whole. The devil can heal, but he never heals by faith. He never says, "accord-

ing to thy faith" because he does not want you to have faith in God.

We must have faith in God to have the power of love. Why will those be turned away with the awful sentence, "I never knew you?" Because they never knew the love of their neighbor and God. They have never had experiences with Christ. We are made whole because we recognize Christ as the author of healing. Of the ten lepers who were healed, only one recognized the author and turned back to thank Jesus and glorify God for his new body.

Have we had power with God and a sound mind? What is a sound mind? It is the fruit of good works and shining light. The fruit I am bearing, does it taste sweet or bitter to my fellowmen? Does our neighbor taste the fruit of our character and say, "I like that man. His life points me to a grander and better life." Or does our neighbor say, "That man is a hypocrite, his fruit is sour and bitter." We want a sound mind, so we serve others and preach the gospel of peace. When we walk humbly before God we can hear His voice. He will give us the spirit of love and power and a sound mind.

September 15, Bro. Paul Blocher: Vanity of human effort without God's blessing, Psalm 127. If the Lord isn't in our undertakings we will fail. David could not build the house of God because he was a

man of war. His son Solomon could build the temple for he was called, Beloved of the Lord.

Watchmen are ministers to draw people nearer to God. We are our brother's keeper. It is our duty to change the path of our brother if he starts on the wrong path. Except God keep the city all watchmen are worthless. Undertakings without God's blessing comes to naught. Man can do many things and go a great many ways, but without asking God's blessing their work does not profit. In our daily life we should ask God to guide our undertakings, such as great problems, how He would have us solve them. Or when we say, "we will go or we will do thus and so," we should say, "if it be God's will." Numbers 14:34-44, the children of Israel wandered forty years in the wilderness. The wilderness was a judgment on them for their undertakings without God.

II Kings 5:10-20, Man should not receive blessings that belong to God. Leprosy was the consequence to Gehazi, for lying to his master. Man is not satisfied with what he has. He covets gold and silver, which brings greater sin to obtain more riches. Silver and gold will be added to our lives, if we first ask God to be with us in our endeavors for righteous living. Let us follow Solomon's way. He first asked God for Wisdom to discern between good and evil.

Paul's first undertaking, that of persecuting Christians, failed. A human undertaking struck down. After God gave His blessing Paul's second undertaking succeeded. He then had direction from the Holy Spirit, Acts 19:12.

Sent of God on a task and its consequent blessings. John the Baptist was sent and was a blessing to many. Disciples, two by two, were sent of God and had His blessings in their work. Philip was sent to join the Ethiopian in the chariot and was used as an instrument in God's undertaking to bring a soul to salvation.

Paul was sent on three missionary journeys. We know blessings came to Paul for his obedience. It is one thing to be sent of God, it is another to run ahead of Him. Wait on God. He will guide you. I planted, Apollos watered, but God gave the increase.

October 20, Bro. Herbert Parker, A True Witness, 1 John 1:1-3. There are many witnesses, some for God, others for the adversary. The disciple leaned on Jesus breast and was beloved of God, because he was willing to do what the Father said. Patriarchs of the past were true witnesses of God. To be called, Beloved of God takes obedience. Experience with Jesus helps *our* obedience. Those who go with Jesus, know it is necessary to be acquainted with Him.

Psalms 119:9. Take heed to hear

the still small voice that speaks to us. Take time to pray and prepare our bodies for holiness. Take heed to cleanse our life by taking heed to the work which is life. Give your whole heart to get acquainted with Him, to be a true witness. If we do not go into wholehearted search for righteousness we will find ourselves lacking. We cannot be cleansed wholly if we do not wholly search and keep the commandments. When we love our neighbor as ourself, we love God and He will teach us, and we will fulfil His will.

People can tell what our heart meditations are by what we say and do. The devil puts on a pretense of respect to Godliness. A true witness will meditate wholly on God's Word. When you hear a sermon it does not mean you can or need to repeat it word for word, but you have consumed the good of the message which feeds your soul.

Bearing witness to God is to help others learn the way of the truth. The devil does not want us to think good thoughts, he wants us to think evil of others. Jesus said, "I am the light, ye are the light because your eyes are opened to good and evil." The body is cleansed by light because it will not walk in the counsel of the ungodly or things that pertain to darkness. When our eye of understanding is opened we are able to be a living witness, II Cor. 10:5.

To be a true witness of God we

must cast out imaginations or human reasonings of events. The Scribes and Pharisees had it planned that the Messiah would glorify them in their own power. God came to the heathen and the lowly to give them spiritual life instead of granting the rulers their lust for power and glory.

A true witness lives a sacrificial life. The bride is the earthly church. The earthly bride does nothing to displease her husband. Those who belong to the holy church, which is the Heavenly Bride, will not do anything to displease the Heavenly Father. God will not suffer us to bear more than we are able. It is necessary these things be: heart-aches, disappointments, sorrows, to draw us close to God, to teach us our needs for Him. Hold fast our faith and we will be a true witness.

After these notes are written out, they seem so pitifully inadequate compared with the greatness of the messages. It is like looking into God's great storehouse through the keyhole, we see only a tiny portion. When the prayer key has opened the storehouse door, may God grant us the wisdom for selecting from His bounteous supply that which fills our particular needs. Whether it be for healing of mind and body or for praise and thanksgiving for His blessings. We at South Fulton select from His storehouse heartfelt thanks for spiritual food,

brought to us by consecrated ministers and their families.

Sister Elta K. Blythe,
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PSALMS OF ISRAEL

Psalms, the Old Testament book, was the hymn book of the Hebrew nation. The whole collection of psalms was used for temple worship, though they were not all written for that purpose. Psalms came through the Vulgate from the Septuagint name (psalmoi). The common Hebrew name for the book means Book of Praises.

The poetry of most of the psalms is lyric, although in a few it is didactic. The form is usually simple. The most elaborate are those having alphabetic or acrostic structure, in which the separate line, or verses, or two successive verses, begin in Hebrew with the successive letters of the alphabet, such as Psalm 9, 10, 91.

Most of the psalms have titles. The title indicating authorship assigns one psalm (90) to Moses; seventy-three to David; two to Solomon; twelve to Asaph; eleven to the Sons of Korah; one to Hermon; and one to Ethan. Thirty-four have no designation of authority and are called by the Jews, "Orphans."

There is great unity in the Book of Psalms. Many of the psalms

are the expression of individual feeling and aspiration. Some have in mind the circumstances or history of the nations; while others are written with especial reference to worship: yet, in spite of this varied character and of the diversity of authorship, substantial unity in thought is found throughout the whole collection.

The psalms have a great value for theological teaching. The greatness of God's power as seen in the wonders of nature and in the creation of man is depicted with poetic fervor. Of His moral attributes, Justice receives chief emphasis.

The Messianic teaching in the psalms is usually indirect. Such prophecy tells of the world-wide rule of the Messiah.

The teaching concerning man's relation to God is substantially the same in the psalms as in the prophets. Obedience, thankfulness, contrition of heart, prayer, are considered as of value in the sight of God rather than sacrifice. The true way to forgiveness is through repentance.

The Hebrew name of this book in the original is Praises: because the praises of God form its grand scope and object, to which all other subjects contained in it are, in one way or another, rendered subservient. The word Psalms is taken from the Greek and denotes that these hymns were, when sung, accompanied with the psaltery, harp, or lute: and, indeed, from the time

of David, psalmody, with various kinds of instrumental music, formed a considerable part of the daily worship at the sanctuary. The whole collection is often called "The Psalms of David." He was undoubtedly the writer of the greatest part of them. Josephus informs us that the Levites were enjoined to preserve at the temple all such hymns as might be composed in honor of God: and it is thought by some learned men that the book of Psalms which we now have was selected from a large number, as divinely inspired and, therefore, admissible into the canon of Scripture. St. Paul quotes the second Psalm expressly as a prophecy of Christ, which implies that the Psalms were then arranged after the same order, in general, as *they* now are. Our Lord, proposing a question to the Scribes concerning the Messiah, introduces a passage from the hundred and tenth Psalm in this manner: "David himself said by the Holy Ghost;" and "David in Spirit calleth him Lord," and when instructing His disciples, after His resurrection, He says, "All things must be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." The Psalms are an epitome of the Bible, adapted to the purposes of devotion. It cannot indeed be doubted that the Psalms in general are devotional and experimental, the language of the

pious heart under its various exercises; whether mourning for sin, thirsting after God, or rejoicing in Him; whether burdened with affliction, struggling with temptation, or triumphing in the hope or enjoyment of deliverance; whether admiring the divine perfections, thanking God for His mercies, meditating on His truths, or delighting in His service. They are in great measure a divinely appointed standard of genuine experience, by which *we* may judge whether, or how far, our own desires, aims, fears, hopes, joys and sorrows are spiritual; and how far they are carnal, or whether they verge to enthusiasm or delusion. They are set off with the graces of poetry, and poetry itself is designed yet further to be recommended by the charms of music, thus consecrated to the service of God.

—Sel. from "The Songbook of the Bible by Bertram Day."

The average man's idea of a good sermon is one that goes over his head and hits a neighbor.

SUNDAY SCHOOL LESSONS FOR MARCH 1964

PRIMARY LESSONS

Mar. 1—Jesus, The Friend of Children. Mark 10:13-16.

Mar. 8—Jesus Loves Everybody. Matt. 11:28-30; John 4:17-19; Isa. 61:1-2.

Mar. 15—Jesus Stills the Storm. Mark 4:35-41.

Mar. 22—Jesus Feeds the Hungry People. John 6:5-14.

Mar. 29—EASTER—Happy Easter Day. Luke 23:33, 44-56; Matt. 28:1-10.

ADULT LESSONS

Mar. 1—The Devils Obey His Voice. Luke 4:25,44.

1—Why can greater work be done among strangers, than among neighbors and friends?

2—What characteristics are necessary in order to speak with power?

3—Why did Jesus not permit the devils to testify, that He *was* the Son of God?

Mar. 8—The Miraculous Draught of Fishes. Luke 5:1-17.

1—What do you think was the purpose of the great draught of fishes? What was the result?

2—Did Peter, James and John fully understand their decision to follow Christ?

3—Why was it necessary for the man Christ had healed of leprosy, to offer for his cleansing, according as Moses commanded?

Mar. 15—Sinners Called on to Repent. Luke 5:18-39.

1—Does the fact that Jesus ate with "publicans and others," indicate that we should associate with sinners?

2—Is it possible that we sometimes isolate ourselves from sinners to the extent that we lose our value as a Christian?

3—Should we fast?

Mar. 22—Jesus Accused of Breaking the Sabbath. Luke 6:1-26.

1—Did Jesus break the Sabbath?

Why did he remind them that David did that which was not lawful?

2—If we become so religious that we lose sight of Christianity, are we any better than the Pharisees?

3—What does it mean to be blessed?

Mar. 29—EASTER—Christ the Firstfruits. 1 Cor. 15:1-23.

1—Is it enough to do our enemies no harm?

2—Is the possession of love the key to the whole lesson?

3—Can we always tell which is a "Good tree," and which is a "Corrupt tree"?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1964

DECEPTION

Memory verse, I Jno. 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Sun. 1—Luke 19:1-11.

Mon. 2—Gen. 12:10-20.

Tues. 3—Titus 1.

Wed. 4—II Tim. 3.

Thurs. 5—Eph. 4:1-16.

Fri. 6—II Cor. 11:1-15.

Sat. 7—Rom. 3:1-17.

Memory verse, Psal. 101:7, "He

that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."

Sun. 8—II Jno.

Mon. 9—Matt. 2:1-12.

Tues. 10—Rev. 3:14-22.

Wed. 11—James 1:16-27.

Thurs. 12—I Jno. 1.

Fri. 13—Gal. 6.

Sat. 14—Psa. 5.

Memory verse, Col. 3:9, "Lie not one to another, seeing that ye have put off the old man with his deeds."

Sun. 15—Micah 6.

Mon. 16—Psa. 116.

Tues. 17—Mk. 7:14-23.

Wed. 18—Jer. 5:20-31.

Thurs. 19—Prov. 12:1-17.

Fri. 20—Psa. 36.

Sat. 21—Prov. 21:1-16.

Memory verse, Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

Sun. 22—Isa. 28:5-22.

Mon. 23—Rev. 21:1-8.

Tues. 24—Jer. 17:5-18.

Wed. 25—I Kings 13:11-22.

Thurs. 26—Matt. 26:69-75.

Fri. 27—Josh. 9:1-21.

Sat. 28—Prov. 27:1-11.

Memory verse, Prov. 19:5, "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

Sun. 29—Jer. 9:1-11.

Mon. 30—II King 5:20-27.

Tues. 31—Rom. 16:17-27.

BIBLE MONITOR

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MARCH 1, 1964

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

CULTIVATING THE SIMPLE LIFE

"Therefore take no thought, saying, What shall we eat: or, What shall we drink: or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:31-33. Christ used the word "Gentiles" here as a Jew would, those who are outside of God's kingdom. If we zealously seek to serve God and do that which He instructs us to do, we will have sufficient to occupy our time and talents. God controls the things which we need in this life and He will abundantly supply them to His servants.

Simplicity of life directs a person along one line of thought, with a few simple requirements holding him to that line. Freshly wisdom becomes more complicated the more one depends upon carnality alone, as compared with the simple

faith of depending upon God. The simplest life is devotion to and strict obedience of one Lord and God, who hath redeemed us and given us an eternal heritage. Such devotion causes one to put every motive and step in life, before the test of His Holy Word. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Cor. 11:2.

The complicated life tries to dabble in and busy itself with many problems and of necessity many plans. This life may lead one to try to please many people for the sake of pride and honor. One of the greatest complications comes as we fail to put God first always and life becomes so involved that one hardly knows which way to turn first. Our home, our clothing, our furnishings, our desires in life, etc. can all be complicated and mixed with the offerings of Satan. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men

in destruction and perdition," I Tim. 6:9

Humility is a must in order to cultivate the simple life.

Make me a little child
Simple, teachable and mild,
Seeing only in Thy light,
Walking only in Thy might.

Berridge.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," Matt. 18:4. Did you ever think of how simple the life of a child is, compared to that of most adults? Why is our life not lived more for Christ and His Kingdom and less for our own selfish motives?

The simple life can be cultivated in many ways in our everyday living. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power", I Cor. 2:4. Was Paul's speech worth patterning after? How much vulgarity and untruth do we find in Paul's speech? "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits," Rom. 12:16. Many events take place each day which prove to others, whether we are cultivating the simple life or not. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of

putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," I Pet. 3:3-4. Pride and sloppiness are two extremes, our clothing and our appearance can witness the simple life to others.

Paul gives us far-reaching advice, which covers the greater part of our life, in a few words in Rom. 12:1-2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Why not cultivate the simple Gospel way of living, in your and my life?

A VISION

by Eld. James F. Swallow

It was Tuesday night, February 4, 1964, that I dreamed:

That I was riding on a train, through a valley that was very wet and strewn with much debris, as if a flood had passed over it. The engineer was on the foremost car of the train, as far forward as he could get and at the highest point possible. The engineer held the throttle in a firm hand and kept it wide

open. He looked straight ahead, looking neither to the right or the left.

The going was so rough that we began to think that we were no longer on the rails, visibility was poor as it was neither light or dark. Looking down carefully I discovered that the train was on the rails yet, but the rails were very rusty and in ill repair. I made my way to the front car, where the engineer was, climbed up the right hand corner and got as near to the engineer as I could without interfering. I took a very firm hold so as to not be shaken loose, and was told that I was to pray the train through to its destination. This ended my dream and vision.

Interpretation

1st. The valley, is the earth of our time. The condition of the floor of the valley is caused by religious confusion. As if a flood had passed over it, religious confusion is sweeping everything before it, on this earth today.

2nd. The Train, is the church, which must pass over the earth (the valley).

3rd. The Engineer, is the one in the highest responsible position in the church. He was on the foremost car of the train (leading the way). He had the very highest position possible, from which to operate his train (the church), such leaders must be above reproach. He

held the throttle with a firm hand (uncompromising). He kept the throttle wide open (full speed ahead, time is short). He looked straight ahead, neither to the right or left, God had blue-printed his course and he determined to follow it.

4th. The going was so rough, that we began to think that we were no longer on the rails. It seemed more like we were dragging in the mud, (losing many, losing the interest of the young people, closing church doors, etc.)

5th. Visibility was poor as it was neither light or dark, Zech. 14:6. One must look very close to see just how things really were in religious confusion: religious literature, radio, television, house to house visitation, yes every teaching is on the right road, everybody seems to have a corner on Salvation. There is but one gate to the Cross and they own it. A doctrine of sin now and pay later.

6th. Looking down carefully, I discovered that the train was still on the rails (the church), praise God. But, the rails were very rusty and in ill repairing (neglected). New Testament Doctrine is the very foundation of our salvation.

7th. I made my way to the front car where the engineer was, climbed up the right hand corner and got as near to him as I could without interfering. I took a very firm hold so as not to be shaken

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loose, then a voice came to me saying, "You are to pray this train (the church) through to its destination." This prayer request was to the whole church. All the church, all our children, loved ones, anyone who will hear the Master's voice and who will come at His call. The road ahead promises to be rough unless we get a firm grip and hold on, we will not make it.

This vision was given to your humble servant and I dedicate it to the purpose for which it was given, Amen.

James F. Swallow
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WE CHOOSE OUR OWN WORLD

When we think of New York, we think of a city made up of a myriad of small towns. In it are many small interest groups, each carrying on a life of its own. Each individual selects people of his own liking, particular places that appeal to him, things that he wants to do. He moves in that circle of interest and it is to him like his own small town. You don't know the forces that have given direction to the lives of others; if you did, you might know why one is a member of this or that Church, this or that political party, why one lives north, another South, one on the land, another on the sea. "We choose our own world."

Great cities have much evil and crime, and greed, but there is also much good and beauty and greatness in them. Many strong characters walk the streets. One can select the sort of town that he wishes to live in. We may choose to live in a world of duty, service, and love. How true this is of those who go into the leper colonies to minister to the victims of that dread disease. A shepherd and his son were standing on a hill overlooking a vast expanse of land. As they looked over the area reaching to the North, South, East, and West, the shepherd said to his boy, "That's just like the love of God — so vast that it reaches everywhere". "Then,

father!" exclaimed the lad, "we must be in the very middle of that love." How right both were; the love of God is both expansive and intensive. It reaches everywhere, and it encompasses each of us in his own individual life — in his own world.

Like the bird that flies over the countryside, selecting weeds and bits of hemp to make its nest, so man selects the things that will make up his mental habitation, the sort of world he will dwell in. One man says, "I trust nobody" and lives in a world of distrust, suspicion, and fear. Another man says, "I would rather trust people and have my trust betrayed once in ten times than be always doubting my fellow-men." He lives in a world of trust, goodwill, and faith.

History tells us that, at the close of the first Christian century, the reign of emperor Domitian was marked by assassinations, treachery, and cruelty. No noble's property was safe from the greed of the emperor. He could not tell when one of his servants would prove a spy and witness against him. Toward the close of his life, Domitian spent his days in a hall built of mirrors, so that no unseen hand might assassinate him. He lived in a world of his own creation, a world of suspicion and intrigue.

One historic day the Man of Galilee stood before the judgment seat of Pilate, the chief magistrate of

Judea. He was charged with setting himself up as a king. "Yes" said Jesus, trying to open the windows of a new world to the crafty Pilate, "I am a King, but my kingdom is not of this world. My kingdom is the kingdom of truth, for to this end was I born, that I should witness to the truth." And what is Truth?" sneered Pilate. Such a thing did not exist in his world. To Jesus, Truth was so real that it was worth the laying down of one's life. He had taught, "Know the Truth, and the Truth shall make you free."

To the Pharisees Jesus said, "The kingdom of God is within you", Luke 17:21. It is a kingdom of new convictions of a spiritual nature, set up in the heart by the power of divine grace. It produces new conversions and outward reforms. It is a kingdom of life, a living kingdom to be enjoyed here, with new impressions concerning self, God, man, life-time, and eternity. It is a kingdom of love, love toward God and love toward man. If our inner life is furnished with beauty, goodness, and faith, then the Kingdom of God has already come to us. We need not look for it, nor wait for it. It is already a reality for us.

We need not go far to find much hatred and evil and bigotry in the world of our day. Some say that this is the only real world, and call themselves "Realists." Others se-

lect the good, the righteous, the lovely and dwell on these things. They fasten their attention, not on the thorns, that grow on the rose bushes, but on the roses that grow on the thorn bushes. They choose to live in a world of beauty and goodness.

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SELF JUSTIFICATION

God has given us a mind whereby we can discern between good and evil. The human family as a whole has rejected Christ. We have been offered a plan by God whereby we may obtain salvation. But since this plan has been offered, there are those who make excuses. An excuse is a plea offered to justify some fault, or neglect of duty.

It is easy to offer an excuse for rejecting Christ. People think that an excuse is an easy way out, therefore need not meet their obligations. We cannot excuse ourselves through ignorance. Let us see how easy we can disobey God, then offer an excuse for this disobedience. King Saul in I Sam. 13 offered an excuse for usurping the function of the Priest's office. His excuse, in the absence of Samuel, that the people might not be scattered. There was a battle raging, and the people became nervous. In Samuel's absence, Saul sought to offer a sacrifice to

keep the people calm. His excuse was not accepted by God or Samuel.

There are other excuses offered everyday for rejecting Christ. Excuse for pride is, that we would like to be like other people, in dress and social affairs, that we might win them for Christ. The word of God says in II Cor. 6:17, "Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you!" Therefore according to the Word of God we cannot join hands with the world and be guiltless.

Some are engrossed in their possessions, be they great or small. There are those who serve God to be seen of man. But when the still small voice speaks from within, go sell and give to the poor, we turn away sorrowfully. Others are absorbed in business. It takes all of their time trying to make money to keep up with society. Therefore they do not have time for God.

Still others are preoccupied at home. In this day of modernism and conveniences we have so much to do around the house that we don't have time to go to church. People today say that they can hear just as good sermons on television as in the church house. But God says in Heb. 10:24-25, "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but

exhorting one another: and so much the more, as ye see the day approaching.

We can be imprisoned in our own selfishness, hoping that the excuse offered will be acceptable to Christ. But remember that if we reject Christ here, we will be rejected at the judgment bar of God. If we don't have time for God now, we will have plenty of time in the confines of Hell to think about the poor excuses offered, that we depended upon for our salvation. Let us look beyond these earthly things, that no man take our crown from us.

George Dorsey
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Salisbury, Penna.

COME OVER INTO DENMARK

Part 6

While brousing through a book at the book store in Winona Lake, Ind., Bro. Hansen read a short note concerning Dunkers or Tunkers. Apparently up until that time, he had not learned of the Dunkard Brethren Church.

The thought of Dunker or Tunker registered very forcefully on his mind. Returning from Winona Lake to near Dayton, Ohio he kept thinking about Dunkers. His stay in America was about completed. The day before he was to leave for New York an Old Order Brother was driving him through Engle-

wood, Ohio. He spied the sign, ENGLEWOOD DUNKARD BRETHREN CHURCH.

Immediately, he associated that sign with the word DUNKER that he read about in the book store. He asked the driver to back up and drive in. It was on a Sunday evening. It was not yet time for service to begin. The door was locked.

Later in the day Bro. Hansen and mother were visiting in a home and two Dunkard Brethren Sisters were there. As long as time permitted, he gathered from them all the information he could concerning the Dunkard Brethren Church. The next day he had to leave for Denmark because they had their reservations made.

Bro. Hansen carried with him to Denmark, a copy of the October 15, 1958 Bible Monitor. From it he obtained the address of our Bible Monitor Editor, Elder H. J. Surbey. This was the start of a correspondence, which led to Bro. Hansen's letters being read at our 1963 General Conference, Elder's meeting.

From that Elder's meeting came the authorization for the Mission Board to send Brethren to Denmark to make a personal contact with that Group. After prayerful consideration, and in consultation with the General Mission Board, without one dissenting vote, Elder Paul R. Myers and Elder Millard Haldeman were chosen to make

that visit to Denmark.

In this series of articles the writer is attempting to bring our Brotherhood, a first hand account of that tour and visit in its entirety.

Upon our arrival at Bro. Hansen's home, we soon learned of their religious problems and why they sought out the Dunkard Brethren Church. As stated before, because of the similarity of practice and also, with the hope that we might be able to help them, they appealed for us to COME OVER INTO DENMARK. In the next article, No. 7, I shall give the reasons why they desired us to visit them.

(To be continued.)

Paul R. Myers
Box 117,
Greentown, Ohio

"THE RESURRECTION"

Part 4

In this series of articles we have been studying the fifteenth chapter of 1 Corinthians. We closed Part 3 at verse 35. Let us continue. "But some man will say, How are the dead raised up? and with what body do they come?" We should remember that when Paul was at Athens, just before he went to Corinth that he had preached to the Athenians Jesus Christ. And that the Eternal God had "appointed a day of judgment upon the world in righteousness," by Christ, that "man whom He had ordained" and

that He had "raised Him from the dead." Acts 17:31-32, "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."

The next two verses tell us that Paul then left Athens and went to Corinth. He had some results at Athens, some had believed and clave to him, but though he stayed at Corinth eighteen months, he had small results there. Without a doubt this doctrine of Christ's "resurrection," which he preached at Athens, followed him to Corinth, and that his preaching to the Corinthians was doubted. Hence, Paul in writing this letter back to the Corinthian Church, and to us in which he makes mention, of the fact that some would question the "resurrection" from the dead, and the manner in which the body would be raised up. With regard to the question Paul mentions, concerning the manner of the resurrection of the body, some would question the power of God, and shew the ignorance of man, man's ignorance of the Word and power of God.

Those questioning the doctrine of the resurrection, those who knew the Law and the prophet's, should remember God's teaching at the mouth of His Prophets. Let us note: Ezek. 37:1-5, "The hand of the Lord was upon me, and he carried me out in the spirit of the

Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live."

What is the meaning of this parable, or symbol? We realize that theory has it, that this is figurative of a resurrection of Israel as a Nation, in the end time. The writer understands it to be symbolical, or figurative of their resurrection from the dead at the coming of Christ, of "the whole house of Israel," verse 11. Also verses 12 and 14, "Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord hath spoken it, and performed

it, saith the Lord."

The apostle Paul in the succeeding verses of our chapter gives us three natural illustrations, in which he proves the Word and Power of God in the resurrection. First he shews "Life out of death." Verses 36 through 38, "Thou fool, that which thou sowest is not quickened, except it die." He uses the germination of natural seeds, in bringing forth anew, production, more fruit, the germinating power to live he likens to the resurrection of the dead. "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

Let us analyze these verses carefully. We can understand the germination of natural seeds, that they do not spring forth and grow, except the seed first decays. It is not the body, the form of the seed that lives again, but the germ within the seed. The supernatural Power of Life from God. When that germination, or power springs forth and grows, it brings forth a new body, a new seed, in the same likeness. Yet we understand that a real shriveled seed, if it has the living germ (power) in it, may, and has many times grew and produced vigorous seeds, as it were more glorious seeds, bringing forth a bountiful harvest.

As it is with the natural seed, it may have a body, of the likeness of wheat, etc., yet it may become deformed or shriveled to the extent that it has but little resemblance to that which God intended, it may lose its glory. Just so in the resurrection of the body, the apostle plainly tells us in v. 44, we are "sown a natural body and raised a spiritual body, There is a natural body and there is a spiritual body." Paul's words, "thou sowest not that body that shall be," clearly shows that while the new resurrected body may bear some resemblance to the body that was sown, it will also be a different body. Also his words, "But God giveth it a body (not the same body) as it hath pleased him," shows also a changed body. And again the words, "and to every seed his own body." This does not necessarily indicate that the resurrected body will be the same body which mortified, or decayed, but it indicates that each individual being will possess a resurrected body of his own and not another's, a body such as pleases God.

By harmonizing Scripture we find that the apostle, in his second letter to Corinth, gives us further understanding of the nature of the resurrection body. 2 Cor. 5:1-2, "For we know that if our earthly house of this tabernacle were dissolved (if this body decays), we have a building of God (another body), an house not made with

hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

Paul's Second Illustration — Verse 39, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." While this verse shows the pre-eminence of man over beasts, fishes and birds, and the Bible nowhere speaks of their resurrection from the dead, but does of man's; it also is an illustration, or comparison, of man's mortal and immortal state, at the resurrection of his body.

Paul's Third Illustration — The Mystery of the Earthly and the Celestial Bodies. Verses 40 and 41, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." (Do not have the same glory, are not alike.) "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." This is a comparison or likeness to men in their resurrected bodies. Just as the planets have their difference in glory, are not the same in glory, so, the wicked and the righteous in their resurrected bodies will not have the same resemblance. The righteous will shine in their glory, and there will be no comparison of them with the wicked.

Let us now note: The resurrection glory of the saints in Christ and the difference between mortality and immortality. Verses 42 through 44, "So also is the resurrection of the dead. It is sown in corruption (flesh); it is raised in incorruption (spirit): It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body." Let us remember there are two bodies, and in the resurrection the old body of flesh does not come forth, but all both wicked and righteous, will come forth in spiritual bodies, yet they will differ in nature, or glory."

Now, let us notice the nature of the bodies of the righteous. Phil. 3:20-21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Nevertheless wicked "stars" will differ in glory, in appearance from saints, yet they will have a resurrected "spiritual body." Note: the following verses, they show that saints will bear the Divine Image. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit

that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth (made of dust), earthy: the second man is the Lord from heaven (a Spirit). As is the earthy (such as Adams), such are they also that are earthy (like Adam): and as is the heavenly (like Christ), such are they also that are heavenly (those made like Him). And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (be in the image of Christ)," verses 45 through 49.

Therefore in the resurrection Paul goes on to tell us that there must and will be a great "Transformation, or Translation." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," verse 50. This verse reveals to us a definite fact, that is, God's and Christ's kingdom, are not of this world, not of flesh but of Spirit, Jno. 18:36. This will apply to the kingdom of God in all three of its phases, the Church, the Millennium, and the heavenly. (To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

Pride and order are not akin to each other. Pride exalts and esteems self, order humbles self to abound in justice and right.

STRENGTH AND VICTORY THROUGH THE POWER OF GOD

The greatest gift to humanity is the Word of God and the greatness of His everlasting power. Through disobedience unto God man suffered the first defeat, in the Garden of Eden. As it was in the days of Noah so will it be again in the latter days, which is a sign of Christ's second coming. Noah obeyed God and it was counted unto him for righteousness. Through his faith and trust in God he and his family were saved from the flooded earth.

As God looked upon the human family it repented Him that He made man, it grieved Him at His heart to see man's wickedness. He wiped away sin, He protected the righteous and a great victory resulted through God's power. The great power of God was manifested in the fiery furnace and in the den of lions. Man who were strong in the Lord came out victorious through the power of God. We can think of some who were once strong in the Lord, but turned away and met with failure and defeat. God created man from the dust of the earth, in His own image and likeness. Do we realize the weakness of this robe of flesh, as a flower it appears for a season and then wilts away from dust to dust. Samson was at one time a great man of strength and power by the help of God, but when

His power was removed he met with failure and degrading defeat.

Today we can have with us in spirit, our Lord and Saviour Jesus Christ, who was willing to leave the shining courts of heaven and come into this sinful world, that we through Him might be saved. He went about doing God's will and His strength came through the power of God. Through this victory the way is open for all humanity to escape the reward of unrighteousness and receive a crown of righteousness. The Psalmist David said, "The lord is my light and my salvation; whom shall I fear? The lord is the strength of my life of whom shall I be afraid?"

We also have a great promise, "But ye shall receive power, after that the holy ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 2:2. The prophet Isaiah tells us, The voice of the Lord is powerful, the voice of the Lord is full of majesty. Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God. "(they) have tasted the good word of God, and the powers of the world to come," Heb. 6:5. "Christ the power of God and the wisdom of God," 1 Cor. 1:24. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the

power of God," Matt. 22:29. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," 1 Cor. 1:18.

It may be well for us to meditate on the things that were given to us through the power of God. Many children do not receive the gift of being raised in a Christian home, this is one of the greatest gifts that can be bestowed upon children. It is sad to know that today many do not appreciate the valuable things that come from God. We see many cases in our day where children do not appreciate anything their parents do or have done for them. It is a privilege and a duty to show to others the Christian way of life. The crown of life is at the end of a true Christian life. Christian people should stand for that which is right. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. In this day of great wickedness we should be ready to meet with the power of the Lord. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark 8:38.

Bro. J. F. Marks,
R. 3, York, Pa.

Lean towards God's Kingdom,
the safe direction to fall.

NEWS ITEMS

BETHEL, PA.

The Bethel congregation will hold a two-weeks spring Revival starting Sunday, April 12. Bro. Ernest Miller from Harrisonburg, Va., will be our Evangelist. These meetings will close with our Lovefeast on Sunday, April 2. Come and enjoy these meetings with us.

Sister Darlene Longenecker, Cor.

APPRECIATION

To the many of our dear Brethren and Sisters over our Brotherhood, who remembered dear wife and myself, by sending many hearty greeting cards and letters in memory of our fiftieth wedding anniversary, we extend our deepest appreciation and thanks.

May God's richest blessings rest upon each and every one of you. Surely God has been good to us throughout our walk together, all through our married life. We ask an interest in your prayers that God will help us to walk with Him, until He calls us Home.

Sincerely in love

Bro. and Sister Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

A PRAYER

Let us pray that strength and courage abundant be given to all who work for a world of reason and understanding; that the good

that lies in every man's heart may day by day be magnified; that men will come to see more clearly not that which divides them, but that which unites them; that each hour may bring us closer to a final victory, not of nation over nation, but of man over his own evils and weaknesses; that the true spirit of this age: its joy, its beauty, its hope, and above all its abiding faith may live among us; that the blessings of peace be ours, the peace to build and grow, to live in harmony and sympathy with others, and to plan for the future with confidence.

Sister Jessie Holler,
Broadway, Va.

LET ME GIVE

I do not know how long I'll *live*..
But while I live, Lord, let me give
Some comfort to someone in need
By smile or nod, kind word or deed

And let me do whate'er I can
To ease things for my fellowman.
I want naught but to do my part
To "lift" a tired or weary heart
To change folks frowns to smiles again—

Then I will not have lived in vain
And I'll not care how long I'll live
If I can give—and give—and give
"It is more blessed to give than to receive," Acts. 20:35.

Sel. Sister Della Beeman.

THE BIBLE

There's a blessed Book to cherish,
As we travel through the years;
It's a refuge from life's tempests,
It dispels our doubt and fears.

It's a comfort to the troubled,
It's a guide when men are lost;
It's a light to those in darkness,
It will lead them to the cross.

Like a compass to mariners,
None can ever lose their way;
When they take the Blessed Bible,
For their guide and help each day.

Jesus left the courts of glory,
To redeem a fallen race;
That the poorest, vilest sinner,
Can have pardon through His grace.

With a place reserved in heaven,
Where no thieves can rob nor steal;
An inheritance in glory,
With a joy and peace that's real.

For God's precious Word was written,
By these Holy men of old;
As the spirit gave them utterance,
For they wrote what they were told.

So the Bible is God's record,
Of His will and way for man;
And no atheist nor critic,
Can remove His glorious plan.

Sel. by Sister Della Beeman.

JUST SUPPOSE

Just suppose this were the last
day you'd go
To church on a Lord's day morning,
And the orders were given for the
doors to close
Perhaps without any warning.

Would you be late, as you usually
are
Or perhaps you would not come
at all,
And would you whisper ere you
got inside
And pay no attention at all.

Then when they would sing the
first hymn
Would you ask where the lesson
might be,
And try to read it as fast as you can
While the others are down upon
their knees?

Then when the preacher began
to preach
Would you nod 'til you fell asleep,
Not to awake ere long just
In time to sing the last song.

I'm sure it would be quite dif-
ferent with me
For I would arrive quite early that
day,
Would even stop and pick up a
friend
Who didn't have a way.

As I sang the old hymns of the
church
I would try to remember each word,
For surely there might even come
a time
When these gems will not be heard.

Yes, then when it came time to
pray
I would pray as never before,
Begging our dear Father in Heaven
above
That He would unlock the doors.

Those people would be so prec-
ious to me
I would tell them all of my love,
For some I might not meet again
'Til we meet in Heaven above.

So let us remember each Meeting
day
That just this could come to pass,
So why not give to God our best
For it just might be the last.

Sister Lucille Throne

One of the saddest sights and
yet a not uncommon one is to see
a man who has been mightily used
of God, but whose usefulness is now
wholly gone. One can run back
through only recent years and re-
call, one after another of those
through whom multitudes were
blessed, but who, yielding to some
subtle temptation, have utterly and
forever lost their opportunity of
service. Gal. 5:7, "Ye did run well;
who did hinder you that ye should
not obey the truth?"

HEAVEN

Heaven, the home of mansions fair,
Here are some things that will not
be there;

No sin can enter the portals fair,
The vile and unclean shall not be
there;

No sickness, no death, suffering or
pain,

No devil, no demons can entrance
gain;

No darkness, no night, woe or de-
spair,

No cares or heavy burdens to bear;
No disappointment in that fair
Land,

No tears or sighs on the Golden
Strand;

No fear of evil our peace to annoy;

Nothing to hurt, mar or destroy;

No heartache or grief, no not a
trace,

Will ever be found in that Holy
Place;

Yea, fairer than mortals here have
known,

Are the things God hath prepared
for His own!

Heaven, the place so wondrously
fair,

Here are some things that will be
there;

God's throne where the glorified
prostrate fall,

Jesus, the Saviour, fairest of all!

Saints of all ages, lovers of God,

All who have been washed in the
Blood;

Loved ones and friends dear to the
heart;

Will meet in that Land nevermore
to part;

Children of all kinds will be seen,
Joyful and happy on awards of
green;

Amid the flowers that never fade,

Gorgeous colors of every shade;

The River of life and streets of gold,

Oh, the beauties of Heaven can
never be told;

Such music and singing on earth
is not heard,

Nor can be described by pen or
word;

The Tree of Life, with trees bloom-
ing fair,

All manner of fruit will be found
there;

Perfect love and perfect rest,

Companionship with all the blest;

Perfect peace, freedom from strife,

Everlasting joy, Eternal Life!

Yea, more than mortals here have
known,

Are the things God hath prepared
for His own!

Sel. Sister Shella Stump.

A NEW YEAR

Does this New Year mean to you
another opportunity to discover the
endless ways to be mindful of the
needs of others? I do not mean
material needs, we are over-burd-
ened with helpers of that sort.

At a Dunkard Thanksgiving
service the invitation was extended

for personal testimonies of gratitude for God's goodness. Each one had deep gratitude for special Divine favors. One was thankful for salvation and freedom to worship, but expressed sadness at the thought that so few partook of the Spiritual food that is so freely available. They made the statement, "If we fed our flesh and blood bodies in the same way that we feed our spiritual bodies, I wonder what they would look like?" Perhaps no fat people at least.

When we consider free spiritual food and costly natural food, it appears much is out of harmony. We spare no pains to see that our fellowmen have necessary natural food, but how stingy we are in sharing spiritual food.

Mindful of the needs of others? In Phil. 1:9, Paul prays that our love may abound in knowledge and judgment. If we abound in knowledge it means, we will be mindful, alert and watching for the needs of others. Understanding the problem that plagues a brother or sister is of great value in pleading God's help for their situation.

Paul told his friends what he begged of God for them, so they might know better how to pray for themselves. He told them to "look not on their own things but to look on the things of others." He was a man of God and had spiritual light, to solve the problems that caused them unhappiness. If God grants

us light and understanding of problems, then we like Paul, should help others. In our prayerful search for understanding we would be feeding our spiritual bodies and thus be more able to help others.

Humanities greatest need is love and understanding. In Prov. 4:7 we read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." When we begin to understand love and how it works, it gives food enough for all. Love brings meat to God's storehouse and the one who brings love for his fellowmen receives a blessing, so great there is not room to receive it, Mal. 3:10. My prayer for the New Year, for each reader and myself is, that we will search for spiritual food as diligently as we do for natural food.

Sister Elta K. Blythe,
822 W. Calhoun,
Macomb, Ill.

THE KINGDOM

Luke 17:20, "When he (Jesus) was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not by observation." No doubt the Pharisees read the prophets, as they were highly educated and thought it was an earthly kingdom. We have many people in these last days likened to the Pharisees in belief. V.

21, "Neither shall they say, Lo here: or lo there: for, behold, the kingdom of God is within you." It is optional to each individual, if we want to accept the Lord Jesus as our Saviour and follow His commandments. If so, His kingdom is within us and we should follow Him, instead of the kingdom of this world. We are in one or the other kingdom. John 18:36, Jesus answered before Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." To which kingdom do you belong?

We know of some that believe in fighting to preserve their traditional practices. This was the uppermost thing of the Pharisees religion. Mark 7:7, Jesus talking to the Pharisees, "Howbeit in vain do they worship me, teaching for doctrine the commandments of men, for laying aside the commandment of God, ye hold the tradition of men, and many other such like things ye do." We should love our neighbor as ourselves. Matt. 7:12, "Therefore all things whatsoever ye would that man should do to you, do ye even so to them." My experience with church people for the last fifty years is, that there are few who hearken to this Scripture. Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees,

ye shall in no case enter into the kingdom of heaven." This is not concerning an earthly kingdom but a Spiritual kingdom, Jesus's kingdom.

2 Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." This we all may face, sometime in life. The apostle Paul must of had Divine revelation. Col. 1:13-14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." We are living in an age where there is determinate counsel and liberties are trampled underfoot and discarded. Acts 2:22-23, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you . . . Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

The law was a schoolmaster but since Jesus Christ came we are no longer under a schoolmaster. Luke 9:55, "He (Jesus) turned, and rebuked them and said, Ye know not what manner of spirit ye are of." When self-righteousness gets into a man's heart and mind, he will no longer heed anyone's words or counsel. What was the fruit of the life of the Scribes and Pharisees? One minister told me that all their members have their name on the church

record and all will be saved. Jesus said, Have I not chosen you, but one of you is a devil. So we see that one of twelve of Christ's apostles was lost. Some of the worst people to have dealings with in this life are church-members. This is a sad condition but God's chosen people treated Jesus worse than any others. Are we thinking that we are better than Jesus as we are so certain that all will go well with us?

Isa. 53:7, concerning Jesus, "He was oppressed, and he was afflicted, yet he opened not his mouth." He was confronted by a determinate counsel. It was the transgression of the Jews, God's people. Just so we may be blamed by our enemies, who do not want the truth. There will be a great day of justice coming. Rom. 14:10, "For we shall all stand before the judgment seat of Christ." We hear much about the coming kingdom. Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." For he that serveth Christ in these things is acceptable unto God. Let us therefore follow after things which make for peace. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Luke 18:17, "Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child shall in no wise enter therein." Has a baby an exalted mind? Jesus

called unto him children and said, Suffer or allow them to come unto me and forbid them not: for of such is the kingdom of God. 2 Pet. 1:11, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." This is a spiritual kingdom. Jas. 2:5, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." Not an earthly or worldly kingdom, such as many are looking for. Psal. 103:19, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Fear not little flock; for it is your Father's good pleasure to give you the kingdom. Mark 13:10, "The gospel must first be published among all nations." Acts 3:15, the apostle Peter speaking, Ye denied the Holy one, and killed the prince of life, whom God hath raised from the dead, whereof we are witnesses. Him hath God exalted to be a Prince and a Saviour.

Luke 1:79, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." If we belong to Christ's kingdom we are not of this world. However, the only way to have peace with some people is to let them have **their own way** in everything. John 14:6, "Jesus saith, I am the way, the truth, and the life: no man cometh unto the

Father, but by me." We hear of religious services without the name of the Lord Jesus, prayer is made to Mary, Jesus' mother and to God the Father. Jesus said, John 15: 4-6, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches." For without me ye can do nothing. If a man abide not in me, he is cast forth and is withered and cast into the fire. We all will be judged by Jesus' words. No doubt many will be disappointed at the great judgment day.

The Holy Ghost had given commandment unto the apostles, whom He had chosen, speaking of the things pertaining to the kingdom of God. John 16:13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth." Have you received the spirit of truth? You can deceive men but the Lord Jesus knows all things. Many ministers are a servant of some church or denomination. One minister told me, in their church university you dare only accept their creed or adopted practice. I Paul was an apostle of Jesus Christ by the commandment of God our Saviour. Paul was a prisoner of Jesus and subject unto Him. If we are in Christ's kingdom we heed His rule and authority. Those of this world accept whatever carnal man has to offer. We cannot serve both at the

same time. Many are called but few are chosen.

Many are the Lord's professors
Many to the shrine do go;
But how many real possessors
He, our Lord, doth only know.

Many have of heaven spoken
But not all have started legal,
Because His rules are broken
Many will not be ready for Him.

Wm. N. Kinsley,
Hartville, Ohio.

Thy Word is like a garden, Lord,
With flowers bright and fair;
And ev'ry one who seeks may pluck
A lovely cluster there.

Thy Word is like a deep, deep mine:
And jewels rich and rare
Are hidden in its mighty depths
For ev'ry searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle day,
All needful weapons there.

Oh, may I love Thy precious Word.
May I explore its mine,
May I its fragrant flowers glean,
May light upon me shine!
Oh, may I find my armor there!
Thy Word my trusty sword;
I'll learn to fight with ev'ry foe
The battle of the Lord.

Sel. by Montez Sigler

NOTHING BUT LEAVES

When life with its trials and hardships is o'er,
 When we're gathered on yonder beautiful shore,
 Can it be while others are laden with sheaves,
 That I for the Master have nothing but leaves?
 Nothing but leaves, nothing but leaves,
 Can it be that I shall have nothing but leaves?

Oh! would I had treasures of silver and gold,
 I would shelter, and clothe the hungry and cold;
 But I go empty-handed; how my weary soul grieves
 To bring to my Master nothing but leaves.
 Nothing but leaves, nothing but leaves,
 Shall I, for my Master, bring nothing but leaves?

I pray that my Master might help me to live
 My life as a sacrifice, willing to give
 To His blessed service of gathering sheaves.
 Then can it be, Master, I've nothing but leaves?
 Nothing but leaves, nothing but leaves,
 Can it be that I shall have nothing but leaves?

OLD SELF

I once had a garment that I loved so very much,
 "Old Self was its name. It was tender to the touch.
 I said, "I'll never part with you. You suit me, oh, so well."
 And then I met my Saviour.
 'Twas joy no tongue can tell.
 He said, "New robes I'll give you, and they are spotless white.
 You can walk along with Me, in peace and love and light."

So I hung my other garment on a nail behind the door,
 Thinking I would never need that old rag anymore.
 Then someone hurt my feelings and I took it off its hook,
 Just to wear for comfort sake, my white robes I forsook.
 My Friend came back and sweetly said, "Take off that ugly dress,
 I want the 'world' to know you're Mine."
 And then came happiness.

So I folded "it" up neatly and I put "it" in a drawer.
 'Till someone disagreed with me, then I had "it" on once more.
 I put "it" in the rag bag then, I said, "It's gone for good."
 But I took "it" out and patched it up, I guess I knew I would,

"Old Self" was on my back again,
to be seen by everyone.

I said, "I guess I'll bury you, then
you will be gone."

So I buried "him" down deep and I
covered "him" up well.

But, up it came and on it went
again, you see, I fell.

I'm always falling on my own in
everything I try,

I said, "I am so sick of self that
I would gladly die."

Then die I did and now I'm rid of
"Old Self" and all implied,

For I gave him up to Jesus and
now he's crucified.

Sel. by Shella Stump.

HIS REMINDER

When I see the sun in heaven

Place its' beams upon the sod,

In my heart I am reminded,

Of the blessings of God.

When the wind of early springtime

In the twilight softly sings,

It reminds me of the echo,

When a little church bell rings.

When the silver stars are shining

In God's peaceful field of blue,

They remind me of a meadow,

Where a thousand flowers grew.

When the clouds are slowly drifting,

In the moonlight on the sky,

They are also a reminder

Of the prayers we send on high.

So I often think of heaven

Which each day and night we see

A reminder of His promises

To us souls on earth must be.

WHERE ARE THE BOYS AND GIRLS I GAVE THEE?

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life, from day to day, consume all their time and strength. But "of two evils choose the least:" an untaught boy, or an unpolished stove? Dirty windows, or a child whose confidence you fail to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and fervent entreaties and earnest prayers?

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half hour to read or talk to them. I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing—one hour in ironing the ruffles on her little girl's "sweet white suit:" 30 minutes in polishing tins that were already bright and clean; 40 minutes in frosting and decorating a cake for tea, because company was expected. When the mother, a good, orthodox woman, shall stand before the great white throne to be judged for deeds done in her body, and give in her report of the Master's treasures placed in her care, there will be questions and answers like these:

"Where are the boys and girls I gave thee?"

"Lord, I was busy keeping my house clean and in order, and my children have wandered away."

"Where wert thou while thy sons and daughters were learning lessons of dishonesty, malice and impurity?"

"Lord, I was polishing my furniture and putting ruffles upon dresses, and making beautiful rugs!"

"What hast thou to show for thy life work?"

"The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

Oh, these children, these children! The restless boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking all spiritual growth? Shall we exalt the incidentals of life to the rank of a purpose, shutting out that work whose results reach beyond the stars? Fleeting, oh Mother, are the days of childhood, and speckless windows, spotless, snowy linen, and the consciousness that everything about the place is in perfect order, faultlessly bright and clean, will be poor comfort in that day wherein we discover that our boy's feet have chosen the path that shall take him out of the way to all eternity.

Sel. by Sister Jeanette Poorman

DRIFTING

I stood upon a bridge across a great river. I saw timbers great and small, drifting. Leaves and straw, drifting. I can see on the river of Time: souls of men and women, drifting, at ease and luxury galore, drifting. Only investments nothing to give, just drifting. No days of care only pleasure, just drifting. We ride in the best, it is the latest model, just drifting. We hear the praises of wood and stone, just drifting. We have a new pastor, he is a good fellow, just drifting. He has a new message, it is up to date, just drifting. We sing new songs, they are lively too, just drifting. We have a new amusement center, just drifting. You can get drinks there too, just drifting. New patterns for our dresses, they are bright colors too, just drifting. We have a new beauty parlor in our community, it is in style too, just drifting. We are going a little faster, just drifting. We have lost our oars, what shall we do? We are nearing the falls, just drifting. Oh! God save us from drifting.

—L. A. Shumake.

Is God's Kingdom a secondary matter in your life? Seek ye first the Kingdom of God and His righteousness and all the earthly needs will be added unto you.

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No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

OBEDIENT UNTO DEATH

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," Heb. 2:9-10. Jesus was an obedient servant in all things. "Therefore doth my Father love me, because I lay down my life, that I might take it again," John 10:17. If He, as the Son of God and as our Lord and Saviour was humble enough to always be obedient unto Almighty God, even if it meant much suffering and death, why should not we as His servants always be obedient? In our carnal nature we cannot realize the exalted position of Jesus, before He came to earth. I also believe that we have only a meager record of the much suffering, which Jesus endured upon the earth before His death. Through obedience

Jesus pleased the Father perfectly. Is there one of us who cannot please the Father perfectly? Although Jesus had power to call legions of Angels for help, He rather became obedient unto the Father's plans, even unto laying down His life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," Rom. 5:19. Notice Paul says, "many be made righteous." It does not say that all became righteous, as we sometimes hear men say. But "many," whosoever will be obedient unto Christ's teachings, will be made righteous. Why not accept such an everlasting offer? "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother," 1 John 3:10. This Scripture is very definite and there is no question of what it means. Are we too weak to live according to it's instruction? God made a great sacrifice for our reconciliation into His kingdom. "But God commend-

eth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8. If we fail to be ready for His blessings, we have no one to blame but ourselves.

Cod always had a plan for those who would obey Him. Christ was obedient unto God's plan, that man might enjoy the great blessings of God. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:9-10. This second plan of service unto God is so much easier, so much simpler and so powerful to unite the blessings of God for all men; that only man's stubbornness and ignorance can keep us from humbly, whole-heartedly following the example of our Lord and Saviour. Jesus has made the supreme sacrifice to complete God's second plan of salvation and to establish it upon the earth, will you and I follow His example of obedience?

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak," Matt. 26:41. Jesus knew that watchfulness and prayer unto God was necessary to ward off the temptations of Satan, because He had experienced this often during His stay on this earth. It was only by watching and praying that He was able to always be obedient unto

God. What a silly and foolish statement for men to say, That he does not have time to watch and pray. None of us want to fall into the control of Satan, then why not use the methods of Jesus to avoid him?

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak," John 12:49-50. We are very fortunate to have God's commandments, readily understandable here on earth, do we accept them as the commandments of God? Jesus knew that God's commandment is life everlasting and that was important unto Him. Do we have this much faith in God's commandments? Do we have as much control over our speech as Christ had? Jesus had great honor, He had great authority, He had great power; yet He was obedient unto God even in His speech. How careful are we to always be obedient unto God?

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love," John 15:10. What greater blessing can we enjoy than to "abide," not just enter for a moment but continually be, in the love of Christ. The power which Christ had, especially to

be resurrected from the dead, assures us that God's love was showered upon Him. What power is it possible for us to receive from Christ? This power will be given us in a measure, according to the way we abide in His love, according to the way we keep His commandments.

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief," Heb. 4:6. Was there ever a mite of unbelief in Christ, concerning His obeying the Father's Will? I believe even on the Cross just before death, when the power of the Father did leave Him, that Christ still believed in God for He knew that it was appointed unto Him to die, that the sins of man might be forgiven. How many of us will fail to enter into Heaven because of unbelief? "There remaineth therefore a rest to the people of God," V. 9. Yes, a glorious, joyful rest with Jesus our Lord and all who humbly obey His commandments.

BEYOND THE CROSS

Remember that Christ was raised from the dead, 2 Tim. 2:8. So Paul instructed his beloved Timothy. It is necessary for us: for our comfort, because all hopes of salvation are founded on it. Possibly the Apostle endeavored to es-

tablish this point that he might convince the ignorant and confirm the enlightened.

The Resurrection itself was seen by no human eye. Its circumstances are not made known to us; but its evidences are numerous and complete. As we search the Scriptures we discover at least eleven appearances of Jesus after His Resurrection.

Our Lord, in His discourses, had frequently foretold His Resurrection; had repeatedly said that He must be crucified, and on the third day He would rise again. His disciples understood none of these things, yet among His enemies, some expected His resurrection; because they made sure the sepulchre, sealed the stone and set a guard.

The very ground-work of all the Gospel is, the Resurrection of Christ; that He died for our offences, and was raised again for our justification, Rom. 4:25. This had been foretold by David, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption," Psa. 15:10.

The angel's words: "Here is the place where they laid Him" confirms the reality of His death and the fulfillment of the ancient prophecies. In the cemeteries we see tombstones with the inscription, "Here lies," then follows the name of the dead, but here in contrast, the angel does not write, but speaks a different epitaph: "He is not

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here." With the women, there was a readiness to believe that He had died, but a reluctance to believe that He was living.

Proofs of the doctrine of the Resurrection are many; shown in the testimony of angels, when to the women and to others were told, "He is not here but is risen; come, see the place where the Lord lay," Matt. 28:6; from the testimony of friends—He appeared to many, and ate and drank with them at different times after He rose from the dead. He suffered them to handle His body, to put their fingers into the print of the nails, and to thrust their hand into His side. Then, too, there was the testimony of enemies. The Apostles began to preach the Resurrection at Jerusalem, the very

place where He had been crucified. So clearly did they prove that He who had been crucified was risen from the dead, that in the first sermon three thousand of His enemies were converted and became His followers. The very falsehood which the enemies framed on this occasion, was a testimony in favor of what they endeavored to disprove. They said, "His disciples came by night and stole him away while we slept." They might have been asked, "If you were not asleep, why did you suffer them to take Him away? and if you were asleep, how could you tell that they did take Him?" Finally, the testimony from God Himself. Jesus had said, that after His Ascension to His Father, He would send down the Holy Ghost, the Comforter. Accordingly, on the day of Pentecost, God poured out the Spirit upon the Disciples, and thereby bore the strongest testimony both to the Resurrection and the Ascension of Christ.

We should consider the Resurrection of Christ as a pledge of our resurrection. He who first created us out of nothing, knows how to reunite our scattered atoms; and with Him all things are possible. The Apostle witnessed to this when he said, "Now is Christ risen from the dead, and become the first-fruits of them that slept," 1 Cor. 15:20.

Should we not use Christ's Resurrection as a pattern for our life—

in the source, the manner, and the end of it. The SOURCE was the glorious power and operation of the Father. It is by the same Divine power that we must be quickened from our death in trespasses and sins. As to the MANNER of His Resurrection, it was irresistible; the stone, the seal, the guard were all in vain. So must we break through every obstacle that might detain us in the ways of sin. No desire of man's applause, no regard to worldly interests, no delight in sensual indulgence, must keep us from following the steps of our Divine Master. As to the END of His Resurrection, He rose, that He might "live unto God" and so must be our life on earth; we must live unto God in a state of holy communion with Him, making His Word our rule, His glory our aim, His service the joy and delight of our souls.

We should also use His resurrection as the ground of our hope. Our salvation is most generally ascribed to the death of Christ; but sometimes also to His Resurrection. Paul says, "Who is he that condemneth? it is Christ that died, yes, rather that is risen again," Rom. 8:34.

We are further assured by the Resurrection of Christ, that He has all power committed to Him in heaven and in earth, and is able to save to the uttermost all that come unto God by Him, Heb. 7:25;

and therefore Peter says again, that "We are begotten to a lively hope by the Resurrection of Jesus Christ from the dead," 1 Pet. 1:3.

Christ's Resurrection summons us to a present-day service. The Captain of our salvation is the conqueror of death. The living Christ leads the way. We serve not under a commission that was uttered more than nineteen hundred years ago on Olivet, but under the commission of One who speaks here and now, saying, "All power is given unto me in heaven and in earth; Go ye therefore . . . and lo I am with you always, even unto the end of the world," Matt. 28:18-20.

Let us look to the exalted Saviour: let us regard His Resurrection as the pledge of our resurrection, the pattern of our life, and the ground of our hope; and then we may adopt the triumphant language of the Apostle: "Who is he that shall lay anything to the charge of God's elect? it is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again," Rom. 8:33-34.

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COME OVER INTO DENMARK

Part 7

Representatives of the Dunkard Brethren Church were asked to pay

a personal visit to the Denmark Brethren for several reasons. They are few in number and they sought us as having the nearest doctrine to what they believe, teach and practice.

In our many days of visiting and conferring with Bro. Hansen, he related to us, often in tears, some of their problems in Denmark. They are standing alone. They crave and want the fellowship of Brethren and Sisters of similar doctrine. The State Church of Denmark is oppressing the ASSEMBLY. They have decreed that all babies born in Denmark must be baptized at infancy, into the State Church. The ASSEMBLY says NO.

The State Church does not believe in footwashing and makes fun of the ASSEMBLY for washing feet. Ministers of other persuasions have placed their hands on Bro. Hansen's head and said he was "crazy" for preaching and teaching the prayer veil, footwashing, etc. They even threatened to remove prayer veils from the heads of the sisters.

The Denmark Brethren feel that if they can prove to their "persecutors" that there are others in the world that interpret the Scriptures as they do, that it will greatly strengthen their cause and position. They are not asking for financial help. They stated that no other denomination contacted takes a firm position on non-resistance, like the

Assembly and the Dunkards.

They requested repeatedly that the Dunkard Brethren send one and preferably two Ministers and their wives for one, and preferably two years to Denmark to help them; to work with them and to strengthen their position, with the possibility of some day being together. In the same building in Copenhagen in which their Church is located, is a furnished apartment. Several times Bro. Hansen, in showing us this apartment made this statement, "This apartment is awaiting some Dunkard Minister and wife."

It touched our souls and continues to present itself as a soul-searching challenge to think of that apartment, which we saw with our own eyes, awaiting to be occupied by a Dunkard Minister! We have to constantly wonder, WILL IT EVER BE OCCUPIED? We read in the great Book of the Acts of the Apostles, Paul's Macedonian call. The Dunkard Brethren have a "Macedonian Call" to come over into Denmark and help them.

Not only did Bro. Hansen and his foster mother make earnest appeals but other members of the ASSEMBLY plead with us to help them. The last night we were with them, in their services, Bro. Halde-man and the writer each gave their farewell sermon. There were many, many tears shed. By both the ASSEMBLY and us!

In that closing service we heard many, many prayers offered in behalf of God blessing the ASSEMBLY and the DUNKARD BRETHREN. They love the plain people and we learned to love them deeply. We were touched by their sincerity. Eleven days before, we were strangers, but that parting night and its experiences, will long be remembered.

It was almost a duplication of what the Apostle Paul relates in Acts 20:36-37, "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him." Only the Holy Spirit can bind such ties, and we earnestly pray that they shall never be broken.

(To be continued.)

Bro. Paul R. Myers,
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Greentown, Ohio.

THE RESURRECTION

Part 5

"GREAT TRANSFORMATION" — The great transformation of the resurrected and living saints, will be one of the great mysteries of God. "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and

we shall be changed," 1 Cor. 15: 51-52.

Men and women who have learned to know and to do the Word of God, are well aware of the many mysteries of God, of Christ and the Bible. This mystery here spoken of by the apostle Paul is a great mystery, it is the mystery of the "Future Life." It is the great mystery of God's "Creative Power," it is a mystery that is beyond the human mind and understanding of the human race. It is that which must be accepted by faith, and then we cannot comprehend it.

These verses show us, by the Word of God, and that Word is sure, as we compare and rightly divide it with other portions of God's "Eternal Truth," that if you and I are living at the time when Jesus comes, we will not have to "sleep" the sleep of death, that is just exactly what it means. "Blessed thought?"

The apostle Paul revealed for us, in writing to the Church at Thessalonica the following consolation also. 1 Thess. 4:15-17, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep (those who have died in Christ, and were buried in corruptible bodies). For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:

and the dead in Christ shall rise first (meaning before the living saints are changed): Then we which are alive and remain shall be caught up together with them (the resurrected dead in Christ) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Now, to rightly understand these two passages of Scripture, we note, living saints at Christ's coming will be caught up with the righteous dead, not in their fleshly mortal bodies, but they shall be changed into incorruptible bodies, "in a moment, in the twinkling of an eye." Also the dead in Christ shall rise from the dead, from their former mortal state, shall be raised up "incorruptible," that is changed to immortality, hence both dead and living will be transformed, or translated into a "spiritual body." In other words they will all be glorified.

Paul said, verse 50, "neither doth corruption inherit incorruption." They are entirely different, as we understand. When we consider the difference between the meaning of the words "corruptible" and "incorruptible," the difference between "mortal and immortal" and the difference between the word "corrupt" and "incorrupt," we can readily understand the nature of saints "transformation."

In verses 53 and 54, we learn the "Victory Over Death." "For this

corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The next three verses give us the "Victor's Shout." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Our hope is in Jesus Christ. Sinner friend, if you chance to read these messages, may we ask you, Are you ready for death? . . . are you ready for a "Transformation, or Translation" of your body?

To those who are in Christ Jesus, let each of us heed the warning of the last verse of our chapter, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The end.

Bro. Wm. Root,
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MACEDONIA

Our first visiting minister for the new year, at South Fulton congregation, was Bro. Clarence Surbey. We share with you the wonderful

message he brought us.

1 John 4:1-13, "Love." I don't intend to tell you anything you do not already know, but as the Scripture says, To stir you up by putting you in remembrance. Everything we need is in the Scriptures, maybe not all we want but all we need. Life was intended for our needs not our wants. "He that loveth not knoweth not God; for God is love," V. 8. We cannot amount to much without love. If we are full of God, we are full of love. There are many varieties of love, though mere variety of love is not the emanation of God.

I think too much time is spent on getting love, instead of giving love. We are too much inclined to receive and excuse ourselves with, It is human nature to do this. There is a day of reckoning coming. If the world had more love, it truly would be a different world. God made it and He will destroy it, and nobody else will.

It rests entirely upon humanity where they will spent eternity. The place where we start out into eternity, will be the same place we will spend the rest of the time. I don't need to ask you to which eternity you would rather go. Let us fill ourselves with more love, which will take us to Heaven. Love not in words but in deeds and in truth. The amount of love we have will be measured in our deeds. When God looked upon the earth it was

without form and void. He proceeded to do something about it, He filled it with deeds. The same spirit of good deeds in us will pass from one to another. Bad deeds perish with the using, good deeds endure.

God works according to the individuals abilities and intentions. Everyone is expected to do the best he can. God has seen fit to spread His Word over our lives. Jesus went through life unpretentious up to a point, then He gave more than was expected. Shouldn't we give more than is expected in deeds of love?

A lawyer asked, "What is the greatest commandment?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment." He gave more than was expected when He said, "The second is like unto it, Thou shalt love thy neighbor as thyself." The lawyer agreed about the importance of the first commandment, but was not happy about the love commandment, for he said, "Who is my neighbor?" When Jesus told him the story of the good Samaritan He asked, "Which of these three, thinkest thou, was neighbor unto him that fell among thieves?"

We can ask ourselves the same question, Who is my neighbor? What we know and what we do could be very different. Suppose a

person who was not acquainted with the Bible should open it where it says, "Thou shalt love thy neighbor as thyself." He might think, Who is "Thou"? not liking what it seems to say. He shuts the Book but keeps thinking about it. One day he reads the verse and notices "shalt," what does that mean? In ordinary life he sees instructions and directions that he can partake of or not, but this says "shalt." Shalt what? "Love." Who? Thy neighbor. How? As thyself. A very rare and unusual human being would love, someone else more than self. This may go hard and cut deep, but that is what the Word tells us.

What is love? It is the fulfilling of the law. The law is God's Word. It is not the love of God until it is spread abroad. We should be careful in condemning someone else's religion, just because it is not like our own. In Matt. 24:14 we read that, "The Gospel shall be preached in all the world for a witness unto all nations." This is being done, yet the Dunkard doctrine is not known in many nations, which means others must be proclaiming the Gospel as well as we. Nothing good is ever gained from condemning other religions. The policy of Jesus was, "I came not to destroy but to fulfill." If we do not approve of another religion, why try to tear it down and do away with it? Would it not be better to build your own

stronger? There is a saying, What you do speaks so loud, I cannot hear what you say. If our deeds are right, others can see them and want deeds like ours. They can see we have something good and different. They watch and begin to know whether they conform unto God's Word and that they must have such deeds to gain salvation.

Love is God—for God is love. If He notices the fall of a sparrow and knows the number of hairs in our head, then He knows what you did last week and what you will do next week or next year. He knows the thoughts and intents of our heart. Until we have love in our heart we will not amount to much and I even believe our heart must be full of love. Abraham Lincoln said, "The love of a child has removed all malice." Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." Does He expect us to do that for Him? It is possible that we may have to give our life for Him, even in this Country.

Is there a line between love and charity? Love is from the heart. Worldly charity sometimes has no warmth. Many give to charity to receive a deduction on Income Tax. True, money will give comfort to someone in many funds: such as, heart, cancer, tuberculosis and Salvation Army. Such giving is only abstract, it is charity because it is given to help the needy, as well as

the door to door solicitors for help to the needy. Does that give heart-love the same as when we do the giving and the deed?

If a poor widow lived down the road, who had no food or necessities of life and we prayed for her to be fed, she would not get the necessities until we acted and took them. How dwelleth the love of God in you if you pray and don't do the deed that will relieve?

Judgment is eternity, it cannot be measured. Neither you nor I will spend eternity where we want to, without love. Where will you spend eternity?

Sent by Sister Elta K. Blythe,
822 W. Calhoun, Macomb, Ill.

NEWS ITEMS

DEDICATION

The dedication of the church-house at Hart, Michigan, will be held May 9-10, if the Lord permits. There will be all-day services beginning at 2 P. M. May 9. The members at Hart extend an invitation to our many brethren, sisters and friends to come and be with us, at the dedication of the only Dunkard Brethren church-house in Michigan.

The new meeting-house was opened for services on Nov. 3, 1963. Services are held each Lord's day, morning and evening. We would more than appreciate visitors at any time. Anyone interested in relocating, we invite you to the quiet

country of Michigan, as your presence and help is needed in the work of the Lord.

So far the interest has been good. Our attendance has averaged around 20, with a high of 35 and a low of 16. We ask an interest in the prayers of all, you may come anytime. The church-house is located: two miles west of the county road garage in Hart, then north $\frac{3}{4}$ mile and on west side of the road.

Bro. Eldon Flory

THANKS

We want to thank all relatives, friends and neighbors for their cards, visits, prayers, and many other kindnesses extended to us during the illness and death of our beloved daughter, Mrs. Nedra Rohm. Thanking you all again and may the dear Lord richly bless each and every one of you.

Mrs. Sue A. Reinhold and husband

OBITUARY

BESSIE HARSHMAN

Daughter of the late John and Anne Bonebrake Harshman was born 1879 near Altenwald, Pa. She was found dead at her home Feb. 18, 1964, near Waynesboro, Pa., aged 84 years.

She was a faithful member of the Dunkard Brethren Church. She attended church services whenever possible. There are no survivors. She was the last of her family. She

will be sadly missed by all who knew her.

Funeral services were held Feb. 21 at the Poe Funeral Home in charge of Elders W. A. Taylor and Howard Surbey. Burial in Brown's Mill Cemetery.

Sister Elizabeth Wisler, Cor.

EVENTS OF GOD'S PEOPLE

Acts 12:1-5, At that time Herod the king stretched forth his hand to vex certain of the church. He killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) Intending after Easter to bring him forth to the people. No doubt he was aiming to kill Peter. V. 5-7, Peter was kept in prison: but prayer was made without ceasing of the church for him. When Herod would have brought him forth, behold an Angel of the Lord came upon him and said, Follow me. Peter followed him and they went out, passed through one street and forthwith the Angel departed from him. When Peter was come to himself, he said, Now I know of a surety that the Lord hath His Angel and hath delivered me out of the hand of Herod, and from all the expectation of the Jews. King Herod was highly displeased.

Later Herod, arrayed in royal apparel, sat on his throne and made

an oration unto the people. The people gave a shout, saying, It is the voice of a God and not of man. Immediately the Angel of the Lord smote him, because he gave not God the glory. Glory not in man. King Herod gave up the ghost and was eaten of worms. This is a common thing of this age, Man is made a god and people worship man rather than the Lord. They will take heed unto man, but disregard the words of the Lord Jesus. Rom. 14:10-12, So then every one of us shall give an account of himself to God. For we shall all stand before the judgment seat of Christ. As I live, saith the Lord, Every knee shall bow to me and every tongue shall confess to God.

The apostle Paul warns us, Gal. 1. If any man preach any other Gospel unto you than ye have received, let him be accursed. Do I seek to please men? If so I should not be the servant of Christ. He told the believers, 1 Cor. 15:3, For I delivered unto you first of all that which I also received, How that Christ died for our sins according to the scriptures; and that he was buried and that he rose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of about five hundred brethren at once. So this should be an established fact. Jesus spoke about himself being killed and that he would rise the third

day, and that He would be in the tomb three days and three nights, likened unto Jonah in the whale's belly.

1 Pet. 1:3-4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." 1 Cor. 15: 12, 14, Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? And if Christ be not risen, then is our preaching vain and your faith is also vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Some think they can have salvation by obeying the law, the Old Testament scripture; if this be true then was Christ's suffering on the cross and the shedding of His blood all for naught. If in this life only, we have hope in Christ, we are of all men most miserable.

Some church-members live only for a good time: playing, feasting and following the desires of their lusts; expecting the church to save them by some ritual or ceremony, without repentance. As in Adam all die, even so in Christ shall all be made alive. John 5:28-29, "For

the hour is coming, in the which all that are in the graves shall hear his (Jesus') voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 1 Pet. 4:18, What shall the end be of those that obey not the gospel of God? This does not mean the Mosaic law. If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Job 14:10, "Man dieth, and wasteth away: yea, man that is born of woman is of few days, and full of trouble. He cometh forth like a flower and is cut down."

We should feel sorrowful, sad and of a contrite heart to know what the Saviour of the world had to endure and suffer, beyond human knowledge, to redeem sinners. But He arose from the dead, triumphant over death, hell and the grave. The thought of the resurrection of the dead should bring joy and rejoicing to each of us. In truth Christ is preached to the sinful and therefore we should rejoice. Sad to say, Easter and Christmas seasons are greatly commercialized: days of festivity, drinking and celebrations which in many ways are sinful. Why not rather give thanks and praise unto our God? The resurrection

was God's established plan. Easter was likely started as a feast day and now is understood to be Christ's resurrection day.

Man has sought out many ways which are not in harmony with the Lord's Will. Whom are we following daily, the Lord or man? We can be a church-member and yet follow the Devil and his pernicious ways. Jesus said, Ye cannot serve two masters at the same time. Do we expect to get to heaven on flowery beds of ease? We are not able to earn salvation, but salvation is a gift which we can have by obedience.

Do you need someone to help to overcome sin?
Do you need a companion to walk by your side,
Through this evil world, your footsteps to guide?
Do you know a new life in you can begin?

From your sins free, a new creature to be.
Do you seek a victory from doubts within?
There is a Saviour, who will ever abide,
If you let Him come into your life.

The steps of Jesus are steps to light,
Walking in the light, peaceful, pure and right.

Thus Jesus by grace shall dwell in thee

And His glory in us shall be revealed.

William N. Kinsley,
Hartville, Ohio.

FORSAKING ALL FOR CHRIST

Many desire free salvation, but ignore the matter of costly discipleship. Luke 14:25-33, the twelve disciples left all and followed Jesus through a long hard role of suffering, even to a martyr's death in most instances. To be a "disciple" is, to pattern after Christ as a learner under Him, doing the work of Him who was persecuted for our sins, 1 Pet. 2:21. To ignore what Christ requires for discipleship is not to be much like Him. The twelve disciples gave up all, literally, gladly, permanently to follow Jesus.

Many today are not real disciples, according to the Saviour's own standard for discipleship, they think they are redeemed but do not render their abilities. They gladly work for the things of this life but lay up little or nothing for the life to come, Mat. 6:19-20. We are asked to lay everything upon the altar, in meeting Christ's requirements for discipleship, Rom. 12:1-2. This is not hard to do if one really knows the eternal value of a soul, and the joy of winning souls for eternity.

Mark 8:37. Christ paid the infinite price for us, Heb. 12:2 and we like Him should strive for the blessings of Almighty God. His call and business is above that of any other, Phil. 3:14.

Modernism knows not the meaning of sacrifice in light of Christ's standards. Jesus claims the right over us for instant obedience, Matt. 28:19-20. He is not next to others but above all others in our affection. As Lord, Jesus demands first place, Matt. 6:33. Our natural affection, through earthly ties, is to be supplemented by love, which is so much stronger, Luke 14:26. Christians love Him more than anything else. To follow Jesus means to win souls, Matt. 4:19. The disciples left all, to follow Jesus into a lifetime of soul winning.

Paul was a good Bible teacher, but he had a compassion to see people saved, Rom. 9:1-3. Whatever good works Bible Christians did, they put soul-winning first, Mark 1:17. No type of Christian work can be a substitute for obligation as a soul-winning follower.

Sel. by Sister Montez Sigler

FROM CONTEST TO SUFFERING

It was midday and Jesus had hung on the cross for three hours. "And when the sixth hour (noon) was come, there was darkness over the whole land until the ninth

hour," Mark 15:33. Three more hours of misery — darkness and pain — a unique and yet expected combination, for darkness seems always to be a foreboding of something different, something evil.

Near Jesus were His loving friends, plus the soldiers, the mockers, the skeptics, the hangers-on, the curious. For three long hours the darkness ruled. No flashlights or incandescent lights here. Visualize the onlookers moving about quietly, some stealthily, with hands outstretched to feel any objects before them. Certainly some must have stumbled and fell—just as we would if a three-hour darkness suddenly enveloped us. Some whispered; others talked in low tones. An ominous feeling must have seized them.

And then, as Matthew records so vividly, "the earth did quake, and the rocks rent; and the graves were opened," Matt. 27:52, 53. Who but a skeptic could laugh off this? Who but an iron-hearted infidel could look on with passiveness? The rumbling rocks and opening graves must have shaken the boots of this heterogeneous mob. Certainly some were in tears, some in mockery, some in sadness, some in laughter. What must have been the thoughts of the thousands who knew that this Jesus was meeting an untimely death?

With body, soul, and spirit Jesus had met His testers. He had

answered them wisely. He had informed the doubters that the kingdom of heaven is at hand. He had absorbed the insults of the high priest, the mimicry of the crowds, the press of the multitudes. He now passed from contest to suffering.

Into the fathomless depth of the mystery of Jesus' agony on the cross we cannot enter. It was physical, and yet it was more; it was of the soul and spirit—all in their conscious relation to man and to God. Now He was alone with God, doing something He wanted to do. John tells us that Jesus said: "No man taketh it (my life) from me; but I lay it down of myself," John 10:18.

Physical suffering to Christ was not exactly new, but prior to the crucifixion His suffering had not been primarily physical, except as the physical relates to the mental. He had suffered from the repeated assaults of Satan and the hatred and unbelief of His own people. He must have suffered intensely when the multitudes did not believe Him. What a disappointment to learn time and again that His own beloved disciples misunderstood Him! We are told that He agonized in the garden, where His soul was "exceeding sorrowful, even unto death."

Until this eventful afternoon, Jesus had been relieved of His sufferings. Many they were, and many were the releases. Now, while up-

on the cross, Jesus looked up to God and asked why the end to His earthly ministry must come so soon. Why was there no instantaneous deliverance from this pain, this excruciating suffering? "My God, my God, why hast thou forsaken me?"

Christians down throughout the ages have said these same words. There were those who were thrown into the great amphitheaters to the accompaniment of cheering, wild mobs, and faced the wild beasts and the gladiators of the day. Surely they must have looked to God in somewhat the same perplexity, and yet in submission, asked God why the end must come in this manner. Theirs was a submission dedicated to their Lord with perhaps the mystery of the suffering not understood.

Paul tells us why Jesus suffered. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," Rom. 5:12, 19.

The Scriptures regard the suffering of Christ as necessary for a propitiation, a redemption, a reconciliation. "For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life," Rom. 5:10.

This suffering and submission at the cross is part and parcel of our

"being justified freely by his grace through the redemption that is in Christ Jesus," Rom. 3:24. The new life which Jesus' experience on the cross makes possible is a life in the kingdom of God, in salvation. It is eternal life; it is justification, redemption through Jesus Christ. It is the purpose for which Christ lived and died.

In the suffering and death of Jesus Christ we "are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:20. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ," II Cor. 1:5. The sufferings of the Messiah belong to a divine plan. His sufferings continue in the church. His people are to consider suffering as an essential part of the Christian life, thereby enjoying an overflowing stream of comfort.

The Messianic afflictions of Jesus declare an identity of life between Jesus and His followers. There are no private sufferings in the body of Christ, just as there can be no full enjoyment of Christianity without another Christian. All sufferings by Christians are shared, because there is one body. The sufferer learns to be a better part of the body, the Church. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf," 1 Pet. 4:16.

To suffer for Christ is to be a

privilege, because it means actual participation in His sufferings. It is rather difficult for present-day Christians to understand this. Why the necessary suffering? Why this requirement of spiritual and physical agony? "Jesus paid it all," we sing. Salvation is a free gift. Being born again can happen as quickly and as simply as a snap of the fingers, some say. True it is that salvation is instantaneous. But let us grasp another angle to salvation, that of the teachings of Jesus Himself and the Apostle Paul who regard the suffering of Jesus as the firstfruits of suffering by His children.

Suffering, when a preordained matter of God, is not to produce shame, but is for exultation. How many have experienced that to suffer for the Christian cause is a privilege! Christ, because of His suffering, is now exalted and rules supreme at the right hand of God. Christians are new creatures in Christ. Jesus and His people together form one organism. It was this one body which was nailed to the cross and which was afterward triumphantly raised from the dead, II Cor. 5:15. It is this union which places the Christian in a unique position of suffering with Christ.

An examination of the contents of "Martyr's Mirror" will readily inform us that there can be more to the Christian life than an elated feeling. It may mean suffering on

the rack, at the stake, in the sinking boat, or before the swordsman. The Christian life may demand, as it did for our Christ, that loved ones will need to be forsaken, that our lives may need to breathe their last at an early age.

Through all this is an exuberant note of joy, for Peter says, "But rejoice, inasmuch as ye are partakers of Christ's sufferings," 1 Pet. 4:13. No gloominess here. Paul tells the Colossians that because of "the afflictions of Christ" in his flesh he, Paul, is made "a minister, according to the dispensation of God . . . to fulfil the Word of God," Col. 1:24-25. He exhorts the church at Colosse that there should be an urgency of "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," Col. 1:28.

From contest to suffering for Jesus meant doing the will of God, fulfilling the plan of salvation. For Christians to pass from contest to suffering may also fulfill the Word of God. It is well for us to examine anew the sufferings of Christ as they relate to the Christian body, the Church. We may there discover a concept that, although perhaps little heard of, presents a precious promise to Christians.

Ford Berg in Christian Monitor.

Our sacred Christian mothers are queens of the nations, of the world and the virtue of the church.

DO I TAKE TIME TO PRAY?

I got up early one morning, and rushed right into the day;
I had so much to accomplish, that I didn't have time to pray.
Problems came tumbling about me, and heavier came each task:
"Why doesn't God help me," I wondered. He answered, "But you didn't ask!"
I wanted to see joy and beauty, but the day toiled on, gray and bleak;
I wondered why God didn't show me; He said, "But you didn't seek."
I tried to come into God's presence: I used all my keys at the lock;
God gently and lovingly chided, "My child, you didn't knock."
I woke up early this morning, and paused before entering the day;
I had so much to accomplish, that I had to take time to pray.

OUR LORD

He stills the waters and
Makes the mountains low,
Rivers in a dry land, flowers
Where seeds will not grow.

He brings light from darkness
Joy out of woe,
Such a Lord as this
I must love and serve.

WHY I REFUSE TO ARM

Dear one, should you choose to ask,
 Why I stand idly by,
 While others rush to the bloody
 field,
 To take part in the bitter conflict,
 Let me in patience, meekness and
 fear,
 Tell you of the hope I embrace.

As you know, there is but one
 gospel,
 And full allegiance to it, is de-
 manded,
 For with another, none could lay
 aside
 The one and choose the other
 That suits their taste the better.

As the LORD'S AMBASSA-
 DOR,
 I am stationed here below,
 Not to mingle in this world's affairs,
 For I have my citizenship in
 HEAVEN,
 Transferred there through regener-
 ation.

No earthly treasures have I here,
 To squabble, fuss or fight about,
 They are in HEAVEN above,
 Safe and secure from theft and spoil.

The MASTER has set the ex-
 ample and
 Told me, "THOU SHALT NOT
 KILL."

This means exactly so.
 If I warp it out of place,
 Others will not fit either,
 Then my hope will be sinking sand.

To love my enemies, He hath
 enjoined me;

In love I cannot do them harm,
 For when I pray for them,
 No hurt can I allow,
 Neither can I do good by taking life,
 To those who despise and wrong me,
 And by this I shall be known as
 My HEAVENLY FATHER'S
 child.

In CEASAR'S behalf I send my
 petitions unto GOD,
 Tributes and customs I pay to sup-
 port the throne,
 And obedience to his statutes I
 observe,
 For GOD and my conscience's sake.
 But this body GOD hath given me,
 For His use, to glorify Him in this
 life,
 Undefined by strife, hate or bitter-
 ness.

For that reason no carnal weapon,
 I take
 But the word of GOD is the fierce
 tool,
 To meet old MR. SATAN with,
 in the battle
 For the right.

It tears down his forts,
 Lays bare his evil imaginations,
 And captures the thoughts forming,
 Brings them under subjection to
 the MASTER.

This is our bitter foe to conquer
 here below.

John B. Shank,
 Greencastle, Pa.

GOD'S PEOPLE

God prepared a people
Who cannot be shaken,
Tho' this earth tremble and
Tho' this earth quake.

He has planted their feet
Upon a sure foundation,
They'll never falter
They're standing by faith.

THE UNALTERABLE VERDICT

"JESUS OF NAZARETH THE KING OF THE JEWS." Such was the inscription which was placed by Pilate on the cross of Jesus Christ. In fact, Pilate wrote that title, and it was written in Hebrew, and Greek, and Latin.

Quite a controversy arose among the chief priests of the Jews. They wanted Pilate to change what he had written—alter the inscription to read: ". . . He said, I am King of the Jews."

The soldiers were not too much concerned with His title. They were more interested in His garments and His coat. They had lucrative ambitions in mind and so parted His raiment among themselves and for His vesture did cast lots.

Mary, the mother of Jesus, and Mary Magdalene, along with John the disciple must have read the inscription. Were they disturbed with the caption on the cross? Methinks they said in their hearts as they

read—He is our King and our Lord, and bowed their hearts in worship.

The question is—what were the claims of Christ, consummating now at the cross, in answer to this controversy? He claimed to be the final authority of the race, revealing the things of God. To the disciples He said: "If ye known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him," John 14:7.

He claimed to be perfect holiness. "Which man of you convicteth Me of sin," He said. The wilderness temptation proved His claims; Gethsemane confirmed His claims; Calvary offered His perfect sacrifice; and, Resurrection morning, with its empty tomb and heralding angels, presented Him to the world in purity and holiness and conquering power.

Jesus Christ claimed to be the judge of all men, and Paul said, "We must all appear before the judgment seat of Christ." With graphic language, the Apostle emphasizes this truth: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Indeed! He was King, He is King. He is King of kings and Lord of lords. He is the supreme authority of the conscience. He is the Wearer of a stainless moral beauty and instant and final Judge of humanity. On the cross He was made King, for He offered forever unto God the Father "a sacrifice for sin."

But now what about this verdict, written by the Pilate who has been in the company of this Holy One? This man whose wife was troubled concerning the Christ and sent a warning to her husband to have nothing to do with this Just One. This ruler who has been struggling with the righteousness of Jesus and the taunting jeering of the crowd. Will he alter the verdict? Will he yield to the demands of the chief priests?

The fact is that Pilate was not yielding. He was not in a frame of mind to be easily coerced at this moment. Said he: "What I have written I have written." Often I have wondered how he said it. In tones of remorse, perhaps? In bitter words of petulance? Or did pride well up within once more, and so he could say with a big "I"—"What I have written I have written."

We do not know, of course, how Pilate made the statement—whether he was remorseful, or peevish, or proud. One thing is certain, there came a day in his life, no doubt, when he realized that the verdict

was unalterable. And so it is in every life. Our attitude toward Jesus Christ, our relationship to God the Father, our acceptance or rejection of the ministry of the Holy Spirit in our lives, our regard or disregard of the Bible, which is the inspired Word of God—will one of these days be final. What if that unalterable verdict would be inscribed in 1964 for our lives! Would it be properly written above our deeds, our faith, our testimony—Jesus Christ the King! May it be so—may it be so.

Sel. by Shella Stump

STANDING IN GOD'S SMILE

A woman of God was in the garden with her little two-year-old boy. He said, "Me standin' in God's smile, Mamma." "God grant my darling boy may always live in God's smile."

Soon she passed away. But he grew wild, restless, and unhappy. One day, looking over some old relics, he found a tiny pair of shoes and a letter from his mother. "These shoes were worn by my darling boy as we stood in the sunlight, and he said, 'Me standing in God's smile.' God grant my darling boy may so live as always to stand in God's smile."

He knelt and asked forgiveness, and again he lived in God's smile in answer to his mother's prayer.

May we never give up praying for our boys and girls.

Sel. by Sister Jeannette Poorman

A CONSTITUTIONAL AMENDMENT OR A CHRISTIAN DUTY?

It seems that the present day issues are more staggering than we may think. In Congress last June it was passed to eliminate Bible reading and prayer in school, it seems that if one atheist could sway the Supreme Court, why couldn't several hundred Christians (not professing Christians) bring the Court to amend its ruling? Are we concerned as much as our profession should indicate, or is it something we do not want to back up?

You know if we just verbally profess a concern for the preservation of our Pilgrim and ancestral privileges, it will not mean too much to the world. We hear more and more from day to day about these issues in the world, it should behoove us to do all we can in regards to these things.

Now if Bible and prayer are removed from our schools, it is obvious that they will ultimately be taken from all public places including hospitals, prisons, and all other such places, and if these things pass out of existence, then churches will soon be taxed. I wonder if we could visualize what it would mean if

churches would be taxed? Could we pay taxes in an atheistic world? There are still some Congressmen that will and are standing for our cherished possessions, or rights.

In the light of the fact of Congress voting against prayer and Bible reading in school just last June 17, at the death of our late President the world practically turned to prayer. If you readers know of a certain Madlyn Murry you may recall that she has announced that she will challenge the churches why they should not pay taxes, similarly if tax exempt privileges are denied missionaries, and postal privileges are withdrawn, can we realize what it would mean?

Now for a few more observations: to remove "in God we Trust" from coins, also removal of those words from around the court room, closing of high school auditoriums for all religious purposes; do we need any more observations in regard these issues? The future of our freedoms are in jeopardy unless we have a reversal of the Court's decision.

Is it not a probability that by the death of the late President, God would have us to know that man cannot work without His oversight? British Prime Minister Benjamin Disraeli once said, "A precedent embalms principle" thus were the cases to come individually before the Supreme Court, a precedent has been established, that if followed,

will ultimately force God out of our national life.

Now what can Christians do about these issues? Our new President in a message to the American people humbly declared, "I come before you to ask your prayers that God may guard my every labor." He also said we bow our heads in submission to His Divine Will, calling for a renewal of our dedication to the ideals that are our American way; finally said he, "I ask that you remember me each day in your prayers."

Now it is a privilege and also duty, for each one over the brotherhood to write the President and assure him of our prayers, for it is God's command, also urge him to back or urge legislation that it may restore Bible reading and other Christian privileges.

Paul C. Weaver,
Bethel, Pa.

Those who live in the Lord, in death will have that happy assurance of meeting once more, never again to part.

If a Christian does his best to live right, grace and mercy does the rest to give them peace and happiness.

The hoary head is a crown of glory, if found in the way of righteousness.

SUNDAY SCHOOL LESSONS FOR APRIL 1964

PRIMARY LESSONS

Apr. 5—Jesus Told About The Lost Sheep. Luke 15:3-6; Matt. 18:11-14.

Apr. 12—Singing Praises To Jesus. Matt. 21:6-11, 15; Mark 11:1-10.

Apr. 19—Jesus Told About The Heavenly Home. John 14; Luke 24:50-53; Rev. 21:4-23.

Apr. 26—God Gives Happy Springtime. Psalms 65:9-13; I Sam. 16:11-23.

ADULT LESSONS

Apr. 5—Jesus Teaching as One Having Authority. Luke 6:27-49.

1—If we cannot perceive the beam that is in our own eye, what do we lack in the way of Christian character?

2—Will and has God been as good to us, as He has asked us to treat those in verses 27 through 35?

Apr. 12—Faith of the Centurion. Luke 7:1-23.

1—Are many people too proud to have Christ under their roof instead of feeling unworthy like the Centurion?

2—Was John in doubt as to Jesus being the Christ?

Apr. 19—Christ's Testimony of John. Luke 7:24-50.

1—Are we justified in being prejudice against individuals be-

cause we have knowledge of their sinful deeds?

2—Can we claim more love for God than our Brethren do because we might feel we were deeper in sin than they?

Apr. 26—Parable of the Sower.
Luke 8:1-25.

1—Are the professed Christians who bring no fruit to perfection the most detrimental to the church?

2—If the devil takes the seed from those by the way side to keep them from being saved, why doesn't He take the seed from the good ground to spoil their salvation?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL 1964

TEMPTATIONS

Memory verse, Prov. 1:10, "My son, if sinners entice thee, consent thou not."

Wed. 1—Job 2.

Thurs. 2—Prov. 4:1-13.

Fri. 3—Rom. 6:1-11.

Sat. 4—Luke 8:4-15.

Memory verse, James 1:2, "My brethren, count it all joy when ye fall into divers temptations."

Sun. 5—Eph. 6:11-24.

Mon. 6—Acts 20:17-27.

Tues. 7—Luke 4:1-13.

Wed. 8—II Cor. 11:1-9.

Thurs. 9—Gal. 4:1-16.

Fri. 10—I Pet. 1:1-9.

Sat. 11—Matt. 26:36-46.

Memory verse, II Pet. 2:9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Sun. 12—Rev. 3:7-13.

Mon. 13—II Pet. 2.

Tues. 14—Matt. 6:1-15.

Wed. 15—I Cor. 10:1-15.

Thurs. 16—I Thess. 3.

Fri. 17—II Cor. 2.

Sat. 18—II Chron. 21:1-13.

Memory verse, James 1:12, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Sun. 19—I Tim. 6:1-14.

Mon. 20—Gen. 13:1-13.

Tues. 21—Gen. 3:9-21.

Wed. 22—II Kings 5:8-19.

Thurs. 23—Dan. 1:1-16.

Fri. 24—Josh. 7:16-26.

Sat. 25—Jer. 35:1-11.

Memory verse, Rev. 3:10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Sun. 26—Mark 10:35-45.

Mon. 27—Acts 8:9-25.

Tues. 28—Heb. 2.

Wed. 29—Rom. 6:12-23.

Thurs. 30—Luke 22:19-30.

BIBLE MONITOR

VOL. XLII

APRIL 1, 1964

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

WHY SEEK YE THE LIVING AMONG THE DEAD?

"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again," Luke 24:5-7.

These few verses from the beloved physician reveal some of the most penetrating statements ever uttered upon the earth. The plain simple fact, stated by the angels, "He is not here, but is risen" is the most comforting, soul-satisfying fact for the true Christian that was ever uttered. From this fact develops a true, unequalled hope of a resurrection and an eternal home in heaven. Yes, they put Him there, wrapped and bound with many grave-clothes, closed the entrance with a very large stone, sealed the stone (which made it a penalty of death to break and remove), and

placed a watch or guard of four soldiers of the greatest military power of that day. But alas, after all this security "He is not here." Is it any wonder that they were perplexed? Would not you have been? But do not be perplexed, do not be afraid; for "he is risen." Rejoice, shout, realize your hopes, strengthen your faith and above all things "remember how He spake." Many, many times He spake of His death and resurrection and in many ways. Do we forget as soon today? With all this history, after all has been fulfilled, many of our forefathers lived and enjoyed His plan of salvation, after it has been taught to us year after year and Sunday after Sunday. Do we remember?

The women came to the tomb, early that Lord's Day morning while it was yet dark, looking for what? The bound dead body of their Lord, wrapped in many grave-clothes as is the manner of the Jews to bury. Rather than that, what did they find at the Sepulchre? Two men (angels) in shining garments: wonderful, magnificent to behold, two beings that would draw

millions to the tomb today. Yet they were disappointed, afraid and perplexed. They did not realize what they saw — Heavenly messengers. Reminded of what Jesus had told them, they were somewhat enlightened; but even those to whom they revealed this great find hardly believed it. Though a few did decide to go and see if these facts were true.

A Heavenly miracle had taken place. Jesus was not here among the dead, He was no longer bound with the best grave-clothes of *this* earth. Alleluia, praise God the plan of redemption has started, man can live again. We have definite proof that God reigns, that He is all-powerful and that we must believe all His promises. Had Christ's followers known this, as they knew it forty days after this day, how would they of acted while their Lord was with them? How much more would His teachings have meant to them? Would there have been any unbelief, questions of His worldly power or denials? Now we believe, whose fault was it that we did not believe before?

"Why seek ye the living among the dead?" He is living, no question for there are too many infallible proofs. Above all these there has been too many proofs since and there are even too many proofs today. There can be no dot of unbelief in any of us human beings today. Then why seek ye the living

among the dead, What do you mean? Yes, where am I seeking my Lord today? He is sought in wealth, in power, in dishonesty, in trickery, and in most any conceivable way that man wants to appear to seek Him. His sought by falsehood, by lottery, be deceit and by every means which man can devise to gain advantage. Are we using any of these ways or means to seek Him?

Any way that we might use to seek Christ, that is not according to His teachings, examples or commandments, is seeking Him among the dead. For, "In him was life; and the life was the light of men," John 1:4. "For in him we live, and move, and have our being," Acts 17:28. Any other ways or means is dead and not living. We must readily admit that some of our speech, our examples, our methods, our motives and our attitudes, are not according to the teachings of Christ. Are we not aiming to always please Christ? If so, why do we seek Him amongst the sinful and carnal things of this world?

WHAT IS THE MOST PREVALENT SIN, IN THE WORLD TODAY?

If we were to ask Christians and the Religious World of our day this question, how many answers would we get? Perhaps many and varied would be the answers, all based

upon the Holy Scriptures. Let us reflect, in our mind's thinking of the Word of God and of the many examples of sin and sinners, pointed out in the Word, then compare them with the most prevalent sins of the age, before we try to answer our question. Just how would we come to a conclusion on this matter? Would we not say it would be the sin, which is affecting the lives of the most individuals of the human race?

What about the sin of unbelief? It seems to the writer that this is the most prevalent sin of the age. "Unbelief" of Christ's Word. Jesus said, John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "Rejecting Christ's Word" covers every sin in the catalog of sin's that are mentioned in the Bible. There are far more rejecters of Christ's Word than there are those who receive it. All rejecters will fall into judgment of Christ in the last day.

Again, there are far more ungodly and sinners in this world than there are Christian saints. Psalms 1:4-6, "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but

the way of the ungodly shall perish." See also Christ's account of the "two ways," many more on the "broad way" than on the "narrow way."

Let us now note: some of the answers we might get to our above question, and let us not forget that these are very prevalent sins of this age. One might say "Intemperance." This is a very prevalent sin and one that is affecting people, young and old, by the millions. When we combine the tobacco evil and the liquor evil, with all other intemperance, such as: eating, drinking soft drinks, luxuries, etc., we have a great list indeed. Yet what is the cause, the root cause of all these? Is it not the "Apathy of sin" (unbelief)? The people of the world would call all these minor sins, works of the flesh. Let me remind you, dear one, that the "works of the flesh" will keep you out of the kingdom of God. Will rob you of your inheritance.

Other sins which are prevalent: cards, dancing, theaters — wait a minute, says one, you haven't mentioned television, which is the most prevalent of all. Perhaps that is true, T.V. advertises all these above sins, yes, but listen, how many disbelieve in T.V.? Not many. Here we have "unbelief" again covering them all. Is it not true? What about "Lord's Day" desecration? "I go a fishing," "I go along." We must engage in "sports": golf,

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all kinds of ball games, bowling, boating and what not, all on the "Lord's Day" too. Reader, can you tell me of anything which floods the minds of more people today than "sports." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," 1 Jno. 2:15-16.

All of these above sins are bad enough, but there is another subtle foe far worse (if it be possible) than any of these. And, oh, so sad to say many church members professing holiness are guilty before God. Let us look for the root cause

(unbelief). The "love of money, love of the world, pleasure and lust." If you doubt our statement above, get our conclusion and be convinced. Let us as Elders and Ministers be true and warn the people.

First, "the home, our nation's stronghold." Shall we as Dunkard Brethren and Sisters help in permitting its destruction? Mother's have a part in deciding this question. No well informed, thinking person will question the truth of the following statement, viz.: that the "home" (good or bad) is the very foundation of Christian "government" and it should be of all "governments" in the world, and is. The child, as a rule, goes from home with fixed and very pronounced ideas as to what is morally right or wrong. Taking for granted that even our opponents will accede to the correctness of this statement, we very naturally and logically conclude that the child who receives wrong teaching or follows a wrong example in the home, will more than likely carry these same wrong ideas to after life.

Now our point is, If the home is our nation's stronghold (and it is) how strong will our government be, if it is to be eventually controlled by those who have not had proper home discipline? How much do we find there? Now, who has, as a rule, the greater influence in the home, father or mother? We say,

in a majority of cases, the mother unquestionably has far the greater influence. This however does not lessen the responsibility of the father. Yet the mother's teaching and influence will very likely produce a good or bad child, and in turn these children will most likely follow this same line of teaching when they become citizens. So our mothers of today really (in a sense) hold the reins of government for tomorrow. Therefore if mothers are immodest in their attire (dress), and compromise along this line . . . in just that proportion will our government suffer and all because of wrong home teaching.

Therefore we make the following sensational charge that . . . The most dangerous and prevalent sin of today is the sin of unbelief, in modesty. Don't forget that unbelief in any Gospel doctrine is sin. Because of the fact that many mothers are simply ignoring God's Holy Word in 1 Tim. 2:9, by permitting their little girls and in many cases, older ones too, to appear in public in such scanty attire that it almost makes one blush for shame to look at them. What kind of mothers will these poor little immodestly dressed girls make? They are not taught to know what shame is. What kind of lawmakers will such homes produce? It is said that the fall of every nation has been preceded by a decline in its womanhood. But what may we expect, when the Holy

Bible and prayer is ruled out of our schools and atheism, dancing and such things are taught in its place?

The most dangerous and prevalent sin in the church today is immodesty and worldiness. Is this caused by unbelief? Church officials give attention. No immodestly dressed, short-skirted women or child should be permitted to participate in God's Holy sanctuary in public services. This statement may be laughed at by some who read this, yet that does not make it any the less true. "Parents!" Are you really aware that the shockingly vulgar manner in which many partially dressed little girls and some older ones, too, are permitted to appear in public is, in a sense, morally criminal?

Look at what is happening in the high school's of our day? Look at the babies born out of wed-lock? Is not the sin of unbelief in modest attire, largely responsible for all this? Do we not realize that the greatest charm and also protection that God has ever given woman is her modesty? Mothers . . . surely you do not want your little girl to finally plunge into the pitfalls of the red light district. Then for the sake of the child and for your own sake, protect her before it is too late. Teach her modesty.

The world talks about cruelty to children, they almost would have one arrested in these days (where they could) for chastising one's own

child, yet they have no scruples concerning modesty. We have laws against cruelty to animals, but how about the actual cruelty of mothers and fathers in half-dressing their poor little girls even in coldest weather? Shame on such parents.

Bro. Wm. Root,
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SPRING AN EMBLEM

"For, lo, the winter is past, the rain is over and gone," Song of Sol. 2:11. Yes, Winter is past, but we are assured "Winter will never cease," Gen. 8:22. Also, we are assured that Summer will come again, for God "has made summer and winter," Psa. 74:17. Now, in springtime, "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land," Song of Sol. 2:12.

This may be a picture of Palestine. In Syria winter rains descend in torrents, but at a certain time, spring succeeds in all its beauty. The change is marvelous, showing the hand of God. "Thou renewest the face of the earth," Psa. 104:30. 'Tis true, "The heavens declare the glory of God, and the firmament showeth His handiwork," but not only the heavens but the earth does likewise.

Spring is an emblem of youth; Winter of age. Spring is a season

of hope—dawn of the year—a looking forward. So is youth the season of bright anticipations. As Spring is a season of preparation, plowing and sowing; so, youth is a period of laying of foundations of character and success. Also, Spring is a season of great activity; how stirring, animated, full of snap are the days of youth. It must be said "Youth is fleeting"—soon merges into manhood with its special claims.

Spring is an emblem of conversion. The winter of the unconverted state is cold, dark, and dreary, but Spring is a season of renewal, "Thou renewest." Conversion, regeneration is the renewal of the heart. "Renew a right spirit within me," Psa. 51:10. Again, Spring is a season of joy and gladness, "The time of the singing of birds is come." The regenerated eunuch "went on his way rejoicing." When the Gospel prevailed in Samaria, it is recorded, "there was great joy in that city."

Spring is the emblem of revival. It is a revival in nature. In the Church, Winter illustrates declension, spiritual barrenness. Revival is needed in churches and individuals. The Psalmist expresses a desire, "Wilt thou not revive us again: that thy people may rejoice in thee," Psa. 85:6.

Spring is an emblem of the resurrection. Winter is an emblem of death, while Spring is emblematic of life—life here and life eternal.

Spring starts up life after Winter has passed and its resurrection is welcome. Especially welcome if we can say with the Apostle, "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. 3:9.

We should look at Spring as a powerful confirmation of the scriptural character of God. Confirmation of His faithfulness and truthfulness. Soon after the flood, the Lord said, "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease." From this we learn that the course of nature shall continue while the earth continues.

It seems to be intimated here that the earth is not to continue alway. This intimation agrees with the Apostle Peter who declares that, "the earth and the works that are therein shall be burned up," 2 Pet. 3:10. Though the earth may not continue always, we are assured that while it does continue, God will carefully preserve the regular succession of times and seasons. The return of Spring, every year and for thousands of years has been a witness of the truthfulness of God.

The annual return of Spring is a confirmation of the power of God, His power is clearly manifested in creation. The renewing of the face of the earth is equivalent

to a new creation. In winter nature lies dormant, but secret power is at work, a power proceeding from God.

Springtime's renewing the face of the earth should teach us and impress upon our minds the great truth that He is the fountain of all life. "With thee" said David, addressing the Lord, "is the fountain of life." Paul calls Him the living God, not only to distinguish from the lifeless gods of the heathen, but because "he giveth to all life and breath and all things."

When the grass springs up, the buds open, the leaf extends, the flowers breathe forth their fragrance as if they were under the most careful cultivation, we must realize this must be the work of God, since it cannot be pretended that man is there to produce these effects. This renewing is a beautiful and expressive symbol of spiritual renovation. Without the showers and sunshine of the Divine Spirit there is no eternal life and no fruits of righteousness in the human soul. Believers have been planted in the likeness of the death of Christ, Rom. 6:5. "If any man be in Christ Jesus, he is a new creature; old things are passed away; behold all things are become new," 2 Cor. 5:17.

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REMEMBRANCE

Paul wished to stir up the poor minds of his readers, in the way of remembrance, lest they should let slip the things that they had been taught. He told the Galatian brethren, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ," Gal. 1:6-7. Paul would say, There is but one gospel, V-8, "Though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." Here accursed means the death penalty. Paul knew that there would be no angel, who would preach any other gospel than what he preached.

We hear much today of Christ's second coming. Paul told us much of Christ's coming. He also told us there shall be deceivers who shall come and try to convince men of that which is not according to the New Testament. Paul told Timothy to: preach the Word, instant in season and out of season. Reprove, rebuke, with all longsuffering and doctrine, for the time will come that they will not endure sound doctrine, heaping to themselves teachers having itching ears who shall turn the truth of God into fables. Who can deny that these days are not here? Paul told us that many shall fall

away from interest and *obedience* to the New Testament teachings and to any church which tries to carry them out.

Many people speak of different ways of living in this life. Yes, there is a right way and a wrong way. Christ even speaks of two ways, the broad way and the strait way. However, He also explained that the "broad way" leads to destruction. Some day each one of us must decide whether he will faithfully follow Christ or not. It is said of Moses, that he would sooner suffer affliction with the people of God than to enjoy the pleasures of sin for a season. We have many instances in the New Testament to show that people are given their choice. The Lord told Jeremiah to set before the people, blessing and cursing, life and death. Choose ye this day, whom ye will serve. Do we realize what we are choosing?

Paul tells us that a woman should be covered when praying or prophesying. He goes into detail to show that a woman should have power upon her head, in order to properly glorify God. If a woman does not do as he taught, she dishonors her head: man, Christ and even God. Also if she cuts off her hair, she cuts off the glory which God gave her. Christ has warned us that, The words which He taught, while here upon the earth, shall judge man and woman at the judgment

day. Unless we closely follow the straight and narrow way, which God has instructed us to follow, through His Son and the servants of His, we will not be found upon the way to Heaven.

Thornton Mellott,
Needmore, Pa.

COME OVER INTO DENMARK

Part 8

There was a very urgent need that brought about the organization of the Dunkard Brethren Church. Our forefathers saw the wisdom of a separation. They saw the necessity of re-declaring ourselves as wanting to get back to the former principles and first love and to re-establish the landmarks as set by our fathers. While that need existed over thirty years ago, time has proven that it was a wise move and the present members of the Dunkard Brethren Church can be very thankful for the privileges we enjoy.

While traveling to, in, and from Denmark, we are all the more thankful for our Church, and the privileges of religious freedom. We owe God much praise and thanksgiving for what He has done for us. The Assembly in Denmark have held to the principles of the Bible in their land and day, like we have here in America. While we are thankful for our home

Church, we are truly thankful to see in that land, those who have maintained the faith of the Gospel. In a former chapter, I attempted to relate the similarities of the Assembly doctrine and the Dunkard doctrine.

In this chapter, I wish to show some of the differences in their doctrine and practices.

They do not use the word "CHURCH" as referring to the group of members. Their translations, Bible dictionaries, etc., use the word CHURCH only as pertaining to the building. Where we use the word CHURCH as the body of members, they use the word ASSEMBLY. They base their belief in this regard on such Scriptures as James 2:2, Heb. 12:23.

They have musical instruments in their Assembly. They refer to the Psalms as sufficient authority.

At their communion, the bread which they use is in the form and shape of a large soda cracker, eight to ten inches square. The bread is broken from this common loaf, as it is passed from one to another. It is unleavened bread.

There are other differences, but in general, their doctrine and interpretations are very similar to ours.

The Assembly has approximately two hundred members in Denmark, Sweden and Lapland. Until very recently, they had approximately

five hundred members in Norway. But the leaders in Norway refused to cling to the doctrine and for the most part were ex-communicated by the Denmark Assembly.

Most of the Denmark Brethren and Sisters are elderly. There are few young people. For that reason, they only have Sunday-School when enough young folks are present to warrant it.

Again, to help each reader appreciate more fully our privileges of worship as we do, I want to give a few thoughts concerning that segment of the Assembly in Lapland.

They are few in number, but are faithful to their belief. They have six months daylight and six months darkness. It is extremely bitter cold in that country. Bro. Hansen goes there each year and preaches for them. When they observe the Lovefeast, they use reindeer meat. It is the only type of meat available. They dress in skins of animals. They have a very hard way of making a scanty living.

Sometime when the weather is not so pleasant and you might be debating whether or not to go to church services, think of the brethren and sisters of like precious faith in a dark and frozen country, worshipping God under much greater handicaps than any of us. Then breathe a prayer of thanksgiving and go.

It would be an endless task if I were to write "every jot and tittle"

of the happenings, the experiences, etc., of our trip to Denmark. In the next chapter, I will relate a part of the work we were asked to do while there.

(To be continued.)

Bro. Paul R. Myers,
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Greentown, Ohio.

NEWS ITEMS

QUINTER, KANSAS

The Quinter Dunkard Brethren will hold their spring meetings on April 11-12. Our Lovefeast will be on Saturday evening of the 11th. All are invited to come for worship and fellowship.

Sister Dorothy Jamison, Cor.

APPRECIATION

I wish to thank all the dear brethren and sisters over the brotherhood, who have sent me cards and letters. I also appreciate very much the ones who have come to visit me. May God bless each of you. Remember me in your prayers. I have not been able to get to church services for over a year and I surely miss this privilege.

Sister Martha Barnhart,
208 N. Water St., Peru, Ind.

NOTE OF THANKS

I wish to thank all the brethren and sisters for their cards, visits and prayers for me, during my recent stay in the hospital and my

convalescence at home. May God bless one and all.

Your brother in Christ,
John Carpenter.

NOTE OF THANKS

I wish to express my thanks and appreciation for the cards that I received and the prayers offered in my behalf, during my recent surgery and stay in the hospital. I am grateful that I have a God and Brethren and Sisters of like precious faith, upon whom I can rely in times of need.

Your Brother in Christ,
Harold R. Frantz.

THE MAGNIFICENCE OF JESUS

One who sets himself to the task of unfolding the wonders of Jesus has undertaken an almost impossible job, because eternity itself can not suffice to completely unfold Him. The virgin Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." David says in the 34th Psalm, "O magnify the Lord with me, and let us exalt His name together." To "magnify" means to enlarge or to make greater in size. The scientist uses an instrument called a microscope to do the job, and because the microscope magnifies objects, things which are normally invisible to the human eye, are clearly seen in minute detail. It is possible, with the microscope, to

enlarge objects more than two thousand times their normal size, and yet when we put the tiny object under the microscope, we don't change the size of the object at all. The power of the microscope affects only the observer. It gives him a broader, deeper vision through which he can gain additional knowledge—and it is in exactly this same manner that we should magnify Jesus Christ. We certainly cannot enlarge Him. He created the heavens and the earth. His natural magnitude is such that He fills the universe, but if we look at Jesus, looking at Him through the lens of God's Book, our vision should become enlarged, and we should see Him more nearly as He really is.

John the Baptist pointed out Jesus as the Lamb of God, baptized Him with the approval of Heaven, and then said of Jesus, "He that cometh from above is above all," John 3:31. Paul says to the Philippians, "Wherefore God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord to the glory of God," Phil. 2:9-10. I know that certain men say that it's wrong to worship Jesus, because (they say) He was not divine any more than other men have been divine. But listen, my friend, Jesus wants you to worship Him! When Cornelius fell on his knees before

Peter, and worshipped him, Peter said, "Stand up, for I also am a man," Acts 10:25; when the apostle John, overcome with emotion, fell down at the feet of the interpreting angel to worship him, the angel said, "See thou do it not, for I am your fellowservant . . . worship God," Rev. 22:9; when the people of Lystra brought oxen and garlands and wanted to offer sacrifice to Paul and Barnabas, the apostles rushed out among the crowd crying, "Why are you doing this? We also are men of like passions with you," Acts 14:15. You see that none of these men (nor angels) accepted worship from others, but when Thomas fell down at the feet of the risen Christ and worshipped Him, and said "My Lord and my God," Jesus accepted his worship. Jesus allowed Himself to be worshipped as God. And just so He wants to become the idol of your heart.

You can never make too much of Jesus. He's the marvel of all marvels. The Bible says of Him, "He that cometh from above is above all." Jesus is the central subject of the Bible. All its types point to Him. All its truths converge in Him. All its glories reflect Him. The central theme of the Bible is the superiority of Jesus Christ. Abel's lamb was a type of Christ. The Passover lamb in Egypt was a picture of Christ. The brazen serpent in the wilderness was a shadow of Christ. Abraham saw His day

and rejoiced. Jacob called Him "the Lawgiver of Judah." Moses called Him "the Prophet that was to come." Job called Him "my living Redeemer." Daniel called Him "the Ancient of Days." Jeremiah called Him "the Lord our Righteousness." Isaiah called Him "Wonderful, Counsellor, the mighty God." The prophet Haggai called Him "the Desire of all nations." Any one who reads the Old Testament and doesn't see the many Scriptures that prophesy of Jesus to come, must surely read it with an unspiritual and an indifferent heart. And as for the New Testament, Jesus Christ is everywhere on its pages. The very first verse of Matthew says, "the book of the generation of Jesus Christ," and the very last verse of the Revelation says, "the grace of our Lord Jesus Christ be with you all." The first Name in the first verse of the first book of the New Testament is Jesus, and the last Name in the last chapter of the last Book of the Bible is Jesus. No wonder Paul says in Phil. 1:20, "Christ shall be magnified in my body, whether it be by life or by death."

1. Jesus Is Magnificent As To His Eternal Source

Jesus says in John 17:5 that He "had glory with the Father before the world was," and in verse 24, that He was loved by the Father before the foundation of the world.

Jesus had been present with God in the eternal ages before the world began. The birth of Jesus in Bethlehem did not mark the beginning of a new person, but rather it marked the incarnation of the eternal Son of God who had been present with the Father, and "became flesh and dwelt among us." The life of Jesus on earth was merely an episode between two eternities, one reaching back before all creation, the other reaching forward forever. Jesus did not begin to exist when He was born of Mary, for the Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God," John 1:1-2. Back at the time when God created the world, Jesus was right there by His side. When God said, "Let there be light," Jesus was there. When God said, "Let us make man in our own image," Jesus was there. And so we see that Jesus was the Son of God long before He became the son of Mary.

Jesus was not just another man. He lived way back in the beginning when everything was started. In fact, before the beginning began, Jesus was. And because Jesus has always been with God, He knows all about us. He knows how we are made. He knows the secrets of our hearts, He knows our needs, and what's more, being God, He is able to supply them all. Surely Jesus is magnificent, He is above

all, there is none like Him, as to His eternal source.

2. Jesus Is Magnificent As To His Miraculous Birth

The Bible declares that our Lord's mother was a virgin, that His conception was miraculous, and that the agent of conception was the Holy Spirit. The Bible says, "But when the fulness of time was come, God sent forth His Son, made of a woman . . ." Gal. 4:4. The birth of Jesus was no ordinary birth. When the Jewish virgin Mary went down into that mysterious land of motherhood, she came back holding in her arms the only baby in all the world who had never had an earthly father. No birth like this had ever occurred before; no birth like this will ever occur again. Jesus (who made man) was born in the likeness of men. Jesus (who created angels) was made "a little lower than the angels." Jesus (who was before Abraham) was born two thousand years after Abraham. Jesus (who was David's Lord) became David's son. Jesus (who was the great Creator) was now born of the creature, woman. By a creative act, God broke through the chain of normal human generation, and brought into the world a supernatural Being, our Lord Jesus Christ. Those who deny the virgin birth of Jesus, call it a scientific impossibility, and so it truly is, but if your God is not any bigger than

a bunch of scientists, you have a very small God indeed! If the birth of Jesus was not supernatural, then He cannot be our Saviour, for then He was born a sinner like all the rest of us, and then He needs salvation Himself. But God was not limited to the ordinary. God is not bound by the laws of nature which we have discovered. Take away the supernatural conception of Jesus by the Holy Spirit (and put Joseph there instead) and you will have taken away our only hope of a perfectly pure, sinless Saviour. We can't understand it, but we can believe it. Jesus is magnificent, He is above all, as to His miraculous birth.

3. Jesus Is Magnificent As To His Perfect Life

Jesus was perfect God and yet at the same time He was perfect man. As man, He hungered; as God, He is the Bread of Life. As man, He said "I thirst"; as God, He says, "Let him that is athirst come unto me and drink." As man, He was weary; as God, He gives rest to all who come to Him. As man, He prayed; as God, He hears and answers our prayers. As man, He wept; as God, He wipes away our tears. As man, He was tempted; as God, He did not sin. Peter says, "Who did no sin, neither was guile found in His mouth," 1 Peter 2:22. The life of no other man has been so carefully and so critically

examined as the life of Jesus, yet men of all generations have confessed that Jesus was the only perfect Man who ever lived. Those who journeyed with Him for three years were so thoroughly convinced of His diety that they were willing to seal their testimony with their own lives, for His sake. Not a single time did He ever make a mistake. Not a single time did He ever utter a word that He had to take back. Not even His bitterest enemies, though they hounded His footsteps day and night to trap Him, none could ever find anything for which to accuse Him. His own challenge in John 8:46 was this, "Which of you convicteth Me of sin?" The thief on the cross was compelled to admit, "This man hath done nothing amiss," Luke 23:41. Even Judas, the one who betrayed Him came with that blood-money and threw it at the feet of the Sanhedrin, saying, "I have betrayed innocent blood." And Pilate, the one who sat in the judgment seat and passed sentence on Him, three times over declared, "I find no fault in Him." Every man has some good points, but Jesus has them all! Jesus is magnificent, He is above all, as to His perfect life.

4. Jesus Is Magnificent As To His Supernatural Power

Jesus has such mighty power in the tip of His finger, that when Peter drew the sword and slashed

off the ear of the high priest's servant, Jesus immediately touched the ear, and it was healed. And no marvel, for actually He created the ear in the first place. John says in chapter 1, verse 3, "All things were made by Him, and without Him was not anything made that was made." Who conceived the grace of the young deer? Who conceived of the majesty of the mountains? Who put the song in the throat of the mockingbird? One Name answers all these questions, the precious name of Jesus.

When He stood before the disciples on the Mount of Olives (just before He ascended into Heaven), He said, "All power is given unto Me in heaven and in earth," Matt. 28:18. Jesus walked on the waves, stilled the storms, healed the lepers, raised the dead, and opened the eyes of the blind. Jesus never met a blind man without giving him sight. Jesus never met a dumb man without making him speak. He never met a leper without cleansing him. He never met a cripple without making him walk. Jesus never approached a funeral procession without breaking it up. And do you know that no one ever died in the presence of Jesus? Even Martha told Jesus, after her brother Lazarus had died, "Lord, if Thou hadst been here, my brother had not died," John 11:21.

Jesus meets every need. He satisfies every desire. He hushes every

fear. He calms every trouble. He is the Rose of Sharon, the Lily of the Valley, the Balm of Gilead, the Fairest of ten thousand to the soul. He is the Word of God, the Son of God, the Heir of God, the Chosen of God, the Lamb of God, the Wisdom of God, the Power of God, the Gift of God, the Bread of God, the Image of God, the Mighty God. He created the worlds. He changes the destiny of nations. He has power over death and disease. The Bible says that even the wind and the sea obey Him! Jesus is magnificent, He is above all, as to His supernatural power.

5. Jesus Is Magnificent As To His Authoritative Teaching

Matthew says at the close of the Sermon on the Mount, "And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes," 7:28-29. The scribes were the learned men and teachers of the Jewish nation. They were largely Pharisees who taught chiefly the sentiments of the Rabbis, and the traditions which had been handed down from the fathers. They spent much of their time in vain disputes, and in quoting authorities. But Jesus of Nazareth spoke so differently. There was an air of complete and final authority about all that He said. He never said, "I suppose this is

the way it should be," or "It is probably this way," or "Consult the experts on the subject." Jesus Christ is the authority on every subject! Jesus over and over again, said, "But I say unto you," not, So-and-so said.

Jesus began the Sermon on the Mount by saying, "Blessed are the poor in spirit," and then, "for theirs is the kingdom of heaven." There is no doubt about it. There is no question about it. It is not mere supposition. "Theirs is the kingdom of heaven." Jesus can claim this unique authority because He is the Son of God. His wisdom is from above. Jesus was not the product of the educational centers of His time. He never spent long weary hours at the feet of some learned master. He had never been granted a "preaching license" by the Sanhedrin. No one needed to lug an unabridged dictionary after him to find out what He meant. And yet His teachings have never been fully penetrated, simply because His wisdom was from above. Jesus is magnificent, He is above all, as to His authoritative teaching.

6. Jesus Is Magnificent As To His Sacrificial Suffering

Great men of this world may be valued for their lives, but Jesus is known above all for His death. The atonement of Jesus is the scarlet cord running through every page in the entire Bible. Cut the Bible

anywhere and it bleeds. It's red with redemption truth. His death was prophesied in the Garden of Eden. His death was pictured in the sacrifices of Israel. Jesus spoke of His death when He said, "For this cause came I into the world."

Jesus was wonderful as He hung on that old rugged cross. Even when He was reviled, He reviled not again. When He suffered, He threatened not. He was led as a lamb to the slaughter, and as a sheep before its shearers is dumb, He opened not His mouth in self defense. During His dying agonies, He bore no malice toward His tormentors, for He looked down on that raging mob, and with words of compassion said, "Father, forgive them, for they know not what they do." When He came to the end, He lifted up His head and looked into the Father's face, and poured forth a shout of victory from His soul. It was not the weak exhausted cry of a dying martyr. It was the shout of a victor. The sky was darkened, the sun hid its face, and the veil of the temple was rent from top to bottom. The cry "It is finished" meant that the price of redemption had been fully paid, and that sin had now been atoned for. And now, because of His magnificent suffering, Jesus can reach down into the pit of corruption and lift the sinner up from the miry clay, and wash him white in the fountain filled with blood, drawn from Em-

manuel's veins.

That was no ordinary death that Jesus died—that was God Almighty taking upon Himself the sin of a fallen race! "He was wounded for our transgressions, He was bruised for our iniquities . . . the Lord hath laid on Him the iniquity of us all," Isaiah 53:5-6. Jesus bore my sins in His own body on the tree. Jesus stood where I should have stood. The pains of Hell that were my portion, were heaped upon Him! Thank God that we can sing:

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile
as he,
Wash all my sins away."

Surely, Jesus is magnificent, He is above all, there is none like Him, as to His sacrificial suffering.

7. Jesus Is Magnificent As To His Promised Return

As surely as Jesus came the first time, so certain is it that He will come again. One of these days this magnificent, wonderful, incomparable Jesus will come in all His glory, and all His holy angels with Him. In the 260 chapters of the New Testament, the second coming of Jesus is mentioned 318 times. If the Bible is true, this wonderful Jesus is going to come again! "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not," Luke 12:40.

First, Jesus will descend from

Heaven, and from the air above, He will call out His saints and take them with Him to the Father's house in Heaven. And then, some-time later, at the close of the Great Tribulation, Jesus will come riding upon a white horse, crowned with many crowns. He will fight the battle of Armageddon. He will destroy the reign of the Antichrist. He will cast the devil into the bottomless pit. And He will set up His own kingdom upon this earth. When I think of His promised return, my heart fills up with that glorious old song:

"All hail the power of Jesus' name! Let angels prostrate fall;
Bring forth the royal diadem, and crown Him Lord of all. Let every kindred, every tribe, on this terrestrial ball, To Him all majesty ascribe, and crown Him Lord of all."

For when Jesus comes again in power and great glory, He will be the Judge from Heaven who will "Bring every work into judgment, with every secret thing, whether it be good or whether it be evil," Ecclesiastes 12:14. The books will be opened; the secrets of all hearts will be disclosed; and the hidden things of darkness will be brought to light. No wonder the second coming of Jesus is made the basis of every appeal to high and holy living in the New Testament. In Hebrews 10:25, when we are urged "not to for-

sake the assembling of ourselves together," it's because we "see the day" of the Lord approaching. In I Corinthians 11:26, when we are told to partake of the Communion bread, it's because "ye do show the Lord's death until He come." In 2 Timothy 4:2, when the young minister is urged to "preach the word," it's because Christ shall judge the quick and the dead "at His appearing and His kingdom." In Titus 2:12, when we are urged to live clean and pure lives, it's because we are "Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." The Second Coming of Jesus is made the basis of appeal for every New Testament plea to high and holy living.

When Jesus comes back, His second coming will be the watchman's looked-for day, the husbandman's harvest day, the builder's completion day, the Master's reckoning day, the servant's pay day, the bride's wedding day, and the King's coronation day! Surely Jesus is magnificent, He is above all, as to His promised return.

Jesus is the Light of the World, The Bread of Life, the True Vine, the Good Shepherd, the Door to Heaven. He is the Faithful Witness, the First Begotten of the dead, the King of kings, the Lord of lords, the Alpha and Omega, the First and the Last, the Beginning and the Ending, the Lord who is,

who was, and who is to come—the Almighty. This Jesus whom we love and serve is peerless, matchless, incomparable, magnificent! He has no equal! He's above all! There is no other that can be compared with Him!

Jesus was born contrary to the laws of nature; He lived in poverty; He was reared in obscurity; He only once crossed the boundary of the land of His birth, and that was in childhood. Yet, in infancy He startled a king; in boyhood He puzzled the doctors; in manhood He ruled the course of nature. Jesus never wrote a book, yet all the libraries in the world would not hold all the books that could be written about Him. He never wrote a song, yet He has furnished the theme for more songs than all song-writers combined. He never practiced medicine, and yet He has healed more broken hearts, than all the doctors in this world have ever healed broken bodies. He's the Star of astronomy, the Rock of geology, the Lion and Lamb of zoology. Herod could not kill Him. The devil could not seduce Him. Death could not destroy Him. The grave could not hold Him. Time cannot extinguish Him. Great men have come and gone, but Jesus lives on!

The question we must honestly face right now, is the one concerning His supremacy in our lives. Where have you placed this magnificent Jesus whom God hath high-

ly exalted? Are you giving Him the highest place? Or, are you putting your family, your business, your pleasure ahead of Him? Where do you place Jesus in your love? Jesus is supreme in every other realm, how can we forbid Him complete reign over the little empire of our hearts?

And if you have never accepted Him, if you have been saying, "I want to run my own life, I want to paddle my own canoe, I want to be king of my own castle," remember this: There is a day coming when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God. And the Bible says (Philippians 2: 9-11) that this will include all beings in Heaven, in earth, and in Hell beneath.

During the trial of Jesus, Pilate raised the question, "What shall I do then with Jesus who is called Christ?" That is the question I am going to ask you today. What will you do with Jesus? Your answer will determine your eternal destiny. You are either going to be forever with Him, or forever without Him. Today the question is, "What will you do with Jesus?" If you reject Him all your life and die without Him, the question someday will be (not "What shall I do with Jesus?"), but "What will He do with me?" Believe the Gospel, repent, and be baptized today.

Sel. from Bible Helps

LOVE WITHOUT LIMIT

Jas. 4:6

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done;
When we reach the end of our boarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

Sel. by Viola Broadwater

MY BELOVED BRETHREN

Grace and peace be with you all. As I am writing this letter to you I can only say with Jesus: What shall I say, wherewith shall I compare the kingdom of heaven! So John also began his letter to the saints, but then at once came the inspiration: That which was from

the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled: the Word of Life. . . . We saw His glory, a glory as of an only begotten with a father, full of grace and truth. Things which eye has not seen, and ear not heard, and which have not come into man's heart. None of the wise men in the old cultures before the birth of Christ, neither in Egypt, Babylonia, nor in Greece did ever imagine such a thought that God would do so to men as He did in Jesus Christ. In their searching for the truth they never grasped such an idea: that God could love us so much that He gave His own Son.

Nor did the angels in heaven ever imagine such a thought. And if it were not for mysterious prophecies about Jesus, which saints and angels desired to look into, they would never have had any idea of that glory which God would reveal to His whole creation.

Suddenly God sent His Son to reveal His glory to mankind. Jesus was born in a very poor family where He grew up, and although being man He revealed the infinite love of God. He was humble and obedient to His parents till His time had come to reveal God, His Father in the most wonderful way. He walked among us and we saw His glory, did His disciples say. O, how wonderful was Jesus as He

walked upon earth. Jesus did not interpret the law of Moses which pointed toward Him, but He took His parables from the universe of God, and His speech was like the crystal clear and cool fountain in the wild mountains. Jesus always sought the fellowship in prayer with His Father, mostly not in the Jewish temple, but on the mountains and in the deserts where He withdrew for long times and spent many nights. He brought His disciples with Him upon a mountain and they saw His glory; O, He was like the sun when it shines in its power; but the glory was for the heart when it melts and is poured out into the lovely Saviour's hands. He walked upon the sea, O, how wonderful! and He rebuked the power of the storm. He walked around and freed from the devil's power, many who were bound by him.

Because He is love, Jesus was rejected by mankind. What happened to Jesus was just an example of what He would have suffered at any other place or time. He went to the Cross, for the Cross was from eternity in the heart of God, because God is love. Jesus laid free, willingly down His own life for His creation that by His death we may receive life. He did not rebuke, nor scold, but was humbly pained to death, and His heart bled out of love for His creation. The seven words from Jesus' mouth on the Cross reveal the endless love

of God:

"I thirst!"—for love from My creation. "Father forgive them, for they do not know what they do!"—How could He forgive us that sin? "Verily I say to thee, today thou shalt be with me in paradise!"—Jesus said to a deep fallen sinner. "Woman, behold thy son!" and "Behold thy mother!"—Jesus said caring for His own in His infinite love. Eli, Eli, Lama Sabach-tani?" "My God, my God, why hast Thou forsaken me?"—Because of our guilt and sin, which Jesus took upon Himself, He was forsaken by His Father, with whom He was eternally one. O, what endless love, what endless pain; His heart was broken wherefore He died so early. For how could the only begotten be forsaken by His Father? How that hour must have been in heaven can only the Holy Spirit reveal; how the Father's heart must have suffered! Although in an outward way separated, yet in love the Son of God was even on the Cross resting in the bosom of the Father. Therefore He said: "Father into Thy hands I commit My Spirit." Then Jesus cried with a loud voice: "It is finished!" and He bowed the head and gave up His Spirit, and the whole universe trembled.

He is the victor of Satan, sin, and death, having broken the power of them all by His holy blood. My Brethren, this is the Gospel which

the Holy Spirit has given us to witness into all the world in His own power. Jesus said to His disciples: Go into all the world, and preach the glad tidings to all the creation. And behold I am with you all the days, until the completion of the age. This says that we as His followers shall faithfully continue to preach that wonderful message of Jesus all time till Jesus comes again.

FOLLOWING AFTER JESUS

In Revelation 14:4 is written of a most holy flock of pilgrims who "are they which follow the Lamb whithersoever he goeth." Notice that the Bible says whithersoever He goeth; not whithersoever He went. This means that Jesus still is walking as the Lamb of God upon earth in His poor and humble saints. Because these saints follow the Lamb in all His ways therefore He walks with them, suffers with them, and is a source of eternal joy in their hearts in the midst of their greatest sufferings and al-ways.

To be a witness of Jesus does not mean just to speak about Jesus; but it means to walk as He walked, and love as He loved and live as He lived, united with His Father. Jesus did not send out preachers, but witnesses into the world, such ones who have the living witness in themselves which can be felt and tasted by every man. The twelve

messengers which Moses sent into Canaan came back to Israel in the deserts not with words only, but with a branch with one bunch of grapes which they bore two and two, and pomegranates and with figs, so that all could see, feel, and taste how lovely the inheritance of God for Israel was. These spies are an example of Jesus' messengers, which are witnesses of His virtues. For Peter says to us: Ye are a chosen race, a kingly priesthood, a holy people, a people for a possession, that ye may set forth the excellencies of Him who has called you out of darkness into His wonderful light. The pomegranates which the spies brought from Canaan are a type of the fruit of the Holy Spirit: "Love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance." And this is exactly what Jesus has revealed upon earth.

Now what the world is hungering and thirsting for today, is not a preached Gospel, but a revealed Gospel. The messengers of Jesus can only bring the Gospel to human hearts by walking exactly like Jesus and giving their own lives for their neighbor as Jesus did. There are millions in America who have heard, but never seen the Gospel of Jesus revealed by the tender love and humility of Jesus in His saints. As Jesus laid down His life for us in this world, so we must lay down

our lives for our neighbor out of love.

Jesus speaks: Follow thou Me!

Dearest greetings from yours in Jesus,

Grete and Ulf Oldenburg,
5330 Blackstone Ave., Apt. 109
Chicago 15, Ill.

WARNING

I feel that God has called me to give a message to the Church that He wants them to know. I have read in a number of the various versions of the Bible, which are being published in this age, and they are taking words out at one place and putting words in at another place. Is this not the plan of the Devil, to destroy faith in and practice of the teachings of the Bible? Thus some people believe one thing and others another thing and many say there is no truth in any of it: result "unbelief," the besetting sin of the Devil.

Did not Christ come to earth to bring to the Church what God wanted to teach them? Will Christ come for those who preach and teach other than what He brought from Heaven? "If any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. 22:19. Also verse 18 warns us about adding to

God's Word. If people study and follow man's versions of the Holy Bible, they surely will be sorrowful at the judgment day.

We are to warn people everywhere and at all time, because unless they accept and live the whole Word of God, they cannot be saved. God wants people to be saved but they can only be saved His way. The Bible warns us of the sad condition of weeping and gnashing of teeth. We may excuse ourselves now but in the judgment day we will know of our guilt. We may be laughed at and persecuted for upholding the entire Word of God, but we should pray for God to give us courage and strength to endure unto the end.

I hope that the warning I am giving, against the many different teachings of the various versions of the Bible, will instill in us a humble submission to the entire Holy Bible. This is the only way we can avoid bringing trouble and sorrow upon ourselves. God wants to save people but He cannot save them if they follow the evils of the world. The Devil is the God of this world and when people partake of his attractions, he binds them and confuses them so they cannot be obedient unto the Word of God. If we will repent, accept and serve Christ as our Saviour, then and then only can we be saved. God has so often warned human beings that, they should worship the Lord their

God and Him only should they serve.

Mary S. Boone,
Stephens City, Va.

Psa. 86:7. Prayer is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the cloud of our calamities.

Rom. 12:2. Has it been my delight to do God's will, or have I found His commandments grievous: Has God's Law been the standard of my life, and have I yielded to it's instant and glad obedience? Or has my life been under the control of my own will, and have I followed my own way? Have I found God's Will for me to be "good, acceptable and perfect" or has it been irksome and inconvenient?

Don't stay away from church because it is not perfect, how lonely you would feel in a perfect church.

There are no poor mothers, no ugly ones, no old ones; they are all lovely, for love makes them the most beautiful women on earth.

A disciple is not above his Master, but everyone who is perfect shall be as his Master.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

"EVER WITH THE LORD"

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," 1 Thess. 4:16-17. After the sadness and sorrow in our hearts, over the suffering, abuse and death of our Lord, the comforting thought is the fact that He is coming back to earth again. This one fact covers all others over which we might sorrow. This is the hope, the anchor of our soul, through whatever sufferings, trials or persecutions that we might need to face in our Christian life.

The Lord Himself is coming. He is going to descend from heaven. No doubt He will appear in His glory, we believe similar to the glory revealed to the three apostles on the mount of transfiguration, Matt. 17:1-13. This was so glorious that the three disciples wanted to stay

up on the mountain. If we are so fortunate as to have a part at Christ's second coming, we will be fully satisfied and will wish for nothing better.

He shall descend "with a shout." I believe this will be a loud triumphant shout, the shout of a King in His glory and power. The archangel leading a host of angels will announce the coming of our Lord. "The trump of God" shall sound, so loud and unusual that vast multitudes will hear it. This is the call that all who have laboured in His kingdom, to the best of their ability, have been waiting for.

But alas this is not the finish of God's glorious reward. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," 1 Cor. 15:51-52. Flesh and blood could not inherit the kingdom of God, but now these all will inherit this glorious eternity.

"The dead in Christ shall rise" those dead who have been so obedi-

ent and faithful unto the commandments and teachings of Christ, during their life upon the earth, that they are considered to be in Christ. Regardless of what age or what country they labored in. All those who are dead in Christ, shall arise with a glorious body similar to what Christ himself arose with, an incorruptible body.

Next after the dead have arisen, those who are still alive and have been so faithful to the commandments and teachings of Christ, to be considered in Him, shall be changed to a glorious body and arise to meet those who were dead in Christ. All will meet Christ in the air and go with Him to be "ever with the Lord."

This experience is too wonderful for carnal man to comprehend. It was so wonderful that the three beloved disciples and even John the revelator could not explain it. Carnal man cannot even understand what it will mean to "ever be with the Lord." Our carnal bodies could not even enjoy such an exalted condition, but our incorruptible bodies can and will, if we are found faithful. However, the time of this glorious event or even the season of it, no carnal man knows; no not even the angels in heaven. Will we be ready for it when it comes? Or will Christ tell us as He told the two on the way to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken," Luke 24:25?

CHRIST'S MISSIONARY

The subject of "Christ's Missionary" is a very important subject. What is a Missionary? A missionary is one, who is commissioned and sent out to propagate, a certain commission. Christ's Missionary is one, who is commissioned by Christ, a servant of Christ, a member of His body the Church, who is sent out to propagate the spread of Christianity, which is the saving of mortal souls.

Christ, before He ascended into heaven to be seated at the right hand of the Father on His Throne, propounded to His Apostles and Disciples, His commission for His Church, which He had established for the salvation of the world. He first delivered His commission to His own heritage, the house of Israel, of whom He Himself was "seed," through the "Virgin Mary," who was of the seed of Abraham. Christ the "seed of Israel," not "seeds," as of many, but of one seed, which is Christ," Gal. 3:16. Also He is the Son of God.

Let us note: His first commission, which He gave to His Apostles, whom He sent out, to carry forth His Mission for saving souls, proclaiming His Kingdom, the Kingdom of God or the Kingdom of Heaven. (Titles are used interchangeably, or synonymously, by the writers of the New Testament.) Which kingdom He later

named, or designated as His Church, which He said, "upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16:18. Then delivering to His follower, the "keys" of the said "kingdom of heaven," or church, which He had established among the Jews, the "lost sheep of the house of Israel."

However, they were not to use the "keys," or carry His Great Commission to the world, the Gentiles, until certain specifications were met. He, Christ, was to die for the sins of the world first, be crucified, buried and rise from the dead for the remission of the sins of the world. His followers, the Jews, the disciples, were to tarry in carrying out His commission, which He had given for an outpouring of the Holy Spirit, whom His Father would send upon them. Then they were to go forth and carry out His commission to the whole world.

Before we study this commission to the Gentile Church, which is to be carried to the whole world, let us first note: His first commission to His chosen of Israel. Matt. 10: 5-7, after He had called his twelve disciples and named them, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom

of heaven is at hand." This was the kingdom which was to be set up by the God of heaven, Dan. 2:44, the everlasting kingdom which will never be destroyed, given first to the "lost sheep of the house of Israel." Hence a restricted mission, or commission. This "kingdom of heaven" turned out to be the church of Jesus Christ, the church which He said, "I will build," and then delivered the "keys" of the kingdom, to His faithful followers.

How do we know this? By the Holy Scriptures, and the following references will prove it. We read in John 1:11-13, "He came unto his own (Israel), and his own received him not." The nationality of Israel rejected Him, but some did not, as individuals. All true disciples at that time had received Him. "But as many as received him (all His disciples, those who believed in Him), to them gave he power to become the sons of God, even to them that believe on his name: Which were born (born into His everlasting kingdom, by a new birth, which is the kingdom of God, the church), not of blood, nor of the will of the flesh, nor of the will of man, but of God." A new "Spiritual birth."

Now, let us rightly divide Scripture, turning to Matt. 21:42-43, "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the

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corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you (taken from the nationality of Israel, and given to the Gentiles, meaning the Church), and given to a nation bringing forth the fruits thereof."

Reminding you again that the first commission of the twelve was given to the kingdom, given first to the "lost sheep," a "Restricted Mission" to them, for "salvation is of the Jews." They were sent out to preach. Right here were the first officers of the church of Jesus Christ, which we can find anywhere in the New Testament. They were Apostles, preachers, of the kingdom or church. To shew the read-

er, that this was the same church, taken away from the Jewish nation and given to the Gentiles, we turn to 1 Cor. 12:27-28, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles (He set them in Matt. 10:1-7, into the kingdom, not yet named church), secondarily prophets (preachers), thirdly teachers (helpers, disciples), after that miracles (after Pentecost, after the kingdom was given to the Gentiles, and called church, when the "keys" were used), then gifts of healing (see Mark 16:17-18), helps, governments to be administered in the Church, "binding" and "loosing"), diversities of tongues." "Tongues" came into the church at and after Pentecost, after the Holy Spirit would come.

We are now ready to proceed with our subject, "Christ's Missionary." The "Great Commission" to the church. First, we have said, Christ's commission was first Restricted to the Jews, but they were commanded to tarry at Jerusalem. Luke 24:45-49, "Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer (for the sins of the world), and to rise from the dead the third day; And that repentance and remission of sins should be preached in his name among all nations (Gentiles)

beginning at Jerusalem." Jesus did not mean here, that, that would be the first that repentance and remission of sins was, or would be preached in His name. But the first it would be preached "among all nations" beginning at Jerusalem. "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from high." Or until the Holy Spirit be poured out upon them.

"Power (Dunimas, Greek), explosive power, dynamic power, the power of evangelism, to spread the Gospel among the Gentiles, or the whole world. The above verses from Luke 24 is Luke's account of Christ's "Great Commission" for the Church. Matthew and Mark also records that Commission, which we will study further along in these writings. Note: There is not one word in Scripture to shew where Christ organized, built, or set up His Church on the day of "Pentecost." "Pentecost" was the day and time when the Holy Ghost would come upon the Church. This was the day when the "keys of the kingdom of heaven," would be used, to open the door of salvation to the world (Gentiles), the day when the "Great Commission" to the Church would go into effect.

The Day of Pentecost was a great day, of operation for the Church, a day when many souls were saved

and taken into the Church, which Christ had organized and built, "upon the foundation of the apostles and prophets," Himself being the chief corner stone.

Before we discuss further the going forth of the "Great Commission," by Christ's Missionaries, we call attention to a few references pertaining to the first establishment of the Church, Christ's officering it, etc. Luke 6:12-13, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." This verse shows the Oneness of Christ with His Father. The seriousness of the work before the Master, we believe prompted His close communion with the Father, concerning the setting up of God's promised kingdom. Verse 13, "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he names apostles."

Then the next verse names the Apostles. These were His called out. His Assembly, Heb. 12:23, "To the general assembly and church of the first born, which are written in heaven," etc. Ephesians 2:20-22, shows this "Church of the first born," to be a Spiritual Temple. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth into an holy temple in the Lord: In

whom ye also are builded together for an habitation of God through the Spirit." So we see God is still calling out His assembly, through the Spirit.

Eph. 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." "And he gave some, apostles (when He organized the Kingdom, or Church); and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (which is the church).

Let us now consider Christ's mission while here in the world, then go on with His Commission to His Missionaries. Luke 4:17-21, "And there was delivered unto him (while in the synagogue at Nazareth) the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And

the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

"Christ's Mission" embodies: the mind of God, the state of man, the helplessness of sinners, the way of salvation, the doom of lost souls, and the happiness of believers. Hence, we have before us, Christ's Mission, and His Commission to His Church, which is our missionary work. Preaching His Gospel is the foundation of our missionary work, the work of Christ's Missionary.

In our next article we will outline the Great Commission, as given by Matthew, Mark and Luke, showing Christ's authority to commission His mission, which was to do His Father's Will.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

—o—

COME OVER INTO DENMARK

Part 9

We had not been in Bro. Hansen's home long until he informed us that he had previously, before our arrival, announced that we would hold them a short revival meeting. They publish a little church paper and he showed us the

copy carrying the announcement of that revival.

It began on a Saturday evening and continued through the following Wednesday, with two services on Sunday. Bro. Haldeman and the writer each preached at each service, with the exception of Sunday morning, when Bro. Hansen took Bro. Haldeman's place. The average attendance was some over forty. It was an experience not to be soon forgotten. It gave their membership a first hand impression of our type preaching in America. It bound us close together, worshipping with them so often in so short a period of time.

Our preaching had to be interpreted, with Bro. Hansen as the interpreter. Having had some experience in preaching through an interpreter at Torreon, was helpful to each of us in Denmark. During the revival, their membership attended very faithfully. They are a very devout group. They are very careful listeners. During the revival, we were witness to many tears shed. We shed quite a few, ourselves.

During the services, besides the members attending, there were a number of visitors who helped to make the meetings enjoyable. Particularly, was one elderly man, a cripple, hardly able to walk. He could talk and understand both languages, English and Danish. Several times he assisted with the interpreting. He had to be helped to the

pulpit, but once there, he was a great help to the service.

Another visitor was a Danish woman, who is a missionary to the Holy Land. She was home on furlough and while at the services, she was not only a qualified interpreter, but was a good Bible student. It was so easy for her to interpret and it was an inspiration to pause while she put into Danish the thoughts you gave in English. Before each service, an open prayer meeting was conducted. Any and all had the liberty to pray. We heard many, earnest prayers offered for the success of the meeting. We were made to rejoice when one elderly sister gave her heart to the Lord.

At the close of the revival, on the last evening, when we were to take our departure in the morning, we could hardly leave the building. They did not want us to leave. They wanted us to stay longer. They wanted us to promise to return. Goodbyes were difficult to express, especially through our tears.

We seemed to lack appropriate words for such an occasion. Several, on taking the parting hand, gave us small gifts and asked us to remember them in prayer. Many were weeping in such a way that they could not express in words their feelings, but by gestures or motions with their hands or head, transmitted to us their farewell message.

While the members of the ASSEMBLY enjoyed our meager ef-

forts, we, in turn, had a rich, Spiritual experience there. We, too, felt we could hardly leave. We can only thank God for the blessings which He gives, as He never fails to do, when we carry out His assignments.

(To be continued.)

Bro. Paul R. Myers
Box 117,
Greentown, Ohio

WE LIVE BY FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11: 1-3, 6.

Abraham was a man of great faith. God promised him a land of his own. He faithfully carried out all the promises, but first Abraham had to believe. The greatest test came when God gave them Isaac and then demanded him for an offering. By faith he did so because he trusted God that it was right, believing that if God demanded it he must carry out his part. His works were the true test. After being impossible to have a child, or almost so, surely

it was not an easy thing for Abraham to offer up his son, but trusting God he kept his faith. Faith does not see, we simply take God at His Word and trust Him as we do what He tells us to do.

We remember the faith of the children of Israel, as Moses led them he did not have a thing to prove to them that he was taking them to a better land. They only had faith and believed in God, but let us remember faith acts. After they walked forward into the water, not before, did the waters divide and they walked to safety. If they had not trusted God, they would have never reached the other side. There are many illustrations of the faith of our fore-fathers. Does it not give us strength and faith to walk forward towards the blessings of the Lord?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. "The just shall live by faith," Gal. 3:11. "For we walk by faith, not by sight," 2 Cor. 5:7. "Even so faith, if it hath not works, is dead, being alone," Jas. 2:17. Without faith in God there is no hope for mankind. Jesus himself said, "All things are possible to him that believeth." Jesus' faith was active and full of meaning. Both by Himself and through His followers; He sought the lost, healed the sick, preached the Gospel and expectantly proclaimed the glories of heaven.

Faith is contagious. It's followers know no boundaries. Faith creates a need to share ones blessings with others. It's cornerstone is sincere, thoughtful, daily prayer. Faith transforms mere existence into a higher life, conceit into humility and love into an active force. One's idea of character and service must go hand in hand with faith in God. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is," Jer. 17:7. Too often the seed of faith, planted into our hearts when we are young, is threatened with extinction as we later meet the many pressures of life. Through Christ, God freely offers us the living water we need for spiritual growth. With God's help and our determination we can, despite difficulties and obstacles, keep the faith of the Word of God.

When Christopher Columbus started out against wind and the high seas, on his expedition to the new World, he went forth with three small ships. He conquered all opposition and all difficulties, including the mockery of his contemporaries, for he had faith that the world was round. Just before the apostle Paul lost his life he wrote a letter to Timothy. In it we find one of Paul's finest phrases, "I have kept the faith," he was referring to his faith in Jesus Christ. Today we also can have hope, if we keep the faith which Christ offers to each one of His faithful servants, a

crown of righteousness and eternal Life.

Our Lord Jesus recommended that we have faith, even if it is as small as a grain of mustard seed, for even that much faith is capable of great things. Without faith we can do nothing, but through faith in our Lord we can do what He would have us do, for faith is the very essence of life. "I have fought a good fight, I have finished my course, I have kept the faith," 2 Tim. 4:7.

In the darkest period of conflict, when someone had expressed fear of the results, Abraham Lincoln replied, one night in November, years ago, a shower of meteors fell from the sky. A friend standing by was frightened. I looked up and between falling stars I saw the fixed stars beyond, shining serene in the firmament and I said, Don't let us mind the meteors. There are times when our little world seems to be crumbling about us. Financial distress, misunderstanding, bereavement, fear of the future: these tend to obscure Christ, the bright and morning Star, Who has shined the light of His love into our hearts. But He has promised, "I will never leave thee, nor forsake thee." Though meteors of fear and clouds of distress dim the consciousness of His presence. His promises are sure and steadfast. His presence is always near.

"Behold, God is my salvation; I

will trust, and not be afraid," Isa. 12:2. O loving God, in the midst of this world, where we are beset by forces that try our souls and strength, in faith we lift our eyes unto Thee from whom our help comes. We pray that in Thee we may find hope in despair, strength in life and power in service. In Jesus' name, Amen.

Sister Viola Broadwater
12 Macy Drive,
LaVale, Md.

A TIME

The giant B-52 aeroplane that exploded in the air and crashed, on a stormy night in January, about twenty miles from here (Cumberland), was unexpected. No one knew there would be such a thing happen that night. There was much concern and commotion for awhile, a few did see and hear the explosion. It was something they never experienced before. One couple said they thought the world was coming to an end. I heard that it took a week for one man to get over it. Another said, it was the biggest excitement that ever was around here.

I agree that it was bad enough, as it took the lives of three men, left three widows and several young children. But those men are at rest now and they'll know nothing more 'till the day of judgment, when the Lord returns. I am thinking of that time, as a time of greater than this

excitement. This will take longer than a week to get over. But if we are saved, we have nothing to fear, as all His children will be gathered home and will not be in the great tribulation upon the earth. "For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the son of man be," Matt. 24:27. Every eye shall see Him.

"For as a snare shall it come on all them that dwell on the face of the whole earth," Luke 21:35. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matt. 24:21. Peace will be taken from the earth. There will be famine, death, earthquakes, the sun shall be darkened, the moon shall not give her light, the stars shall fall from Heaven and all the tribes of the earth shall mourn. "There shall be weeping and gnashing of teeth," Matt. 24:51. My what a time that will be for those who are not children of God. Every knee shall bow, every tongue shall confess, yet it is not His will that any should perish. God's plan of salvation is for everyone.

Let us ask ourselves, are we ready today? Not tomorrow, for today is the day of salvation. Behold He cometh in a day that you think not. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," Rev. 3:11. "Before him shall be gathered all

nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:32. His reward is with Him to give every man according to his works. "Let us be glad and rejoice, and give honor to him," Rev. 19:7. Let us live for Christ, who died for us. Thus we may escape that awful time of tribulation. He will say, His people are the sheep of His pasture. Enter into His gates with Thanksgiving; be thankful unto Him and bless His name.

Sister Della Beeman
Lavale, Md.

THINK OF GOD

Think of God and waste no time in brooding on griefs, imagined ills or threatened woes. With the mind fixed on Him, in faith unwavering, the dim uncertain path with new light glows.

Think of God, for when on Him you're thinking, unquiet thoughts admittance cannot gain. With heart and mind and will, all in Him centered, tested or tempted doubtless you'll remain.

Think on God, affirm His constant goodness, when life is fair and things go well with you. Then when some dread calamity confronts you, affirm His power to keep you strong and true.

Think on God, no fettering fear or failure can linger in His presence. So fling wide the shuttering

windows, let His conquering spirit courage restore and lead to heights untried.

Think on God, whatever the circumstances, Lift up your soul to Him in earnest prayer. He hears and heeds and waits to wisely guide you and bless you always, with His love and care.

Sel. by Sister Viola Broadwater.

CUSTOM OR CHRIST'S EXAMPLE?

Would you want to accept a custom started by man, instead of Christ's example? Do you know what Rev. 22:18-19 tells us about adding to or taking away from the Scriptures? What is in store for you or me? Read the Bible and search the Scriptures daily, Acts 17:11. Jas. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

When you were baptized into the church, accepting the commandments of Jesus, thus your sins were washed away and you were spiritually cleansed. At the Lovefeast service, Christ washed and wiped His disciples' feet. What for? Another spiritual cleansing for His followers. The Bible tells us, if we have no sins we deceive ourselves and the truth is not in us. So before eating the sacred Lord's Supper, we are in need of spiritual cleansing. These ordinances prepare

us as fit subjects to partake of the unleavened bread and the fruit of the vine. There are denominations who use wine at Communion services, but no place in the Bible tells us that Jesus took wine in Communion service.

The following Scriptures describe these ordinances, why change it? Matt 26:22-29; Mark 14:25; Luke 22:18 and John 13. I have heard and read of various man's ways to follow these commandments. Many methods leave some or all Christ's examples out. In one method one washes and another wipes a communicant's feet. Christ completed the full act of washing and wiping, then He said to His disciples "I have given you an example, that you should do as I have done unto you." Why would any one want to change Christ's way of observing His commandments? Which was first, custom or the true words of Christ? It is His examples which we are to follow. Think this over, read and study the Scriptures, for in them we receive spiritual knowledge. Now why not follow what we have learned, as near as we possibly can?

Bro. Wilfred C. Hoblit
220 S. Broadway,
Greenville, Ohio.

NEWS ITEMS

NOTICE

As the time for General Conference is fast approaching, all business

for Conference should be in the hands of the Writing Clerk as soon as possible. I would like to have all the business by the first of May, in order to arrange the Program for printing.

Hayes Reed, Writing Clerk,
1433 Overholtzer Drive,
Modesto Calif.

SAVAGE RIVER, MD.

The Broadway Chapel Congregation held their regular quarterly Council on March 28. After singing hymn No. 702, Eld. James Kegerreis opened the meeting, reading 2 Thess. 5 and leading in prayer. He gave us some good admonitions and thoughts to meditate upon and to live out in our everyday life.

Our Elder, Bro. Kegerreis then moderated the meeting. A few items of business came before the meeting and were disposed of in an orderly way. We received a member by letter and gave her a hearty welcome into our congregation. Bro. Joseph Gilpin led the closing prayer.

We were happy that Bro. Kegerreis could remain over night and preach for us Sunday morning. He gave us a stirring message from Luke 24, Christ's resurrection and ascension.

The Lord willing, Eld. Ernest Miller will be with us from July 17-26, for a series of revival efforts. Lovefeast services on July 25. Come worship with us and remember these meetings in your prayers, that

sinners may be converted and souls built up in that most holy faith. These meetings will be one week earlier than in previous years, due to securing the evangelist.

Sister Bertha Dorsey, Cor.

NORTH CANTON, OHIO

The Orion Spring Lovefeast is scheduled for Saturday, May 2. This is a set time for our Lovefeast, the first Saturday of May.

Alvin Silknitter, Cor.

LOVEFEAST DATES

Grandview, Mo. — April 25
Bethel, Penna. — April 26
Eldorado, Ohio — May 2
Orion, Ohio — May 2
Waynesboro, Penna. — May 3
Dayton, Va. — May 16
West Fulton, Ohio — May 16
N. Lancaster, Penna. — May 17
Shrewsbury, Penna. — May 24

NOTICE

The Pleasant Home congregation will hold its Lovefeast on Saturday evening, May 2, at the Ceres church.

Blanche Wyatt, Cor.

THE DEATH OF MRS. PRAYER MEETING

We note that Mrs. Prayer Meeting is dead. In the belief that friends of the deceased might be interested, we print the death notice.

Mrs. Prayer Meeting died recently at the First Neglected Church on

Worldly Avenue. She was born many years ago in the midst of great revivals and deep spirituality. She grew to be a strong and healthy child, fed mostly on testimony and Bible Study. She was educated in the school of Christian service, under the supervision and teaching ability of the famous world wide teachers, the Holy Spirit, and the Divine Scriptures. She soon grew to womanhood and was prominent throughout the world for a number of years, and was one of the most influential members of this famous church family.

For the last several years Mrs. Prayer Meeting had been in failing health and gradually wasted away until recently when she was rendered almost helpless by stiffness of the knees, coldness of heart, weakness of purpose, lack of will power and inactivity. At the last she was a shadow of her former self. Her last words were whispered inquiries concerning the absence of her loved ones, now busy in the markets of trade and places of worldly amusements.

Experts, including Dr. Works, Dr. Reform, Dr. Joiner, and Dr. Churchman, all disagreed as to the cause of her fatal illness, administered large doses of organization, socials, contests, and drives, but to no avail. A post-mortem showed a deficiency of spiritual food coupled with a lack of faith and of heart-felt religion. Also shameless

desertion and non-support hastened her death.

Only a few were present at her death, sobbing over memories of her past beauty and power. The body rests in the beautiful cemetery of Bygone Memories, awaiting the judgment. In honor of her passing, the church doors will be closed on Wednesday nights, except the third Wednesday of each month, when the Ladies' Pink Lemonade Society will serve refreshments to the mens handball team.

Author Unknown—Sel. by Bro.
Ray S. Shank.

VISIONS OF HEAVEN AND HELL

by John Bunyan

(This is the first of a series of insertions, from one of the writings of that great theologian, John Bunyan, over 300 years ago. Some of his statements may seem quite controversial, however the basis of his reasoning is sound and fundamental, according to the Holy Bible. We are accepting the selection of his book "Visions of Heaven and Hell" to be printed in the Bible Monitor; for your meditation, warning and comparison with the Holy Bible.

—Editor.)

INTRODUCTION

The teachings of Jesus, the Bible, The Salvation Army, Orthodox Churches, the testimonies of the

unsaved on their death-beds and the Visions of Paul and Bunyan agree as to the punishments of Hell. Those of Jesus, are the absolute standard, and are as follows:

1. There will be a final judgment at the second coming of Jesus (Matt. 25:31-46).
2. The good and bad be separated, the good will go into eternal life and the bad into everlasting punishment (Matt. 25:46).
3. That Hell is a place of "everlasting fire, prepared for the Devil and his angels," to which also the unsaved will go (Matt. 25:41, 46).
4. That being poor does not keep good men out of Heaven, nor does riches keep bad men out of Hell (Luke 16:22-23).
5. That because there is a gulf between Heaven and Hell that cannot be passed, those once in Hell, can never get out (Luke 16:26).
6. That those in Hell do not want their loved ones to go there (Luke 16:28).
7. That Hell fire can never be put out, or quenched (Mark 9:43).
8. That their worm, or remorse of conscience for what they have done, will gnaw them forever (Mark 9:44).
9. That all in Hell shall be salted with everlasting fire, that never can be put out (Mark 9:49).
10. This means that Hell is the

place to which the Devil, his angels, and the bad of earth for nearly 6000 years of time, who have not been saved from sin before they die must go, and suffer forever in everlasting fire.

This vision of Heaven and Hell as seen by Bunyan agrees with the above teachings of Jesus. "God with us." The writer prays for all who now or ever shall live. Escape for thy life while you can. Read John 3.

J. Newton Parker, A.B., D.D.

Chapter 1

PLANNING SUICIDE

When wicked persons have gone on in a life of sin, and find they have reason to fear the just judgment of God for their sins, they begin at first to wish that there were no God to punish them; and then by degrees they persuade themselves that there is none, and then they set themselves to study for arguments to back their opinion. It is with one of this sort of men that I had the unhappiness to be acquainted, who would be continually impressing me that there was neither God nor devil, heaven nor hell.

It was not without horror and trembling that I first heard this and therefore I usually left him when he began upon these topics; but his speaking of them to me so often at last prevailed with me to consider

what grounds he had for what he said. And from this time I found my mind perplexed with so much trouble and darkness that I could hardly bear up under it, for I knew not how to make out to my own satisfaction, these truths which before appeared to me self-evident. I could not think there was no God but with the greatest horror, yet I called in question the truth of His being. I would not have parted with my hope of heaven had I been made heir of all the world, yet I questioned whether there was any such place or state. I began to doubt whether there was any hell, and yet at the same time, thought I found the flames of it flashing in my face. Thus was my mind tossed with apparent contradictions, and I found myself confused.

In this perplexed condition I went to my false friend to see what comfort he would give to me. He indeed laughed at my fears, pretended to pity my weakness, and seemed to hug himself in the freedom and liberty which he enjoyed. He told me he was never bothered by the frightful anticipations of a future state, or an after-reckoning; that nature was the great mistress of the universe and that therefore he followed her dictates, that all the care he took was to live here and hoped that when his dust should be next impregnated, it would be into some delightful species of beings which would likewise, in a great measure,

be owing to the place of his burial.

These talks of his put me to doubting even more. I became so uneasy that my life was a burden to me. I dreaded to be left to the belief of those cursed notions and yet they continually ran in my mind. I wished a thousand times I had never heard them, and yet they were ever before me. Are all my hopes of heaven nothing but a vain dream? Have I served God for nothing? Or rather have I fancied One when there is no such being? It is impossible to tell the agonies I felt upon my giving way to such thoughts as these, which still with greater force assaulted me, until at last I was hurried to the utmost pitch of desperation. Why should I linger thus, I thought, between despair and hope? Is it not better, I said to myself, to put a period to this wretched life and to try the truth of things?

Upon this I took a resolution to destroy myself, and in order to do this, went out one morning to a near-by woods, where I intended to act this bloody tragedy. But methought I heard a secret whisper saying, "O Epenetus, plunge not thyself in everlasting misery to gratify thy soul's worst enemy. That fatal stroke thou art about to give, seals up thine own damnation. For if there be a God, as surely there is, how can you hope for mercy from Him when you thus willfully destroy His image?"

Whence this secret whisper came I knew not, but believe it was from God; for I am sure it came with so much power it made me fling away the instrument with which I had intended to do violence to my own life and showed me in a moment the wickedness thereof. The horror of this awful intention set all my joints a-trembling so that I could hardly stand. I could not acknowledge my deliverance to be the work of some invisible and spiritual Power, that came so timely to my rescue, and gratitude obliged me to return thanks to Him.

I kneeled down on the ground and said, "O Thou invisible, eternal Power, which though unseen by men, beholdest all his actions, and who hast now withheld me from defacing Thine image, I give Thee humble thanks. Yes, O, Thou sovereign Being of all beings, I give Thee thanks that I am still alive and able to acknowledge there is such a Being. Oh, let the Sun of Glory shine upon me and chase away the blackness of my soul that I may never more question Thy being or omnipotence, which I have this moment so greatly experienced."

Then, rising from my knees, I went and sat down on a bank, my mind being greatly taken up with the adoring thoughts of that Eternal Goodness that had saved me from the dreadful gulf of everlasting ruin when I was just going to plunge myself into it. And now I could

only wonder that I should be such a fool as to call in question the being of the Deity which every creature was witness of, and which a man's own conscience could not but dictate to him.

Now while my thoughts were taken up thus as I sat upon the bank, I was suddenly surrounded with a glorious light, the exceeding brightness of this was such as I had never seen anything like it before. This both surprised and amazed me, and while I was wondering whence it came, I saw coming toward me a glorious appearance, like the person of a man, but circled round about with beams of inexpressible light and glory, which streamed from him all the way he came. His countenance was very awful, and yet mixed with such an air of sweetness as rendered it extremely pleasing, and gave me some secret hope that he came not to me as an enemy. And yet I knew not how to bear his bright appearance; and endeavoring to stand upon my feet I soon found I had no more strength in me, and so fell down flat on my face, by the kind assistance of his arm, I was soon set upon my feet again and new strength was put into me. Then I addressed myself to the bright form before me saying, "O my shining deliverer, who hast strengthened my feeble body and restored me to new life, how shall I acknowledge my thankfulness, and in what manner shall I adore thee?"

To which he replied, both with an air of majesty and mildness, "Pay thy adorations to the Author of thy being, and not to me who am thy fellow-creature. I am sent by Him Whose very being thou hast so lately denied, to stop thee from falling into that eternal ruin whereto thou wert going to throw thyself."

This touched my heart with such a sense of my own unworthiness that my soul even melted within, and I could not forbear crying out, "Oh, how utterly unworthy I am of all this grace and mercy!"

To this the heavenly messenger replied, "The divine Majesty does not consult, in showing mercy, thine unworthiness, but His Own unbounded goodness and vast love. He saw with how much malice the grand enemy of souls desires thy ruin, and let him go on with hopes of overcoming thee, but still upheld thee by His secret power; through which, when Satan thought himself most sure, the snare is broken, and thou art escaped."

These words made me break forth in rapture:

Oh, who the depths of this great
love can tell,
To save a tempted sinking soul from
hell!
Oh, glory, glory to my Savior's
name,
I'll now thru all eternity proclaim!

Who, when I on the brink of ruin
lay,

Saved me from him who would my
soul betray:

And now I know, though I no God
would own,

The Lord is God, yea, He is God
alone!

(To be continued.)

Sel. by Bro. Dewey Shaffer

THE LORD OUR HELPER

In the familiar Psalm 121 the inspired writer gives us a beautiful insight into his own appropriation of the help of the Lord to meet his need. It is thought by some that the songs of degrees, of which this is one, expressed the sentiments of the Jews when they were in captivity in Babylon and felt a special need of the Lord's presence and help. The thoughts expressed here should be of great help to us today in finding the help that we need from the Lord.

1. He manifests a deep longing for God and His help. It was natural for the Jewish worshiper to turn toward the hill of Zion on which was the sanctuary for the worship of God. The psalmist had a great desire to be in touch with God, and that was the first step in having the Lord meet his deepest need.

2. He also expressed a confident trust in God. He looked beyond the hills to the One who created them—

"the Lord, which made heaven and earth." He expressed the same confident trust uttered by the writer to the Hebrews: "The Lord is my helper, and I will not fear what man shall do unto me," Heb. 13:6.

3. He shows a deep sense of dependence and need. He realizes that he needs help beyond what is inherent in himself. A person who is self-sufficient and self-dependent has no conscious need of the Lord and therefore is not in the path of His blessing. But when one senses with the hymn writer that he needs the Lord "every hour" he is then in a position to receive His help.

4. He expresses a confident assurance of the help and blessing of the Lord. He realizes that He who created heaven and earth and all that is in them is abundantly able to care for His creatures. "He will not suffer thy foot to be moved." The Lord will direct the path of those who trust in Him, and following His direction, they will be kept in the straight and narrow way that leads to life.

5. The psalmist has the assurance that the Lord watches over His own constantly. He is not like those who slumber and sleep and neglect their duty. He is not like the man who falls asleep at the switch and wrecks the train. The Lord is on the watch day and night, for both day and night are alike to Him who is from everlasting to everlasting.

6. We also gather from this

Psalm that the Lord cares for His people in their work and service for Him. "The Lord is thy keeper: the Lord is thy shade upon thy right hand." The right hand is the one normally used for toil and service. How comforting to know that He goes with us in our daily toil and labors for Him, watching over us, caring for us, and protecting us!

7. Finally, the psalmist looks to the Lord for the preservation of his soul, and so should we. We need His watch and care for our physical welfare. But how much more we need His care for our never-dying souls! He has redeemed our souls by the precious blood of His own dear Son. If we trust in Him, He will preserve our souls "unto his heavenly kingdom." He concludes with the crowning statement: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

The psalmist's message comes to us with the same force and timeliness as it came to the people of Israel. We have the same God who is able to supply all our needs. We too have needs that He alone can meet. We need Him every hour and every moment to give us strength for our tasks. He is ready to help all who feel their need of Him and put their trust in Him as Saviour and Lord. "My help cometh from the Lord, which made heaven and earth."

Sel. by Montez Sigler.

BEWARE

The coming of our Lord and Saviour is very near, we believe. What manner of men and women ought we to be, in these last days? If we knew for certain that Jesus was coming at 5 P. M. tomorrow afternoon, to take home the faithful, what a shuffling and preparing there would be in order to make things ready and get everything in order. How we would want to do away with such things as are unnecessary and unbecoming, and try to make peace with our brother, sister and our fellowmen. But would there be enough time to get everything taken care of? I believe it would be wise to begin at once, remembering the foolish virgins.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you," 2 Cor. 6:17. Paul is here referring to idols, but I believe he also refers to all worldliness. He said, "Abstain from all appearance of evil," 1 Thess. 5:22. We could point out many things that appear evil, but are accepted by many who call themselves Christian or children of God. One which is so prevalent among women today, including many of our sisters, is the short and form-fitting dress. I believe this is evil and immodest, an abomination in the sight of God almighty.

Jesus said, "But I say unto you,

That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," Matt. 5:28. You may ask what has this to do with the dress of a woman. So much that she is sending many men down to hell faster than anything I know. The short, form-fitting and transparent dress of the women today, is a shame and disgrace to almighty God and to our Nation. It is time to cry out against these ungodly things. Where are the watchmen of Zion, are they also blinded by lust? How much time is left to set things in order?

There are so many worldly things that could be mentioned along with these, such as thin stockings and the tight form-fitting pants many young men are wearing today. We shall be known and read of all men, what are they reading? If you disagree with me, on the evils of the dress of today, read what Dr. Lichtenstein, physician of Tomb's prison in New York City, has to say, "The so-called crimes of passion are increasing alarmingly and will continue to do so, in my opinion, until the principle cause is eliminated. This is the present styles of dress, it seems to me, which to say the least is immodest. It is safe to say that there would be much less crime today, far fewer homes whose happiness has been blasted forever by unfaithfulness, fewer divorce trials, and less violations of maidenly hon-

or, if everyone of these underworld styles could be thrown into the deepest hell." Again from Dr. Talmadge, "Thousands of men are in sin, whose eternal damnation is due to the improper dress of women."

These are things to be alarmed about. One great evangelist said, "My Bible teaches me that it is a sin for a woman to wear men's clothing, whether it be in the factory, in the home or on the street. If she has to wear men's clothing in a certain industrial plant, she does not belong there, Deut. 22:5." We could go on and on, but I think this should be enough to awaken us out of sleep. If we love Christ and His church, let us prove ourselves. We are known by the fruit we bear. Am I prepared for the coming of my Lord?

Bro. Paul Stuber,
515 Main St.,
Akron, Pa.

DEPARTING FROM GOSPEL PRINCIPLES

Quoting from General Conference Minutes of 1937:

"The following paper was received by Standing Committee and by them referred to the open conference. We the undersigned appeal to Standing Committee to investigate the irregularities in our members attire, of not complying with the decision of General Conference, to know who is responsible and see

that it is corrected. "That sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages." (Polity Booklet).

"So many sisters are offended and grieved at sisters on the grounds, who are not observing the rules of the Polity Booklet: wearing trimmings, buttons, buckles, stringless and too small prayer coverings; combing the hair in an unbecoming way, waving and curling the hair—not becoming women professing Godliness. The order as designated by the church, of combing the hair straight back or parting in the middle and wearing it on the back of the head instead of on the neck. That the brethren all fall in line according to the order of the church. We plead that these things be corrected as they are a hindrance as well as a reproach." Signed by more than fifty sisters.

It may be that some who signed this paper have left this tenement of clay and passed to the great Beyond. If so, who knows but that they left this world with sorrowing and heavy hearts, because of disobedience to their beloved church and the blessed Word of God. Disobedience brings tears, sadness and pierces the hearts of the faithful, through with many sorrows. On the other hand obedience will spread Heavenly sunshine, promote happiness, drive away many cares, and lift burdens that nothing else will

remove. There will never be unity until such a time when all members obey the church and its teachings, in harmony and keeping with the Gospel.

I would that all who have not may, read Eld. I. D. Parker's address on church polity, given at the Bicentennial Conference of the Church of the Brethren, Des Moines, Iowa, in 1908. I quote him in part:

"It is generally conceded that the church may disfellowship for the violation of 'Thus saith the Lord' but may question her right to go further, and so do we.

"Our position is this: The church has no right to make a rule on any subject, that when violated does not involve the violation of a Gospel truth or principle and then enforce obedience to that rule under penalty of excommunication. This would be placing church rules on a level with the Gospel.

"But we should remember that Gospel principles are as much the Gospel, as any other part of God's Word and just as binding. It therefore follows that, so long as church rules are in full harmony with the plain and accepted principles of the Gospel, they cannot be violated without also violating the Gospel.

"To illustrate: To advance the cause of temperance and give the church the greater influence for good, Annual Conference rules that members shall not go into Saloons.

Now if a brother goes in and continues to go, even though he does not go in to drink, he not only violates the church rule, but the Gospel also, directly or indirectly.

1. He fails to keep his promise to take counsel and hear the church, Matt. 18.

2. He does not let his light shine as taught, Matt. 5:16.

3. He does not work for peace as instructed, Rom. 14:19.

4. He causes offense, contrary to Rom 14:21, 1 Cor. 8:11, 13.

5. He violates the principle of unity, as given by Jesus, John 17:21 and Paul, Rom. 12:18.

6. He violates the principle of submission, Heb. 13:7,17; 1 Pet. 5:5.

Now the same may be true when members persist in violating methods adopted by the church, to carry out Gospel teaching on questions of: amusement, worldly conformity in dress and not following the foolish fashions of the world. In view of the foregoing facts, how can one claim the promise of everlasting Life and yet live in violation of their baptismal covenant?

Bro. W. S. Reed,

Dallas Center, Iowa.

IF THEY WERE OUR OWN

If your boy or my girl were in darkness—

Were groping alone in the night,
Soul-weary, and helplessly seeking
In vain for a glimmer of light,

Thro' the dangerous depths of a forest,

Bewildered and frightened and lost,

Would be at my home by the fire-side

Demurring and counting the cost

Of an organized search for the lost one,

Or grumbling because we must pay,

For the service of guides and for torches,

To drive the dark shadows away?

If your girl or my boy were in danger—

In imminent peril of death—

Were standing, unwarned, in its pathway,

Do you think we would wast any breath

In complaining about the depression—

Bewailing our loss and our lack,

When a clarion call should be ringing

To summon the wanderer back?

Oh, what if our own were in peril!

Would the sacrifice then be too great?

Even tho' we must strain to the utmost,

To save them before 'twere too late?

Then away with delays and excuses!

There are souls lost in sin's dark ways,

And the voice of the great Guide is
calling

For searchers, with torches
ablaze,

To carry the light to the hopeless
In the homeland and over the sea,
For the Father who seeks the un-
saved ones

Is depending on you and on me.
Send the clarion call of Salvation,
Ringing out in its wonderful
light;

Send the guides with Gospel-lit
torches,

For wanderers are lost in the
night!

Sel. by Montez Sigler.

SUNDAY SCHOOL LESSONS FOR MAY 1964

PRIMARY LESSONS

May 3—God Makes The Sun To
Shine. Eccl. 11:6-7; Matt.
5:43-48.

May 10—God Gave Us Fathers
and Mothers. Mark 10:13-16.

May 17—God Sends The Rain.
Job 36:26-28; Psa. 147:1-9.

May 24—God Gives Food. Exodus
3:17, 16:1-15; Joshua 5:10-12.

May 31—God Gives Clothing. Matt.
5:1-9, 6:25-34.

ADULT LESSONS

May 3—Thy Faith Hath Made
Thee Whole. Luke 8:26-56.

1—Should we publish abroad

what Jesus has done for us, as
the man named legion, or
should we "tell no man" as
Jesus told Jairus?

2—Does the act of the women
touching Christ's garment have
any symbolic meaning to us?

3—Would faith alone have heal-
ed the woman with the issue
of blood?

May 10—MOTHER'S DAY—A
Mother's Advice. Prov. 31:
1-31.

1—Can a woman be truly virtu-
ous without being fully obedi-
ent to the Scriptures?

2—Should a person honour a
mother who is not virtuous?

May 17—Christ Sends the Dis-
ciples Out to Preach. Luke 9:
1-27.

1—Should the instructions Christ
gave to his disciples, when He
sent them out to preach, be ap-
plied to our lives in like man-
ner?

2—Was the message Jesus gave
the apostles here the same one
He gave them in Matthew 28:
19-20.

3—How do we take up the cross?

May 24—The Transfiguration of
Christ. Luke 9:28-45.

1—What should the appearance
of Moses and Elias with Christ
in the transfiguration mean to
us?

2—Would we be better Christ-
ians if we could see Christ
glorified?

3—Are there sayings that are hid from us today?

May 31—A Lesson on Humility. Luke 9:46-62.

1—What does it mean to be truly humble?

2—Is humility necessary before obedience is possible?

3—How willingly and how far do we follow Jesus?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1964

CHRISTIAN SERVICE

Memory verse, Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Fri. 1—Jno. 12:1-9.

Sat. 2—Jno. 12:23-37.

Memory verse, Psal. 2:11, "Serve the Lord with fear, and rejoice with trembling."

Sun. 3—Gal. 1:1-14.

Mon. 4—Gal. 3:1-15.

Tues. 5—Gal. 4:1-15.

Wed. 6—Gal. 5:1-18.

Thurs. 7—Gal. 6:1-10.

Fri. 8—Eph. 5:1-15.

Sat. 9—Eph. 6:10-24.

Memory verse, Heb. 12:28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Sun. 10—Rom. 12:1-9.

Mon. 11—Rom. 12:10-21.

Tues. 12—Rom. 15:15-33.

Wed. 13—Rom. 16:17-27.

Thurs. 14—I Cor. 7:17-25.

Fri. 15—I Cor. 11:17-34

Sat. 16—I Cor. 13.

Memory verse, Ex. 23:25, "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

Sun. 17—Ex. 23:14-26.

Mon. 18—Ex. 23:27-33.

Tues. 19—Ex. 24:1-9.

Wed. 20—Ex. 24:10-18.

Thurs. 21—Ex. 31:1-12.

Fri. 22—Ex. 31:13-18.

Sat. 23—Ex. 32:7-19.

Memory verse, Deut. 10:12, "And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."

Sun. 24—Deut. 4:1-14.

Mon. 25—Deut. 4:15-25.

Tues. 26—Deut. 4:26-44.

Wed. 27—Deut. 6:16-25.

Thurs. 28—Deut. 10:12-22.

Fri. 29—Deut. 11:22-32.

Sat. 30—Deut. 15:1-12.

Memory verse, Psal. 40:8, "I delight to do thy will, O my God; yea, thy law is within my heart."

Sun. 31—Jno. 4:31-43.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

CONCERN FOR OUR PARENTS

"For, God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death," Matt. 15:4. We have our text from Jesus' own words and therefore it should be of much importance to us. This short text includes two definite actions, either of which we may be capable of doing. These actions may be performed by any of us, from the time that we each reach the age of accountability. We should especially note that there is a wide contrast between these two actions. Yes, there is a wide contrast between the motive of these two actions, a wide contrast between their effects and a wide contrast between their future and their eternal results.

Just how can one honour father and mother? It may not take much time at one particular instant. It may take little or no money. It may not even take much effort at any one time. Many simple ways confront us each day, by which we may show our love and concern for our

parents and honour them. We honour them by showing respect for them as our parents. We can show respect for their experience, which we will later learn to be a great teacher. In many ways we can show esteem and thanks for what they have done for us, perhaps through our lifetime we have caused them many problems. We can honour them in whatever way we may be of help to them, in lightening the problems of their aging bodies.

Even if we cannot fully agree with our parents, we should not mock them. We should not despise them, for what could we gain for ourselves or them by such an attitude? Regardless of our agreement with them or their mistakes, we should not make light of them before others. In cases of need, honouring our parents may necessitate caring for them or even maintaining a home for them. Regardless of the problems we could never repay them for the problems we have caused them, down through the many years of our life.

The apostle Paul refers to this subject in his letter to the Ephesians

and included an almost immeasurable promise, as a result of honouring our father and mother. "That it may be well with thee, and thou mayest live long on the earth," Eph. 6:3. Can you fathom the depth of this promise? Why risk losing so great a promise, by our careless lack of honour for our parents? Just how many details in our life may refer back to our lack of love for and respect of, our father and mother? God's commands and promises are steadfast and sure. Will we accept them or bring curses upon ourselves?

A MOTHER'S DAY MESSAGE

One of the most interesting stories in the Bible concerns the mother of James and John, the sons of Zebedee. "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom," Matt. 20:20-21. This story teaches a great truth regarding mothers. Every ideal mother longs for the very best for her children, feeling that they were gifted, she usually is a bit unrealistic about their talents and abilities. Her pride and her love prompt her to deny herself for them.

Victor Hugo tells a beautiful story about a mother. When the French people were storming after the French Revolution, a captain and a corporal were walking through a devastated field. Noticing a stirring in a briar patch, the captain loudly ordered the corporal to run his bayonet into the briars. Before he could do so, an emaciated mother—with her two children—walked out. It was evident that all three were starving. The French captain reached into his knapsack, took out a loaf of bread and handed it to the mother. Immediately she brake it into two pieces and gave a piece to each child. The astonished corporal turned to his captain and said, It is because the mother is not hungry, sir. The wiser captain replied, No, it is because she is a mother.

Probably all of us can remember unselfish and thoughtful things which were done for us by our mothers, during childhood and youth. I shall always remember the boxes of food that were sent to me by my mother, when I was away at college. I shall always be amazed at the speed with which she was able to get my laundry back to me, when she could save me a few pennies each week by doing it herself. There is no doubt that the best mother is one who is a Christian, one who rears her children to love the Lord. Many of us can understand and appreciate the words of

Augustine St. Claire, who in speaking to his cousin of his mother, said, The Bible was my mother's book. By it she lived and died. . . . Why cousin, that mother has been all that has stood between me and utter unbelief for years. She was a direct embodiment and personification of the New Testament, a living fact to be accounted for, and to be accounted for in no other way than by it's truths. —H. T. Kuist. These words press upon my heart. A mother who knows Christ and who has brought up her children to love Him, will always be remembered with thanksgiving.

During this month when we celebrate Mother's Day, may God make every mother a God-fearing mother to her children. May all of us, who have known the blessings of a good mother, at this time of the year remember her unselfishness and the godly example of her teachings. May we rise up to call her Blessed.

Sel. by Viola Broadwater,
LaVale, Md.

LOSSES and GAINS

The religion of Christ is a religion of self-denial. It commences with this. for Christ says, "If any man will come after me, (to be His disciple) let him deny himself and take up his cross, and follow me," Matt. 16:24. Christ's example was one of self-denial. Christ's holy laws involve acts of holy sacrifice

and self-denial. Present self-denial should be productive of future advantages, while present advantages, at the expense of religion, shall be followed by future disappointment and eternal loss. These truths are expressed in the words of Jesus, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," Matt. 16:25.

There are things of this life men may obtain by rejecting the religion of Jesus Christ. They may obtain a considerable portion of earthly riches. Success generally attends the undivided and persevering efforts of men. It is not invariably the case; but so often as to make it the rule, and failure the exception.

Men may obtain the sensual gratification of life. Some deny the pleasureableness of sin. This is a mistake. Our first parents saw the fruit, that it was pleasant to the eyes and a tree to be desired. Sin has its honey, flowery meads, and downy beds. Moses rejected the pleasures of sin. "He that loveth pleasure shall be a poor man," Prov. 21:17.

They may obtain the distinction of worldly honor and praise. The world has her smiles, her acclamations, her distinctions, and her crowns. No toil too great, no effort too strenuous, no sacrifice too dear, to make for them. But, when John wrote, 1 John 2:15, "Love not the world, neither the things that are in

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the world," he knew the world would pass away — the things of the world would not abide — shall be cast away. Did not Jesus say, "For what is a man advantaged, if he gain the whole world, and lose himself," Luke 9:25. These advantages shall be lost to them. "Whosoever will save his life shall lose it." Enjoyment of them is often interrupted. It may be the preached word, as on the Day of Pentecost, when Peter, filled with the Spirit, preached, that wonderful sermon which pricked the hearers in their hearts, so that they exclaimed, "Men and brethren? What shall we do?" Acts 2:37. Afflictions often interrupt. Sometimes they are overtaken with overwhelming calamities. What did our first parents gain by eating

of the forbidden fruit? What did Lot gain by choosing the well watered plains of Sodom? What did Gehazi gain by his talents of silver and changes of raiment? What did Judas gain by his thirty pieces of silver? What did Herod gain by allowing himself to be intoxicated by the blasphemous applause of the people?

All such advantages must necessarily be forfeited at death. Consider the parable of the rich fool, who said, "I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?" Luke 12:20. These things belong to the world and to the world only, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," I John 2:17. Death makes the rich man poor as the beggar, "For we brought nothing into this world, and it is certain we can carry nothing out," I Tim. 6:7.

They produce the most appalling consequences in the eternal world. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6:7, 8. This is portrayed vividly in the account

of the rich man and Lazarus, Luke 16:24. Inordinate love to the things of this life inevitably closes the gates of the life to come.

(To be continued June 1st)

Bro. Ray S. Shank
201 W. Coover Street,
Mechanicsburg, Pa.

AN AWAKENING

We feel impressed to write since returning home from our District conference (4th District) held at Beaumont, California, March 28-29. We rejoice that the leading of the Spirit was stronger than on some similar occasions, leaving us with an unusually uplifted feeling as we departed. Concern for the Denmark brethren was mentioned a number of times and we wonder as we write, just how many others across our brotherhood feel as deeply in this matter?

Let us as individuals be in much prayer at this time and in continuance that the Holy Spirit's leading will superimpose all other thoughts. Let us lay aside all preconceived ideas, that the working of the Spirit will not be hindered in any way by what might be said beforehand. There is no power greater than God's and by keeping our minds subjective to His Will, the outcome will be as He would have it.

Could any of us be guilty of feeling self-satisfied? Have we fallen

into a spiritual sleep? Are we too busy trying to build up a bigger bank account? Let us awaken to our christian duties. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed," Rom. 13:11.

We have not been converted just to save ourselves. We are saved to serve and help save others also. Let us open our eyes to the needs around us and pray that the Lord will give us a vision of work to be done. "Where there is no vision, the people perish: but he that keepeth the law, happy is he," Prov. 29:18. Let us try to see beyond ourselves and work a little harder to lend our influence on the Lord's side.

We nearly all agree that the day of the coming of the Lord is at hand. Do we repeat it as so many idle words or do we really feel the impact of it? Do we ever ask the Lord "What lack I yet"? That He will show us that lack, so that we will not be found wanting when He comes. Do we keep the prayer line open between ourselves and God? We may not realize it, but very often our prayers betray the fact that we do not. How many of the various prayers that we hear offered, ever mention the saving of the lost? Subject matter is too often generalized in parrot fashion, indicating lack of feeling between the individual and God.

The harvest field is world-wide,

Matt. 28:19, on whom does the responsibility lie? Jesus said, "Go Ye." Can we answer, Here am I send me, and let the Lord use us? We need an awakening over this broad land. As a reader ask yourself, if there be any stars in my crown? Let us each use the talents that the Lord has given us, whatever they may be, for the furtherance of the work of His church.

Sister Elsie Harlacher,
Newberg, Oregon

NEWS ITEMS

NOTICE

General Conference for 1964 will be held at the Camp grounds of the Brethren in Christ, a short distance South of Roxbury, Penna., June 6 to 10. Accommodations will be available beginning with supper June 5th. Dormitories and family units will be available to our membership without extra cost. A limited number of cabins will be available at \$1.00 per person, per night.

Those coming from the North and East may use the Penna. Turnpike to Blue Mountain interchange, using Pa. highway No. 944 to Roxbury, thence South to the grounds. Those coming from the West will probably also wish to use the Blue Mountain interchange and will proceed to the grounds as directed above. Those coming from the South will probably use No. 11

through Chambersburg, Pa., thence North on highway 333 and 433 to Roxbury Camp grounds; or West from Shippensburg on No. 533, picking up No. 433 at Orrstown and thence to grounds.

Those desiring lodging should make arrangements with Bro. Foster Shaffer, R. 3, Box 323, Gaithersburg, Md. 20760. If there are any members who require special foods for their diets, full information should be sent to either Bro. Frank Shaffer, R. 3, Greencastle, Pa., or to Ord L. Strayer, R. 6, Harrisonburg, Va.

We wish to remind members, particularly those living in the 1st District, that quite a lot of help will be needed, in order to make this Conference a success. We look forward to conditions which will be of the greatest good to the most members. May we all work to that end.

Committee of Arrangements.

CLEARVILLE, PENNA.

The Dunkard Brethren located here, part of the Waynesboro congregation, are looking forward to another Revival meeting from June 19 to 28, with Bro. Laverne Keeney as our evangelist. Services start each evening at 7:30 P. M. Standard time. Closing of these meetings June 28, dinner on the grounds and afternoon services. Come and enjoy these services with us and

hear what the Spirit sayeth unto the churches.

Sister Naomi Mallow, Cor.

LITITZ, PENNA.

The Northern Lancaster County Dunkard Brethren will hold their Lovefeast at Lititz on Sunday, May 17. We extend a hearty invitation to all who can, to attend these services.

Susanna B. Johns, Cor.

WAUSEON, OHIO

The Lord willing, there will be services all day on Saturday, May 16 and Communion in the evening at the West Fulton Church. You are welcome to attend these meetings.

Sister Leola Beck, Cor.

BEAUMONT, CAL.

The Winter Haven Dunkard Brethren church met for Council March 25, with our Elder, James Swallow in charge. On Friday, March 27, the District meeting was held here. There was good attendance and good sermons through the meetings. We ask an interest in your prayers that we may live faithful. We are few in number and it seems the evil One is trying to break us down. However by God's help we can endure.

Sister Dora Spurgeon, Cor.

CORRECTIONS

Please make the following cor-

rections in the February 1st Ministerial List:

Fulk, Beidler, J., Singer's Glen, Va., M.

Litfin, Galen, Box 116, Cuba, N. Mexico, M.

Mellott, Z. L., 116 Oak Park Dr., Oakland, Md., E.

Skiles, Ora, 3107 Illinois, Avenue, Modesto, California, M.

THANKS

We desire to use this method of expressing our sincere thanks, to all who remembered us with cards and notes for our Fiftieth Wedding Anniversary. We greatly appreciate them. May the Lord bless each of you.

Bro. and Sister Leroy Holl

ELDORADO, OHIO

The Eldorado congregation met in regular quarterly council, Saturday, March 7, 1964, Meeting opened by hymn No. 2. Bro. Gibbel read Ephesians 2 and Bro. Earl Blocher lead in opening prayer. Elder George Replogle then took charge of meeting.

Report of annual visit was given. Delegates were elected to District Meeting. Our Lovefeast will be held, the Lord willing, May 2. Afternoon services to start at 2:00 P. M., evening services at 7:00 P. M. All other business was taken care of in a Christian manner. Meeting closed by prayer and song.

The Lord willing, Bro. Ernest

Miller will start a series of services at this place on Sunday, May 17th. Pray with us and for us, that souls may be brought into the fold, and believers be strengthened in the Master's service.

Sister Dorothy Blocher, Cor.

COME OVER INTO DENMARK

Part 10

The ASSEMBLY in Denmark have services in Koge, which is twenty-one miles from Copenhagen. We were there for services on Oct. 10, 1963. We each had a part in the services. The interest was very good. After the service, no one was ready to go home. So, seeing there was something serious on their minds, Bro. Hansen informed us that they had a lot of questions they wanted to ask us. We gladly responded.

They wanted to know how we baptize. I explained to them exactly how we do it. They wanted us to show them. Bro. Haldeman, using Bro. Hansen as an applicant, went through the procedure. After he was through, they informed us that they baptize the same identical way.

They asked us about the anointing. Again, along with the explanation, we went through the procedure and again, they said that was the way! How we were made to

rejoice at the similarity of practice and interpretation of the Scripture.

Before the evening was over, we had a very sincere and open discussion on church doctrine and on the ordinances of God's house. We attempted to give them all the information we possibly could on the doctrine and practice of the Dunkard Brethren. And we learned much from them!

They require one who has left the Assembly to make acknowledgment of their wrong before being received back into the fellowship of the ASSEMBLY. They do not permit working on Sunday or affiliation with labor unions. They accept no other form of baptism, but true immersion. The sisters wear large prayer veils, some with ribbons, some without. Some wear their ribbons tied and some untied. Most of the sisters wear a large cape. Some wear the bonnet, some tams and some small hats.

They give much expression to their worship. They do much praying before and after the sermon. Many, audible, touching prayers are offered. The sisters offer more prayers than the brethren. They practice the salutation of the holy kiss very earnestly. After the kiss, they rub cheek to cheek. They have a practice, designed to prevent unhappy marriages, or divorces in their ASSEMBLY. They require a couple to court for three years before considering marriage.

Bro. Hansen never married. He courted his intended two years. She took ill and passed away. He felt that he could not become interested in another. He also felt that the Lord wanted him to work for HIM, as the apostle Paul worked for the Lord. They do not believe in divorce and remarriage. They conduct their lovefeast very similar to ours. They have the examination services preceding the feast. They do not take the oath. They do not believe in modern dress. They do not permit gambling, use of tobacco, or intoxicants.

When the services were finally concluded, we felt we knew that group all our lives. Returning to Bro. Hansen's home in Copenhagen that night, we were filled and thrilled at the experiences which we had just enjoyed. And upon retiring, that was another night that the meditations and experiences of the day put sleep to flight. During the last World War, Bro. Hansen had some experiences which will hold your interest, as I relate them in the next chapter.

Part 11

The ASSEMBLY in Denmark are firm believers in non-resistance. They are strongly against war and all its various phases. During the last world war, Denmark was involved. While Bro. Hansen did not believe in war and took no part,

he was not idle. He was very active. Sweden lies approximately twenty miles across the Baltic Sea. Sweden was neutral and was not involved. Consequently, there was freedom and at night the lights burned, same as if no war existed. It was not that way in Denmark. At night they had a blackout. They were very restricted in many ways.

Because of danger to children in Copenhagen, due to the ravages of war, Bro. Hansen delivered boys and girls from Copenhagen to Malmo, Sweden. He did it by rowboat at night. We crossed the Baltic Sea between Copenhagen and Malmo. We were told it was moderately calm. We thought it was somewhat rough and choppy. While making that crossing, Bro. Hansen related to us what I am presently writing. He said that he made many a trip over that same route we were crossing. We were in a large boat, riding very comfortable. He made his crossings in a large rowboat. We were making a leisure trip. His were trips of mercy.

The captain of the ship we were on was responsible for our safety and safe passage. Bro. Hansen was responsible for the safe crossings with the boys and the girls he was delivering. We made our crossing by daylight. Bro. Hansen had to cross at night to be unseen by the enemy. He stated in very touching words, that on his way over to Malmo, it was encouraging; he had

the lights of the city to beckon him on. On his return towards Copenhagen, which was blacked-out, he felt very much alone. Going over, he had passengers in the boat with him; on the return trip, he was alone. He stated that several times the sea was so rough and boisterous that he questioned if he ever would reach shore. But, he also stated, that the communion he had with God, in facing and battling those storms, were highly rewarding to him. He made many crossings, helping others escape the enemy. Yet, he suffered no ill effects, and has fond memories of the experience.

Bro. Hansen spent one year in a concentration camp. He bears wounds on his body, received in camp. He can state as the apostle Paul, "I bear in my body the marks of the Lord Jesus Christ," Gal. 6: 17. In telling us of this experience, he very touchingly said, "This I did for my Lord." Bro. Hansen is doing much for his Lord now in Denmark. He is a great benefactor to mankind. He travels many miles and spends money and much time in the work of the Lord.

Much more could be written on our interview with him and his foster mother and the members of the ASSEMBLY. But we must close this report of our visit with them. It was WONDERFUL and we thank them and the Lord for the privilege of having become ac-

quainted with them. It was with reluctance that we packed our belongings for our departure. A day or two before that time came, Bro. Hansen made us a proposition. He felt that we should visit Schwarzenau, Germany, before returning home. We felt the same way. At the breakfast table one morning he made this statement, "If we go to Schwarzenau, he will go, too."

The revival closed on a Wednesday evening. Bro. Hansen left from the ASSEMBLY that night after services and went by train to Frankfurt, Germany. We returned home with his mother. We had a good night's rest and the following morning, after bidding her a touching goodbye, left by plane for Frankfurt. We met Bro. Hansen there about 1:00 P. M. Thursday, Oct. 17, 1963.

(To be continued.)

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

CHRIST'S MISSIONARY

The mission of the church. Matt. 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Christ had power within Himself. He was "conceived" of the Holy Ghost, Matt. 1:20. He was born into the world as One to save His people from their sins, verse 21. Note His authority. He

was anointed of the Spirit of God at His baptism, the Holy Spirit descended upon Him like a dove and "lighting upon Him," Matt. 3:16. Jesus grew and "waxed strong in spirit," Luke 1:80. The apostle Peter declares in his sermon, Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

His great authority and power came by His resurrection from the dead. "And what is the exceeding greatness of his power (authority) to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all," Eph. 1:19-23. We see by all these Scriptures that Christ had authority to commission His missionaries.

Going on with Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them

to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Mark's account of the "great commission." Mark 16:15-16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Before we analyze this commission, let us note: Jesus gave His Missionary the promise of the "power" of the Holy Ghost. Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Let us analyze the Commission by Matthew. Dividing it into four divisions: (1) Go, (2) Teach or preach, (3) Baptize, (4) Teaching them to observe all things. This Commission or message was to go forth to all nations, in all the world, was to be preached, according to Mark. Baptism was to be taught and performed. It is a part of His Gospel. The purpose is to convert sinners, make disciples for Christ. The terms are: accepting Christ; believing in Christ, which is obedience through faith, which puts one into the grace of God, which bringeth salvation; the washing away of sins by baptism, for their remission;

bringing justification by the washing of Christ's blood, which cleanses from sin.

Paul says, 1 Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The Commission by Luke demands repentance. Therefore we have in the three accounts of the commission, its completeness, of the conditions of man's salvation. Faith, repentance and baptism, with confession added, which is one of the all things commanded them. Paul summarizes or explains, how that salvation is brought about, first in the text mentioned above, showing the first step is "preaching" the gospel. He makes it plain in his letter to the Roman Brethren. Rom. 10:6-9, "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus (not confession alone), and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

To get a thorough understanding of these words here, we should com-

pare them with his teaching elsewhere, everywhere, in his Epistles. Especially note the fifth chapter of Romans, in full. Also 1 Cor. 15:1-4; Eph. 2:5-10. These passages will shew that we are justified (saved), by Christ's blood, Rom. 5:9, 11, and that because of God's grace, Eph. 2:5, 8. Also it is by faith that we have access into God's grace. Hence we are justified by Christ's blood. We are justified by the grace of God and we are justified by faith, which puts us into God's grace. Nevertheless that is not all, we are justified by works also. Jas. 2:24, that is, works of obedience in God's grace, Eph. 2:10. Good works, not works of the Old Law.

Paul sums up in Rom. 10:10-17, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To believe in Christ is to accept Him, on the ground of His authority and personal testimony, which is to accept His Word, His Gospel. Then to believe in Him is to: first obey Him, then trust in Him, rely upon Him and cling to Him; all these are embodied in the single word "believe." Going on with Rom 10:11, "For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon

the name of the Lord shall be saved." But how? The following shows how.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Christ's Missionary.) And how shall they preach, except they be sent? (by the Church) As it is written, How beautiful are the feet of them that preach the gospel of peace, for the gospel of Christ is the power of God, unto salvation, to every one that believeth, to the Jew first and also unto the Greek," Rom 1:16. But they have not all obeyed the gospel (some have rejected it). For Esaias saith, Lord, who hath believed our report? How many Christian professors, NOW, only receive a part of the gospel plan of salvation, as outlined in the gospel? Verse 17, "So then faith cometh by hearing, and hearing by the word of God."

Christ's Missionary must have Spiritual equipment for a world-wide campaign. He must have the Holy Spirit and knowledge of the Word of God. This mission, or commission, was given to the eleven disciples of Christ, but it was not only to be their obligation, but applies to the whole Church of Jesus Christ, all the way down through the Christian Dispensation, the Church age. It is her charge, the charge of every individual member

of the body of Christ. "A charge to keep I have." Christ's Missionary is not to divide His Commission, given by Matthew, by just going to the field and proclaiming the name of Christ, baptizing converts, without first teaching them the "all things" of the "great commission." Such is not the full plan of salvation, for their souls.

Hence after teaching and preaching the way of Salvation to God's creatures, he should then teach them the all things commanded by Jesus. Teach them the Ordinances of God's House, the doctrine of Christian living, with their fellow man. All applicants for baptism should be thoroughly instructed in the doctrine of Christ and when they are enlightened are ready for baptism, "in the name of the Father, and of the Son, and of the Holy Ghost," a three fold immersion, into the body of Christ. The same act puts the sinner into Christ.

Christ's Mission for His Church is the preaching of the Gospel. It is His only plan for saving sinners and the evangelizing of the world. Salvation for the world today is not in the United Nations, not in legislation of civil governments, but in the power of the Gospel of Jesus Christ, through the Holy Spirit. Let us all be Missionaries for Christ.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

VISIONS OF HEAVEN AND HELL

by John Bunyan

Chapter II

BEYOND THE SUN AND STARS

"Well," said this heavenly visitor with a pleasing countenance, "that you may never doubt any more the reality of eternal things, the end of my coming to you is to convince you of the truth of them; not by faith only but by sight also. For I will show you such things as were never yet beheld by mortal eye; and to that end your eyes shall be strengthened and made fit to behold immaterial objects."

At these surprising words of the angel I was much astonished, and doubted how I should be able to bear it. I said to him, "O my lord, who is sufficient to bear such a sight?"

To which he replied, "The joy of the Lord shall be your strength." And when he had said thus, he took hold of me and said, "Fear not; for I am sent to show the things thou hast not seen." And before I was aware I found myself far above the earth, which seemed to me a very small point in comparison with that region of light into which I was translated.

Then I said to my bright conductor, "Oh, let it not offend my lord if I ask a question or two of thee."

To this he answered, "Speak on. It is my work to inform thee of such things which thou shalt inquire of me. For I am a ministering spirit, sent forth to minister to thee and to those that shall be heirs of salvation."

I then said, "I would fain be informed what that dark spot, so far below me, is, which has grown less and less as I have mounted higher and higher, and appears much darker since I have come into this region of light."

"That little spot," answered my conductor, "that now looks so dark and contemptible, is that world of which you were so recently an inhabitant. Here you may see how little all that world appears, for a small part of which, so many do continually labor, and lay out all their strength and time to purchase it. Yea, this is that spot of earth, to obtain one small part whereof so many men have run the hazard of losing, nay, have actually lost their precious and immortal souls; so precious that the Prince of Peace has told us that though one man could gain the whole, it could not recompense so great a loss. And the great reason of their folly is, that they do not look to things above. For as you ascended nearer to this region, the world appeared still less and the more contemptible; and it will do the same to all who can, by faith, once get their hearts above it. For could the sons of men

below but see the world just as it is, they would not covet it as they now do, but they, alas, are in a state of darkness; and which is worse, they love to walk therein. For though the Prince of Light came down among them and plainly showed them the true Light of Life, yet they go on in darkness and will not bring themselves into the light, because their deeds are evil."

I asked him further, "What were those multitudes of black and horrid forms that hover in the air above the world? which indeed I would have been much afraid of, but that I saw, as you passed by, they fled; perhaps as not being able to abide the brightness with which you are arrayed."

To this he answered me, "They were the fallen and apostate spirits which for their pride and rebellion were cast down from heaven and wander in the air by the decree of the Almighty, being bound in chains of darkness and kept unto the judgment of the great day. From thence they are permitted to descend into the world, both for the trial of the elect, and for the condemnation of the wicked. And though you now see they have black and horrid forms, yet they were once the sons of Light, and were arrayed in robes of glorious brightness, like what you see me wear, the loss of which, though it was the effect of their own willful sin, fills them with rage and malice against the ever blessed God

Whose power and majesty they fear and hate."

"Tell me," I said, "O happy conductor, have they no hopes of being reconciled to God again, after some term of time, or at least some of them?"

"No, not at all. They are lost forever. They were the first that sinned, and had no tempter; and they were all at once cast down from heaven. Besides, the Son of God, the blessed Messiah by Whom alone salvation can be had, took not upon Him the angelic nature, but left the apostate angels all to perish, and took upon Himself only the seed of Abraham. And for this reason they have so much malice against the sons of men, whom it is a torment to them to see made heirs of heaven while they are doomed to hell."

By this time we were above the sun whose vast and glorious body, so much greater than the earth, moved round the great expanse wherein it was placed with such a mighty swiftness that to relate it would appear incredible. But my conductor told me this mighty immense hanging globe of fire was one of the great works of God. It always keeps its constant course, and never has the least irregularity in its daily or its annual motion; and so exceeding glorious is its body that had not my eyes been greatly strengthened, I could not have beheld it. Nor were those mighty

globes of fire we call the fixed stars, less wonderful; whose vast and extreme height, so many leagues above the sun, makes them appear like candles in our sight. And yet they hang within their spheres without any support, in a pure sea of ether. Nothing but His word that first created them could keep them in their station.

"These words are enough," I said to my conductor, "to convince anyone of the great power of their much more adorable Creator, and of the blackness of that infidelity which can call in question the being of a Deity, who has given the whole world so many bright evidences of His power and glory, that if men were not like beasts still looking downwards, they could not help but acknowledge His great power and wisdom."

"You speak what is true," replied he. "But you shall see far greater things than these. These are all but the scaffolds and outworks to that glorious building wherein the blessed above inhabit, 'that house not made with hands, eternal in the heavens,' a view of which (as far as you are capable to comprehend it) shall now be given you."

What I had been told by my conductor I found good in a few moments, for I was presently transferred into the glorious mansions of the blessed, and saw such things as it is impossible to represent, and heard that ravishing melodious

harmony that I can never utter. Well, therefore, might the beloved apostle John tell us in his epistle, "Now are we the sons of God; and it doth not yet appear what we shall be." Whoever has not seen that glory can speak out very imperfectly of it, and they that have cannot tell the thousandth part of what it is. And therefore the great apostle of the Gentiles, who tells us he had been caught up into paradise, where he had heard unspeakable words which is not possible for a man to utter, gives us no other account of it, but that "Eye hath not seen, nor ear heard, nor has it entered into the heart of man to conceive the things that God has laid up for those that love him." I will give you the best account I can of what I saw and heard of the blessed discourses I had with some of the blessed, as near as I can remember.

Chapter III

ELIJAH EXPLAINS

When I was first brought near this glorious palace I saw innumerable hosts of bright attendants, who welcomed me into the blissful seat of happiness, having in all their countenances an air of perfect joy and of the highest satisfaction. And there I saw that perfect and unapproachable light, that assimilates all things into its own nature, for even the souls of the glorified saints are

transparent. Neither are they enlightened by the sun; but all that light, that flows with so much transparent brightness throughout those heavenly mansions, is nothing else but emanations of the Divine Glory; in comparison of which the light of the sun is but darkness. And all the luster of the most sparkling diamonds, the fire of carbuncles, sapphires and rubies, and the orient brightness of the richest pearl, are but dead coals in comparison to its glory; and therefore called *The Throne of the Glory of God*, wherein the radiant luster of the divine Majesty is revealed in the most illustrious manner. Deity, exalted on the high throne of His glory, receiving the adoration of myriads of angels and saints, singing forth eternal hallelujahs and praises to Him, was too bright an object for mortality to view. Well may He therefore be called the *God of Glory*, for by His glorious presence He makes heaven what it is; there being rivers of pleasures, perpetually springing from the divine Presence, and radiating cheerfulness, joy and splendor to all the blessed inhabitants of heaven, the place of His happy residence, and seat of His eternal empire.

For my own part, my eye was so far too weak to bear the least beautiful ray shot from that everlasting Spring of light and glory which sat upon the throne, that I was forced to cry to my conductor, "The sight

of so much glory is too great for frail mortality to bear, yet is so refreshing and delightful that I fain would behold it, though I die."

"No, no," said my conductor, "death enters not within this blessed place. Here life and immortality reside; nor sin nor sorrow here have ought to do. For it is the glory of this happy place to be forever freed from all that is evil; and without that freedom, our blessedness even here would be imperfect. Come along with me and I will bring thee to one that is in the body, as thou art; with him converse a while, and then I will reconduct thee back again."

"O rather," said I with some eagerness, "let me stay here; for here is no need of building tabernacles. The heavenly mansions are here ready fitted."

To which my shining messenger replied, "Here in a while thou shalt be fixed forever; but the divine will first must be obeyed."

Swift as a thought he presently conveyed me through thousands of those bright and winged spirits, and then presented me to that illustrious saint, the great Elijah, who had lived in the world below so many hundred ages past and gone; and yet me-thought I knew him at first sight.

"Here's one," said my conductor to Elijah, "who by the commission from the Imperial Throne has been permitted to survey these realms of

light; and I have brought him hither, to learn from thee wherein its glory and its happiness consists."

"That," said the prophet, "I shall gladly do, for it is our meat and drink in these blessed regions to do the will of God and the Lamb, to sing His praises, and serve Him with the humblest adoration, saying, 'Blessing, and honour, and glory, and power, be unto him that sits upon the throne; and to the Lamb for ever and ever: for he has redeemed us to God by his blood, out of every kindred and tongue, and people and nation, and made us unto our God, kings and priests: Even so, Amen.'" And I likewise added my "Amen" to that of the holy prophet.

The prophet then inquired of me on what account this great permission and privilege was given to me. (By which I understand the saints in heaven are ignorant of what is done on earth; how then can prayers be directed to them?) I then rehearsed what I have already set down, at which the holy prophet broke forth into this exclamation, "Glory for ever be given to Him that sits on the throne, and to the Lamb, for His unbounded goodness, and great condescension to the weakness of a poor doubting sinner." After which he said, "Now give attention to what I shall speak. What you have seen and heard already I am sure you never can relate so as to make it understood, for it is be-

yond what eye hath seen or ear hath heard, or what the heart of man is able to conceive. I mean of those not yet translated to this glorious state, nor freed from their earthly bodies. Nor is my being in the body here any objection to what I now say; for though it has not been subject to the common lot of mortals, death, yet has it suffered such a change as has been in some sense equal thereto; for it is made both spiritual and insensitive, and is now no more capable of any further suffering than those blessed angels are that compass round the throne. Yet in this full state of happiness I cannot utter all that I enjoy, nor do I know what shall yet be enjoyed, for here our happiness is always new."

I then requested of the blessed prophet to explain himself, because I understood not how happiness could be complete, and yet admit of new additions; for in the world below we generally think that what is full is completely finished. "I humbly hope," said I, "what I shall say may not be taken as the effect of vain curiosity, but that my understanding may be cultivated, which yet retains but dark ideas of these heavenly things."

"To satisfy your doubting soul and to confirm your wavering faith is the chief reason of your being brought hither, through the permission of the great Three One; and therefore I would have you still, as any doubt arises in your breast, to

make it known. But as to that which you object, that happiness cannot be complete, and yet admit of new additions, I must tell you that when the soul and body both are happy, as mine now are, I count it a complete state of happiness, for through all the innumerable ages of eternity, it is the soul and body joined together in the blessed resurrection state that shall be the continued subject of this happiness. But in respect of the blessed object of it, which is the ever-adorable and blessed God, in whose blissful vision this happiness consists, it is for ever new. For the divine perfections being infinite, nothing less than eternity can be sufficient to display their glory, which makes our happiness eternally admit of new additions; and by a necessary consequence our knowledge of it shall be eternally progressive too.

"And therefore it was not without reason that the great apostle of the Gentiles (who, in the days of his mortality, was once admitted hither as you are) affirmed, 'Eye hath not seen, nor hath ear heard, nor can it enter into the heart of man to conceive what God hath prepared for them that love him.' And yet the eye hath seen many admirable things in nature; it hath seen mountains of crystal, and rocks of diamonds, it has seen mines of gold, and coasts of pearl and spicy islands; and yet the eye that hath seen so many wonders in the world

below, could never pry into the glories of this triumphant state. And though the ear of man hath heard many delightful and harmonious sounds, even all that art and nature could supply him with, yet has he never heard the heavenly melody which here both saints and angels make before the throne. The heart of man is of so fine and curious a composure, that it can almost conceive anything that either is, or was, or ever shall be in the world below; yea, what shall never be. Man can conceive that every stone on earth shall be turned into the most orient pearls, and every blade of grass into the brightest and most shining jewels. He can conceive that every particle of dust shall be turned into silver, and the whole earth into a mass of pure refined gold. He can conceive the air to be turned into a crystal and every star advanced into a sun; and every sun a thousand times more large and glorious than what he now beholds it. And yet this is infinitely short of what the high eternal Majesty hath prepared for all His faithful followers."

(To be continued.)

Sel. by Bro. Dewey Shaffer

MOTHER

The wonderful being as a Mother
But she only understands.

Mother works for you,
Cares for you and like a guardian
angel

Her memory is always with you.

DISAPPOINTED

"I came to your church last Sunday—

I walked up and down the aisle;
I noticed your seat was vacant,"
Said the Master with a kindly smile.

"Yes, I was at home," I answered;
"Some folks from up Salem way
Drove down for a week-end visit:
So we stayed in the house all day."

Oh, "I had an awful headache;"
"I had a roast in the pan."
Or, "We overslept that morning,
But I go when'er I can."

"I went to the morning service,
Not over two months ago;
So much work must wait till Sunday,
There's no time for church, you know."

The Master gazed at me sadly,
As He was about to speak.
"My child," He replied, "are there not
Six other days in the week?

"If all of my other children
Should treat me the same as you,
My house would be closed — deserted—
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away.
And I vowed He'd not find me absent

Again on His holy day.

TO EVERY DADDY

There are little eyes upon you, and
they are watching night and day;
There are little ears that quickly
take in every word you say;
There are little hands all eager to
do everything you do,
And a little boy who's dreaming of
the day he'll be like you.
You're the little fellow's idol, you're
the wisest of the wise,
In his little mind about you, no
suspicions ever rise;
He believes in you devoutly, holds
that all you say and do,
He will say and do in your way
when he's grown up to be like you.
There's a wide-eyed little fellow
who believes you're always right,
And his ears are always open and
he watches day and night;
You are setting an example every
day in all you do,
For the little boy who's waiting to
grow up to be like you.

—Selected.

SPIRITUAL PREPARATION FOR MOTHERHOOD

Spiritual preparation for motherhood cannot begin too soon. Timothy's unfeigned faith was attributed to his grandmother. Exodus 20:5

says that God visits iniquities unto the third and fourth generations. So just how far back should spiritual preparation start? Much time is spent in preparation for other careers, yet very little is done to train for motherhood, the most important of all. This training should begin in girlhood. Every girl should cultivate early in her life the qualities that make motherhood beautiful. This includes many good qualities, such as meekness, quietness, submission, Christian piety, and diligence.

The young girl needs to learn to do with her hands the tasks needed for managing a home and training children, also to teach by words of wisdom and kindness. She must learn to be obedient; true, willing obedience means a life of service for herself, family, friends, community, church, and God.

She must learn to appreciate the best things in life, such as spiritual singing, good reading, and the beauties of nature. Children take an interest in these things early, so the mother must appreciate and give them the best even in their innocence.

A young girl must keep herself pure, noble, and upright to have the right foundation for Christian motherhood. In other words, we could say that beautiful girlhood leads to beautiful motherhood. It is worth much if a mother can refer to her girlhood and youth life unashamed.

Each young girl who reads this, check your life. Will you be able to refer to it for an example to a young Christian daughter? You will have to refer to it whether ashamed or not. It is a fact one does not think of in youth, but you are the mothers of tomorrow.

To prepare for Christian motherhood we must realize the responsibility and opportunity of this God-given gift of service. Motherhood is a wonderful privilege but also a right with great responsibilities. Being a God-given gift of service, the first thing to do is to dedicate and consecrate ourselves and our lives to the Lord and have a true experience with Him. We must be nurtured daily at the feet of Jesus.

Form the habit of prayer in childhood and youth. A person in the habit of prayer will automatically turn to God in every trial and with every problem. This habit will show us the power of prayer and give us power in prayer. We must obtain wisdom from God for this His service in being a constant guide and shield for our children. A Christian mother feels her responsibility to God for her children and prays constantly for the jewels entrusted to her care.

God meant that every child should grow into a noble, upright person, and there is in every child that which may be brought to the fullness of manhood or womanhood. Those who fail to be such have

somewhere along the way missed your friends in youth and also with fulfilling that which God had given your mother.

Hannah dedicated her child to the Lord before he was born. Her consecration to the Lord was ideal for giving her child the same excellent start in life through putting him into God's hands and service early. This is also preparation for Christian motherhood, with mother and child under God's protection and guidance.

Every mother desires to be a confidential friend of her children. God meant for it to be such, too. Confidence demands a love that meets all their needs, makes them happy and have sense of perfect ease in our care and guidance. We have this confidence from our children in their childhood. I do not suppose that any of us knows just how confidence is often lost, but God means for us to share this blessing with our children. It is certainly needed in Christian motherhood and in preparing daughters for Christian motherhood.

Each of us must have confidential friends to whom we can talk and pour out our feelings, opinions, problems, convictions, and what not. Being a person to whom others can bring any problem and discuss it freely without having it told to anyone else is becoming to a Christian mother and a very great need in the world today. This quality of motherhood must be cultivated among

Elijah was a great man of God, but even he needed to be assured that there were others who were true to God. I believe all of us desire, seek, and need support to help us stand true to God in the service of motherhood. Yes, our relation with God should be close enough that it would be sufficient, but too many of us have weaknesses; so we need the examples, encouragement, and compassion of other Christian mothers and grandmothers to prepare us for and help us in our service of motherhood. As mothers raise their daughters, they are directing the motherhood of their grandchildren. Likely a sense of that responsibility would often help.

We cannot expect to direct our children to a higher spiritual state than we ourselves experience. Often we are silent or must evade important questions because we ourselves either are not sure or do not know. So it behooves us to have a **true** experience with the Lord and to be firmly grounded in faith and Bible knowledge if we would be prepared for true motherhood.

Edna Kauffman in
Christian Monitor.

HYMNS

There's lots of music in 'em, the
hymns of long ago;

An' when some gray-haired brother
sings the ones I used to
know

I sorter want to take a hand — I
think o' days gone by—

"On Jordan's stormy banks I stand
and cast a wishful eye."

There's lots of music in 'em — those
dear, sweet hymns of old,

With visions bright of lands of light
and shining streets of gold;

And I hear'em ringing — singing,
where memory dreaming
stands,

"From Greenland's icy mountains
to India's coral strands."

We hardly needed singin' books in
them old days: we knew

The words, the tunes, of every one,
the dear old hymn book
through!

We had no blaring trumpets then,
no organs built for show;

We only sang to praise the Lord,
"from whom all blessings
flow."

And, so I love the dear old hymns,
and when my time shall
come—

Before the light has left me and my
singing lips are dumb—

If I can only hear 'em then, I'll pass
without a sigh,

"To Canaan's fair and happy land,
where my possessions lie!"

Sel. Franklin Pierce.

ACROSS THE MILES TO MOTHER

Mother you know, of course you do
How I would like to be with you,
Especially on this very day

Instead of miles and miles away,

In my heart you know I wear

The thoughts of you because I care.

Sister Marcella Holler.

IS HE TALKING ABOUT YOU?

A woman and her little daughter
were in a service in which the
preacher spoke about how obedience
toward God is revealed in the man-
ner in which one attends to the
small duties of every-day life. He
described how many parents neglect
their spiritual duties in the home;
how they retire night after night
without praying for God's watch-
care, and how in the morning they
fail to thank Him for rest, protec-
tion, and the blessings of another
day.

The little girl listened attentively.
Then turning to her mother she
whispered, "Mother, is the minister
talking about you?" The simple
question pierced the mother's heart.
She said nothing, but that night
she kneeled before her bed, confes-
sed her sin and asked God's help in
carrying out her duties.

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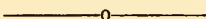
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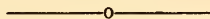
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BIBLE MONITOR

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No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

"SEEKEST THOU GREAT THINGS FOR THYSELF"

(Jeremiah 45:5)

Dear reader, as I study God's Word, I must write thoughts that come to one's mind through meditation and prayer, so beautiful that one is made to realize they must be from God. The Bible is the only book that reaches men's highest aspirations. Many persons have failed to reach these high aspirations because they have tried in other ways than the way God provides.

God has placed in the subconscious mind of man to strive for something of satisfaction, God's way provides this satisfaction. The carnal nature of man seeks as it were in darkness, for something that he really does not know what he is wanting. Therefore, he turns to earthly things for his satisfaction. Since money will get one almost anything they may want, wealth is one of the things so many go after.

One's mind is often made to wander off in this manner. If I only could afford a beautiful home equipped with modern kitchen, recreation

room in the basement, beautifully decorated and furnished, on a large estate. If I now could just have the necessary equipment to keep the grounds beautifully maintained; the best make of garden tractor, lawn mower, chain saw, trimmers, pruners, gardening equipment, spreaders, planters, cultivators, etc. We may then go on to wish for other things such as a picture taking and showing outfit where we may display our skill. Or guns and hunting equipment so we may compete against our friends and hope to make a better show than they. Or a golf outfit or skis or skates for the same purpose.

We may then wish for a new car just a little more fancy or maybe only a little better than our friends. We may have intentions of traveling and enjoying ourselves, thus to give us happy and enjoyable hours while on this earth. These things may be in our minds, for one day when we can retire and have a good income and plenty of time. (This could go on and on into a tremendous list of items an individual may keep reaching for in an effort to be satis-

fied and happy.) Read Luke 12: 16-31. All of these things and more too will not bring to ones heart and mind the satisfaction that obedience to God has to offer. Again, I repeat the Bible is the only book that reaches mans highest aspirations.

Another big temptation in man's mind is popularity. One may think something like this: I wish I could have a church office, or if I were only a minister I would look good in the eyes of people, or if I were a bishop—better yet. Next he may seek a public office then he will really be great in a lot of folk's eyes. Great men and women have acquired positions with great responsibility and honor. They have been awarded numerous medals and rewards and still have been so miserable and unsatisfied that they have taken their own lives in an attempt to get out of their misery.

One may have a very beautiful and glamorous wife or husband or may court another and acquire them. By so doing one may acquire sexual satisfaction to the fullest and still be prowling and searching for something more. I am told of those who had everything they could wish for and yet could not enjoy it. Life just did not contain enough satisfaction to make it worthwhile for them to continue living. I must bring to the readers attention again, the Bible is the only book that reaches man's highest aspirations.

Grasping for power is the highest

ambition man has ever reached for, many are greedily racing with this ambition. Man by nature covets power whether it be in the church, in the community, in the law body, in the nation or in the world. Great men have acquired great power and still came to naught. Many have been put to death some in very gruesome ways and their fame died with them. Some day after man has displayed his power God will match His power with him and show man really how small and how powerless he really is even with all his power, Luke 18:14.

Again the writer deems it profitable to repeat, the Bible is the only book that reaches man's highest aspirations. God created man in His own likeness and image, this is a very high standard. Satisfaction for the subconscious mind of man can only be supplied by living within the realms for which man was created. Any envy, hatred, strife, lust of the flesh, lust of the eye, pride of life or any of the long list of sins, puts one on the outside of this realm where man was created to live. Therefore, our bodies become upset and we have indigestion, nervousness, loss of sleep, many chronic ailments develop and even major diseases. Our desires, our appetites become off balance and we wonder what is wrong with all the rest of the world. Then we may see a physiologist for ourselves or consult a child physiologist in an effort to

just keep our children out of jail. Be a fool if you must, regret it at length, life is short, death is sure, sin is the cause, Christ is the cure.

The perfect portrait of happiness is not an abundance of this world's goods, but an abundance of God. I am made to think of a happy little home where the people have no more than just enough to feed and clothe the family, they may not even have an indoor bathroom or running water in the house, water is heated on the stove for washing and cooking; the house may be heated with an old-fashioned wood stove or even a fireplace; conveniences of all kinds are few. The children are obedient and courteous to their parents as well as all older folks. Good reports from school are common. Hospitality to visitors is such that they feel like they must go back soon and would have them come to their home and not be afraid the children will come along. They have good credit anywhere they are known and live within their means. Daddy works regular, not at a high paying job but a steady one. Mother is a good cook and good housekeeper and the children are taught the same. Each day the family has Scripture reading and prayer together and always return thanks for meals after the family is quietly seated around the table. Mother teaches the small children and the girls and daddy the older boys. Sundays are held in reverence and all attend church services. Mother and dad have their little difficulties at times, but they are settled between themselves always in a Christian manner and seldom before the children. When one corrects the children, the other cooperates. Never do mother and dad snap back at one another with sharp words. To know the joy, peace, happiness and satisfaction that comes to this kind of a home, makes one realize how much better it is to enjoy the blessing of God than to strive for the pleasures of sin which are not real. To be rich in God's goods is to be desired more than all the world, Proverbs 15:16. Only through the Bible can man reach the aspirations which God intended him to enjoy. Believe me, dear readers, a God-given joy is genuine joy.

Job, in all of his afflictions, had peace of mind because he was at peace with God. He could not have borne the pain he had if he had a load on his mind also.

David, though he had sins and some of them gross sins, repented of them and unloaded the weights of sin from his mind. Acts 13:22 tells us he was a man after God's own heart. In his afflictions he took the attitude in Psalms 23:4, "Yea, tho I walk through the valley of the shadow of death I will fear no evil for thou art with me."

The apostle Paul said in Phillipians 1:21, "To live in Christ, to die die is gain."

BIBLE MONITOR

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These men have all gone through many hardships worse than any of us today have experienced. Yet they have a bright outlook on life and a brighter outlook on the future after death. This is because they have gotten their comfort from the Comforter Who is promised, to the ones who live within the realms for which they were created.

It has been the desire of the writer through the direction of the Holy Spirit to bring to the readers attention, that the only real security that can be offered in this life or the life to come, must come from God through obedience to His will and word. This obedience must be willing and the individual must realize he is always in sin and needs God's help. Though you may be a

church member and a good attendee, you still may not be living in the realms for which you were created. This is easily understood when one realizes, that but few of the ministers today hold up the Gospel of Jesus Christ as it should be.

I would like to urge upon the minds of the readers who are truly interested in being approved of by God, to spend some time more than just to read this article. No matter what you may think your standing with God may be, PRAY, look up these few Scriptures mentioned and study them and the connecting references. Read your Bible daily.

Homer Mellott,

Box 281, Route 1,
Oakland, Md.

COME OVER INTO DENMARK

Part 12

We flew from Copenhagen, Denmark, to Frankfort, Germany. There we met Bro. Hansen, who had traveled by train, all night, to Frankfort. The three of us rented a Volkswagen and drove to Schwarzenau. It is approximately 115 miles, over a winding and hilly, but hard-surfaced road the most of the way. It rained nearly all the while.

The farther we drove from Frankfort, the more interesting this trip became. We saw the beautiful mountains, covered with nature's green in every hue. The mountains

in the area we drove through are not so high, but they are very beautiful. Women were in the fields, plowing with teams of oxen. Others were gathering in hay. On the roads and in the streets of their little country villages, we saw many crudely built wagons and carts, mostly drawn by oxen and mostly women drivers. Many of their houses are built as an integral part of their barns all under the same roof.

Frankfort, Germany, is modern and the farther we went from Frankfort, the more we saw of the old ways of living. In the 230-mile trip, going and returning, we saw many crude ways of doing everyday tasks. One must wonder if that way of life is not more rewarding, than the hustle and bustle that most of us are geared to! We were making our way to the small, but very interesting German village of Schwarzenau, the birthplace of the Brethren movement. Night settled upon us before we arrived there. Bro. Hansen had been there before and he directed us. It provided a real thrill when we approached the little village and saw at the outskirts, a yellow sign, lettered in black, SCHWARZENAU.

That night we stayed at a small hotel, had our meals there and before retiring, took a short drive through and around the village. Before returning to our room, we visited in the home of a friend of

Bro. Hansen's. They were German. They could speak English fairly well. Bro. Hansen can speak and understand German and he helped us out occasionally. In that home we learned, that today there are no members or Church representing the sect or denomination that originated in this quaint village in the year 1708.

Part 13

One of the first views of Schwarzenau that attracts the eye is the Eder River. It is a swift flowing, but not a very wide stream. It flows eastward toward Kassel. It meanders through a beautiful verdant green valley, flanked by stately pine trees covering the hillsides.

Schwarzenau was the starting place for various religious bodies who lay claim to affiliation with the Brethren movement. The different branches of the Brethren all date back to Schwarzenau. There, in the year 1708, under the able leadership of Alexander Mack, eight pious souls met on the banks of the Eder.

They met for a very specific purpose. They had come from communities in Germany, Holland and Switzerland, seeking religious freedom. Over Europe there were many who were persecuted because they took issue with the established Church. In order that they might worship in accord with their conscience and in harmony with God's

Word, they voluntarily left parents, friends and homes.

Schwarzenau proved to be the place they were seeking. Under the influence of Alexander Mack, who made a very careful and prayerful study of the Bible and particularly the New Testament. One morning in 1708 shortly after sunrise, these eight souls assembled on the banks of the Eder. They proposed to baptize and be baptized according to their interpretation of the Holy Word. They drew lots to select the one who would do the baptizing. Alexander Mack's name was drawn. He was baptized first, then baptized the other seven.

This baptizing in the flowing waters of the Eder was the first in the history of their congregation. Not only did they practice Triune Immersion baptism, as they believed the Bible taught, but they from the start, included in their doctrine, non-conformity, non-resistance, non-litigation, non-swearing, feet-washing, Lord's Supper and the Communion.

They were very devout and determined "that nothing should separate them from the love of Christ" nor from one another. But their Christian pathway was not easy. Many times they read and re-read Luke 14:28 in which are the words "Count the Cost." They were making their beginning to bear a new testimony for Christ. They were few in number. They had great op-

position. While the Eder River valley around Schwarzenau is called "Peace Valley," the early "Peace Church" had to fight the wiles of Satan as she has to do today.

History tells us that they "Counted the Cost" many times and always came to the same conclusions, that the religious liberties they were desiring, were worth whatever price they would be called upon to pay. Do we prize the Church highly enough that we would be willing to suffer a little for Her?

(To be continued.)

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

INSPIRATION

The Biblical books are called inspired as the Divinely determined products of inspired men; the Biblical writers are called inspired as breathed into by the Holy Spirit, so that the product of their activities transcends human powers, and becomes Divinely authoritative. Inspiration is, therefore, usually defined as a supernatural influence exerted on the sacred writers by the Spirit of God, by virtue of which their writings are given Divine trustworthiness.

The crucial issue is whom do men think Jesus Christ is? For the whole Bible has Christ and His redemption as its central message. Jesus claimed the Old Testament writings

to be God's unbreakable word. He said that all would have to be fulfilled that was prophesied and foreshadowed in the Old Testament. Jesus said that it would not pass away even though the whole world did. Therefore He said that He came to fulfill all of it. By this we have the highest testimony of the inspiration, Jesus Himself, the Son of God has pronounced it to be God's eternal word, a positive confirmation of what the writers of the Old Testament had claimed about their writings.

We want to take the time to list the various ways in which the Old Testament writers came to know what God wanted them to write. With the Hebrews God's voice was best seen in action. Their's was a religion of verbs not nouns. Thus they saw God: 1). By His acts of history in revelation to the Hebrews. The burden of Jehovah in the birth of Isaac, the deliverance from Egypt, the giving of the Law at Sinai, the capture of Jericho, and the many other outstanding happenings that people might know that Jehovah was God. These miraculous happenings were to attest to the faith of Israel that Jehovah is God of all the earth.

2). The Jews also saw the message of God in nature. That is not to say that man can learn to worship the true God through nature—for he can not. Nature according to Psalms 19:1-6 and Romans 1:20 shows

the eternal power and Godhead of God but does not point out the way of salvation. Man knows how to worship God primarily through his direct revelation of himself to Him. Only after God has revealed Himself can man properly discover his plan in nature. Then nature can teach him as it did the Hebrews, the orderliness of God's creation and His Lordship over all history. It taught them that God was the creator, sustainer, and redeemer of all.

3). Angels, or heavenly messengers played a large part in delivering the Word of the Lord. They came to Abraham, to Lot, to Jacob, and others with direct words from God. One particular reference is to the "Angel of the Lord," mentioned at various places in the Old Testament, and is thought by Bible scholars to be the Christ of the Old Testament dispensation. In Genesis 31:13 for example, Christ appeared in Old Testament manifestations as the God of Bethel. Here we have a temporary but nonetheless full revelation of the being of God.

4). Dreams and visions were prevalent modes of revelation. We note, however, that dreams were mostly used before the appearances of great prophets in Israel. Dreams also were used frequently as God's method of communication to nations other than Israel. Old Testament prophets had revelations at times through dreams, but Jeremiah im-

plies in chapter 23 that only false prophets used this method *in his* day. Thus one is struck by the obvious minor role of dreams in the Old Testament revelation. This is in striking contrast to the very great importance attached to dreams by the false religions of Old Testament days. Whenever God used dreams He always made them sure by other evidences of His will. This is a timely warning to us today to not be swayed by passing claims based on mere dreams, for God has given us the Holy Spirit to show us the truth of His word. Whatsoever is not in agreement with this is a meaningless dream.

5). Two Old Testament terms indicate a close contact with God in the giving of His Word. One is the "glory of the Lord" and the other is the "face of God." They were methaphorical terms designed to impress the people with God's personal presence. Never, could they have seen the actual form of God and lived. God veiled Himself in Glory and appeared to Moses, to Isaiah, and to Ezekiel to deliver His Word. Particularly is His personal contact with Moses at Sinai important. For it was from this that the core of the Old Testament was given.

6). Finally prophecy came to be the important means of God speaking. The prophets were ushered in to the inner secrets of God's Will and purpose and told to preach to

their generation and prophesy events applicable to future generations. Prophecy thus formed the connecting link between other means of Old Testament revelation and the way God revealed Himself in the New Testament period. This is true because the mediatory agency of the Holy Spirit came into full play. Peter states this very clearly, II Peter 1:19-21, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shining in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The figure employed here is that the writers were borne by the Holy Spirit or carried by Him to the end that God had designed. It makes it positive that it was not some individuals idea or interpretation of some events, but the actual Word of God. It is for this reason that the Old Testament was called inspired by Paul and deemed as profitable for all things concerning Godliness.

In II Tim. 3:16-17 we read, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the

man of God might be perfect, thoroughly furnished unto all good works." The original Scriptural languages give a clearer meaning of God's inspiring activity in the Scriptural record. The meaning of the word "breathed," as here used in II Tim. 3:16, is brought out very forcibly by the comparison of two other words translated in the same way. The one is the Greek word "psuchain" meaning to breathe gently, while in II Tim. 3:16 the term denotes a forcible respiration. The other is the Hebrew word "ah-ayrh" meaning to breathe unconsciously while II Tim. 3:16 denotes a conscious breathing.

No term could have more significantly portrayed the operation of inspiration than the "breath of God." In the Scriptures the use of the "breath of God" denotes His tremendous creative power. For example Psa. 33:6 declares that the heavens were created by the breath of God's mouth. God's breath thus connotes an energetic power or irresistible outflow of God's power to accomplish His ends. Thus inspiration was accomplished in like manner. Therefore we may confidently assert that the Bible is the created product of God's work.

But of course these statements by Peter and Paul refer to the Old Testament scriptures. What about the inspiration of the New? Peter, in 2 Peter 3:15-16, gives us some basis for New Testament inspira-

tion. In these verses Peter points out three things. 1). Paul's epistles were the authoritative message of salvation. 2). He acknowledges that Paul got his wisdom from God as a gift. 3). These writings are of equal recognition as the Old Testament Scriptures. Paul himself says in I Cor. 2:6-7 that he does not teach things after the wisdom of the world but rather the mysteries of God. In the same chapter, verses 8 and 9, he says the eye hath not seen, nor the ear heard, nor the heart perceived but has been revealed by His Spirit. Verse thirteen declares that the Holy Ghost has taught Paul these things. In I Cor. 7 he makes plain distinctions between the instruction in verses 10 and 12. In the former he says it is God's command and in the latter it is his advice. Again in I Cor. 11:23 Paul says that what he received from the Lord he has delivered unto them. He makes the issue very strong in I Cor. 14:37 when he says, that anyone who is spiritual will recognize the things that he teaches as the commandments of the Lord. In II Cor. 3: he says that God has made him an able minister of the new covenant. In Gal. 1:8 he makes confident claims that the Gospel which he has taught is the only authoritative word of God. Then in the second chapter verse 16 and 17 he tells the Galatians that when God called him he first spent three years on the Arabian desert, before he

went up to Jerusalem to confer with the apostles. When he went up to Jerusalem to confer with the apostles he was taught the details of Christ's earthly ministry according to I Cor. 15:3. These are just a few of the verses that back up the writings of Paul.

As for the other New Testament books: Hebrews has the claim of exposition of the Word of God which was given through His Son, Jesus Christ. Luke and Mark were careful historians of what took place. James and Jude were brothers of Christ. Matthew, John and Peter were all apostles of Jesus. So there is no lack of evidence that they were teaching all things whatsoever Jesus commanded and what the Spirit helped them to remember. Jno. 14:26.

We hear much today that the Bible is not the Word of God. But people seem to forget the evidences of prophecy uttered and then fulfilled after hundreds of years. They fail to recognize that it is living and standing even while the world is passing away. They do not know that it is the truth that converts the soul and makes men wise unto salvation. They seem unwilling to acknowledge that it is the unchallenged and greatest Book of all times. It contains the best in literature, religion, philosophy, morality, and ethics ever devised. People overlook the unity of its contents, although about 40 authors over a

period of 1500 years, coming from all walks of life and background helped to put together this Book. Yet under God it speaks one language, the redemptive Love of God.

This does not mean that we do not realize and know of the difficulties that are in the Bible and lauded by the critics of today. These difficulties arise especially in matters of history, dates, and numbers. There are places of question particularly in the Old Testament, but it is clear from scholarly study of Biblical manuscripts that 99 out of every 100 words in our Bible are accurate and the one out of every 100 that is in question does not affect any Scriptural doctrine. God has seen to it that His message of redemption has come through in pure, and certain terms of truth. Furthermore it shall be the standard of judgment for men at the last days. That shows that God considers it to be the truth. If men will argue about supposed errors and refuse to accept the clear simple message of salvation it will be to their own folly. Peter gives a warning on this question in I Pet. 3:16. Here he plainly tells us that we will not understand everything that the Bible records, but it is precisely at this point that many err. They twist these Scriptures to fit their own arguments and thus the very Word of God designed to give light and bring life becomes their own destruction. It is only

the ones who seek the truth with an open heart, and under the Spirit's direction, that can grasp the truth. John in his epistle comforted the Christians by telling them that they have an anointing from God that teaches them all things. One who is so led will come to know that Christ is the living word sent from heaven to testify to the truth of the written Word. Then he will know that the Bible is the only sure guide to Jesus Christ and Jesus is the only way to eternal life.

Urania Williams,
Bx. 116, Cuba. N. Mex.

NEWS ITEMS

YORK, PA.

The Shrewsbury congregation held their spring Council March 9. The usual business came before the meeting. We were reminded that we should not loose our identity and drift with the world.

Our spring Lovefeast will be held May 24, the Lord willing. Come and enjoy the day with us.

Sister Fern Ness, Cor.

ENGLEWOOD, OHIO

The Englewood Dunkard Brethren church expects to hold their revival meeting, starting June 14 and closing June 28, if the Lord is willing. Bro. Paul Reed of Riner, Va., will be our Evangelist. Come and enjoy these two week's meetings with us.

Sister Maxine Surbey, Cor.

THANKS

Thanks to all the brethren, sisters and friends, who remembered me in prayer, with get-well and birthday cards and also flowers, while I was in the hospital.

Sister Mary Ness

GENERAL CONFERENCE PROGRAM

Brethren-in-Christ Camp Grounds
Roxbury, Penna., June 6 to 10
Standing Committee meets
at 2 P. M. June 6

PREACHING PROGRAM

Sat. 2 P. M., Bro. Allen Eberly
"Barren Fruit Tree." Bro. Emery Wertz, "The House Behind the Church."

Sat. evening, Eld. James F. Swallow, "The Spirit Giveth Life."

Sun. 10 A. M., Eld. Ammon Keller, "The Fool said in his heart, There is no God." Eld. Howard Surbey, "The Holy Bible."

Sun. 2 P. M., Eld. Edward Johnson, "Men that Hazard their Lives for Christ." Eld. Paul R. Myers, "Acts 15:26."

Sunday evening, Young People's Services. Eld. Dale Jamison, "to be supplied." Eld. Ernest Miller, "Isa. 55:8-9."

Monday 10 A. M., Bible Study, "The Church." Adults, Bro. Howard Myers; Young People, Bro. Ora Skiles; Children, Sister Clara Gunderman, "End of wicked life of Ahab, 2 Kings 21-22."

Mon. 2 P. M., Bro. Galen Litfin, "to be supplied." To be supplied.

Mon. evening, Eld. Vern Hostetler, "In His Image." Eld. David Ebling, "to be supplied."

Tuesday 10 A. M., Bible Study, "Baptism." Adults, Bro. Kyle Reed; Young People, Bro. Jacob Ness; Children, Sister Ruth Drake, "Results of Elijah's obeying God, 2 Kings 2:1-18."

Tues 2 P. M., Bro. Harley Flory, "to be supplied." To be supplied.

Tues. evening, Bro. Paul Reed, "to be supplied."

General Conference Business, 10 A. M., June 10.

OBITUARIES

GROVER C. HINKLE

Passed away at his home on Savage River road, March 9, 1964, after a lingering illness, at the age of 79 years. A native of Upshur County, W. Va., he was the son of the late John and Alice (King) Hinkle.

Surviving, besides his widow, are two sons, John R. Hinkle at home, Roy Hinkle of Baltimore, Md.; a stepson, James Moorhead of Baltimore; two daughters, Mrs. Ann Watson, Beryl, W. Va., and Miss Gladys Hinkle at home.

Bro. Hinkle became a member of the Broadwater Chapel congregation Aug. 18, 1959. To these vows he lived faithful till death called him home. He could not be at services very much due to his illness,

being bedfast much of the time. He expressed his faith in God and being ready to go home, where no sickness nor sorrow can enter into that heavenly home.

Funeral services were held Wednesday, March 9, 1964, at 1 P. M., at Boals funeral home, Westernport, Md. Eld. W. A. Taylor officiating. Interment in Bloomington, Md., cemetery.

Sister Bertha Dorsey, Cor.

MARY KANEL KINSLEY

Sister Kinsley was born Oct. 1, 1884, at Biel, Switzerland. She was married March 1, 1905, to William N. Kinsley near Hartville, Ohio. She made a full surrender to the Lord Dec. 29, 1908, and lived faithfully to the end, March 4, 1964.

Surviving are: her husband, two daughters, four sons, two brothers and four sisters, eighteen grandchildren, twenty-nine great-grandchildren, and also leaving many friends to mourn the loss, which is her eternal gain.

She was laid to rest in the Hartville Cemetery March 7. Services were conducted by Brethren Paul Myers, Lester Senften and Harley Flory.

She was very much devoted to her home and church, but due to her affliction, had been unable to attend church very much for years.

Another sister has passed the Jordan Way

Without a doubt no wish to come

back to stay

Her afflictions and sufferings were
both night and day

And Jesus opened the door for her
to come home to stay.

Bro. Alvin Silknitter, Cor.

DELLA MAE

BEEGHLY MELLOTT

Daughter of James W. and Rebecca Jane Pysell Beeghly, was born May 3, 1891, at Accident, Md. She departed to the great beyond April 7, 1964, at the Garrett County Memorial Hospital in Oakland, at the age of 72 years, 11 months, and 4 days.

In her early teens she was baptized into the Dunkard Brethren Church, to which faith she has been a faithful member until the time of her death. Her Bible was her constant companion, even through her 24-day stay in the hospital.

September 2, 1912, she was united in marriage to Bro. Z. L. Mellott. She leaves to mourn her departure: her husband, one daughter, Ruth Snyder; one son, Homer Mellott; four grandchildren, one great-granddaughter, two sisters, Mary Crowe and Minnie Sines; two brothers, Harry Beeghly, all of Oakland, Md., vicinity; Ray Beeghly of Edgewater, Md.; many nieces and nephews, and a host of relatives and friends.

Sister Mellott spent her entire life in Garrett County, Md., where she and her husband were farmers until

about three years ago. She worked much for the church. She was also a great lover of flowers.

Funeral services were conducted from the Dunkard Brethren Church at Swallow Falls, Md., April 9, 2 P. M. with Eld. Ray S. Shank of Mechanicsburg, Pa., in charge, assisted by Elders James Kegerreis and Joshua Rice from Psalm 90 and Job 16:22. Interment was in the Maple Spring Cemetery, Eglon, West Virginia.

OUR BEAUTIFUL HOME

Beyond the dark river of death,
Beyond where its waters are swelling,

The home of my spirit is waiting
for me,
The land where the ransomed are
dwelling.

No night in that beautiful home,
No shade on its glory is seen;
The wonderful river of water of life,
Flows soft through the meadows of
green.

No grief in that beautiful home,
No sorrow can enter its portals,
But glad are the voices that join
in its song,
The song of the shining immortals.

No tears in that beautiful home,
No sin from our Saviour to sever;
The King in His beauty our eyes
shall behold,

And join in His praises forever.

The family.

LET'S TAKE AN INVENTORY

By George W. Bailey

During the past few days many business firms over the world have been engaged in taking what is called an "inventory." If you have ever helped in the taking of such an inventory you know just what all is involved. It is something that requires time, observation and thought. It calls for a most careful and critical examination of the business. Through this procedure there is an itemized listing of all stock that is on hand, a detailed analysis of all that has been bought and sold, and a thorough and minute accounting of all profits and losses.

This is a painstaking and time-consuming process, but it takes all the guesswork out. Business firms consider it most worthwhile, for it enables them to see just where they stand, where they have failed, and how they can improve. It gives them a clear and accurate picture of all that has been done, both good and bad. Business executives are anxious to know of every mistake that has been made that they might make the improvements that are necessary. Only in this way can they rise to higher heights.

If such an inventory is good for business, why wouldn't the same kind of examination be good for an individual? If such an inventory

enables a business to see just where it stands, where it has failed, and how it can improve, why wouldn't a similar analysis do the same for an individual? An honest, soul-searching examination of self can be as revealing and profitable to a man as an inventory is to a business. It is certainly worth all of the time and effort involved. Let's take time out for just such an inventory, for this is exactly what the Lord is asking each of us to do.

CONSIDER YOUR WAYS

"Thus saith the Lord, Consider your ways," Haggai 1:7. This isn't always easy. We would much prefer to consider someone else's ways. We would much prefer to close our eyes to our own inadequacies and focus our attention on the inadequacies of others. This is not what the Lord is asking us to do. He is asking us to consider our own ways. He wants us to see ourselves as we really are! "Consider your ways," He says!

The word "consider" requires more than we might think. It means more than a passing thought or a quick glance. When the Lord said, "Consider your ways," He intended for man to *thoroughly analyze, carefully study, prayerfully ponder, and sincerely meditate* on his ways. This is not the *most pleasant undertaking*, but it can help one to a *most profitable understanding*!

Jeremiah expressed it this way to Israel, "Let us search and try our ways, and turn again to the Lord," Lam. 3:40. This man wanted his people to take an inventory that they might see just how they stood with the Lord. The Apostle Paul called for the same thing in these words, "Examine yourselves, whether ye be in the faith; prove your own selves," 2 Cor. 13:5.

TAKE NOTHING FOR GRANTED!

How many times have we just taken it for granted that all was well without considering our ways to be sure? How many times have we salved our consciences by thinking we are better than we really are? How many times have we attempted to rationalize our shortcomings without actually realizing those shortcomings?

Doesn't the Bible warn us that "the heart is deceitful above all things," Jer. 17:9. And then, the Lord asks this about the heart, "Who can know it?" Has it ever dawned on you that your own heart might have deceived you? The Bible speaks of self-deceit, and warns against it, over and over again. For instance, "If a man thinketh himself to be something, when he is nothing, he deceiveth himself," Galatians 6:3.

Just how well do you know your own heart? Are you sure you do know it? When have you last examined it? How thoughtfully and

thoroughly did you search it? The heart is deceitful. It not only deceives others, but can also deceive self. The worst of all deceits is self-deceit.

Such deceit can bring on conceit. Man deceives himself into thinking he is not so bad; hence, his heart swells with conceit. This is why one should constantly search his heart and seriously consider his ways that he might obey Him who said, "Be not wise in your own conceits," Rom. 12:16.

Beloved, take nothing for granted. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightfully dividing the word of truth," 2 Tim. 2:15. Remember, "the Lord knoweth them that are his," 2 Tim. 2:19. Man might deceive himself or others, but he can never deceive God, for God knows!

"BE SURE YOUR SIN WILL FIND YOU OUT!"

How sobering are these words found in Numbers 32:23! You might stand pretty high in the estimation of the world, or in your own estimation, but how do you stand in the estimation of the Almighty? That's the big question! God sees you exactly as you are "Not he that commendeth himself is approved, but whom the Lord commendeth," 2 Cor. 10:18. Are you sure the Lord commends you? Are you sure the

Lord approves of what you are doing?

David tells us that some will say, "The Lord shall not see, neither shall the God of Jacob regard it," Psa. 94:7. Has this ever been your reasoning? Have you ever thought the Lord might not be aware of some deed of yours? My friends, don't think for a moment that anything escapes the eye of Him who knows all things! "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Ecc. 12:14.

Some day the Lord will "make manifest the counsels of the heart," 1 Cor. 4:5. How surprised some will be on that day! How sadly disappointed many will be. Oh, how foolish we are not to make sure that we belong to Him! Oh, how foolish we are not to study His word to see what He requires, and not to study our own ways to see whether or not we have done all He requires, The Lord never makes a mistake in His knowledge of us, for "neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do," Heb. 4:13.

Sins that now lie hidden will some day come to light. Faults of which we are now unaware will then be called to our attention. You can be sure, if not immediately, then eventually, your every sin will find you

out! It behooves us, therefore, to take personal inventory, and take it most thoughtfully and thoroughly. "Let us search and try our ways," as Jeremiah said. "Consider your ways," as saith the Lord.

HEAVEN'S SCALES ARE NEVER WRONG!

God once said to Belshazzar, "Thou art weighed in the balances, and art found wanting," Dan. 5:27. How horrible must have been the sound of those words when Belshazzar read that handwriting on the wall! No wonder his knees knocked and his thoughts troubled him! He had every reason to be frightened, for he was now being weighed in the scales that are never wrong. These were heaven's scales. When a man as sinful as Belshazzar comes to die, we are told, "it is a fearful thing to fall into the hands of a living God," Heb. 10:31.

Heaven has some balances into which every man will be placed. On one side of the scales rests the love and mercy and provision of God. There with His love, mercy and provision lies every opportunity God has given to man. You will determine the weights that will be placed on the other side of heaven's balances. Your attitude toward God's great provision and your disposition toward His word will be weighed on the other side of the scales. Will the scales balance in your favor? Or,

when you are so weighed, will you be found wanting?

Beloved, don't wait until the judgment day to see whether or not the scales will balance! Weigh yourself every day in light of God's word. Take an inventory of all God has said, and then take an inventory of self to see if you have complied with all He has said. If you won't be admonished now, then don't be astonished later. If you won't be admonished now to examine the scriptures and to examine self, then don't be astonished later when you are judged by these scriptures and are found wanting!

CONCENTRATION CAN LEAD TO CONSECRATION!

For us to consider our ways requires concentration. For us to make our ways pleasing to the Lord requires consecration. These two words not only sound alike, but are very closely related. There can never be any consecration without concentration. Consecration is simply concentrating all our thoughts and our very lives on Christ. This is why we must consider our ways. This is why we must do a lot of thinking, examining and analyzing of our every step. There can be no consecration by which we please the Lord without a concentration on what does please the Lord!

Let me suggest for your consideration the example of David. In Psalms 119:59 he said, "I thought

on my ways, and turned my feet unto thy testimonies." His thinking on his own ways required concentration. The turning of his feet to the Lord resulted in consecration. He would never have turned his feet to the testimonies of the Lord had he not first done some thinking on his ways.

David was aware of the fact that his life was an open book before God. He said, "O God, thou knowest my foolishness; and my sins are not hid from thee," Psalms 69:5. While God was fully aware of his ways, David was not fully aware of them until he spent some time thinking and considering. This might be true in your case.

TAKE AN INVENTORY BY ASKING YOURSELF THE FOLLOWING QUESTIONS!

Do I believe Jesus is all the Bible claims Him to be? Do I realize that Jesus said, "Except ye believe that I am he, ye shall die in your sins," John 8:24? Have I truly repented of all my sins? Do I realize that Jesus said, "Except ye repent, ye shall all likewise perish," Luke 13:5?

Before being baptized did I make the confession the Bible made, "I believe that Jesus Christ is the son of God," Acts 8:37? Or, did I make some confession for which there is no example in the New Testament?

Have I ever been baptized? If not, do I not realize the Lord said, "He that believeth and is baptized

shall be saved," Mark 16:16? Why haven't I been baptized? Doesn't the Lord teach that I must if I expect to be saved?

If I have been baptized, what was it for? Was it just to join a church, or was it "for the remission of sins," as the Lord said, Acts 2:38? Am I sure I have been scripturally baptized? Have I carefully checked all the Bible has to say about baptism, or have I taken some man's word for it?

Was I immersed, or did I have water sprinkled or poured on my head? Did not the Lord tell us that baptism is a burial Romans 6:4? How could I be content with anything other than just what the Lord said?

Did I think I was saved before I was baptized? If so, how have I regarded the Holy Spirit's statement in I Peter 3:21, Baptism doth also now save you? How do I regard the Holy Spirit's instruction to Saul, "Arise, and be baptized, and wash away thy sins," Acts 22:16? Doesn't the Bible also teach us that we put on Christ only when we are baptized Gal. 3:27? How then could I believe I was saved before baptism when baptism is said to be "for the remission of sins," and that in being baptized sins are washed away, and that baptism saves us?

Can I find in the New Testament the name of the church of which I am a member? If not, am I sure this church belongs to the Lord?

Didn't the Lord say, "There is one body," Eph. 4:4? Didn't He tell us that that body is the church Eph. 1:22, 23? Didn't the Lord also say, "Every plant, which my heavenly Father hath not planted, shall be rooted up," Matt 15:13? Isn't it true that no denomination came into existence until many years after the Lord established His church?

To what church does the Lord add the saved, Acts 2:47? Do I not want to be in the Lord's church where the saved are? Why would I be content to be in some denomination, then, that the New Testament says nothing about?

Am I sincerely trying to please my Lord in every respect? Have I let prejudice keep me from investigating to see if I might be wrong religiously? Am I willing to be just a simple New Testament Christian and refuse any creed or teaching written by men? Have I been willing to take God at His word and not try to substitute or change anything He has said?

Am I sincerely trying to be conscious of and overcome every weakness I have, that I might not let a single thing keep me out of heaven? Am I aware of the fact that God is watching me as I attempt to check myself and that He knows the correct answer to all these questions, and that I cannot deceive Him?

Will I resolve here and now to study my Bible more carefully and

consider my ways more closely and take Christianity more seriously that I might live as God wants me to live?

Beloved, God is asking us to consider our ways. He wants us to take nothing for granted. He wants us to rest assured that our sins will find us out. He wants us to be aware of the fact that we will some day be weighed in the scales that are never wrong. Let us then, as David, think on our ways and turn our feet to His testimonies. There can be no real consecration without real concentration. Let's constantly take an inventory of self, and may God help each of us to see ourselves as He sees us, that we might make every change necessary and be what God wants us to be!

Sel. by A. G. Fahnestock

VISIONS OF HEAVEN AND HELL

By John Bunyan

Chapter IV THE HAPPINESS OF HEAVEN

"But that you may have," continued the prophet, "the best idea of our happiness, I here will briefly represent unto you (for ages spent in this delightful theme would scarce suffice to tell it you at large) what it is those blessed souls, who, through the glorious purchase of our bright Redeemer, are brought hither, are here delivered from.

That you might better understand it, I shall endeavor to conform my words to your capacity, by comparing things that are here above to what you know below, although your eyes have told you how infinitely heavenly things transcend whatever can be found on earth. And in the second place, I shall represent (as far as your capacity will bear it) what is that happiness the blessed here enjoy.

"First then, the souls of all the blessed are freed forever from whatever it is that can make them miserable; the chief of which you surely know is sin. It is only that which brings the creature into misery. The blessed God, at first, made all things happy; all like Himself, who is supremely so; and had not sin defaced the beauty of heaven's workmanship, angels nor men had never known what is meant by misery. It was sin threw the apostate angels down into hell, and spoiled the beauty of the lower world. It was sin defaced God's image in man's soul, and made the lord of the creation a slave to his own lust; and by so doing, plunges himself into an ocean of eternal misery, from whence there is no redemption. It is an invaluable mercy that in this happy place all the inhabitants are freed, forever freed, from sin, through the blood of our redeeming Jesus. Below, the best and holiest souls groan underneath the burden of corruption. Sin cleaves to all

they do, and leads them captive oft-times against their wills. 'Who shall deliver me?' has been the cry of many of God's faithful servants, who at the same time have been dear to Jesus. Sin is the heavy clog of saints themselves, while they are embodied in corrupted flesh; and therefore when they lay their bodies down, their souls are like a bird loosed from its cage, and with an heavenly vigor munt up to this blessed region. But here their warfare is at an end, and 'death is swallowed up in victory.' Here their bright souls, that were below deformed and stained by sin, are by the ever-blessed Jesus presented to the eternal Father 'without spot or wrinkle.'

"But here each blessed soul is likewise freed from sin, so are they likewise from all occasions of it; which is a great addition to our happiness. Adam himself in paradise, though he was in his first creation perfectly innocent and free from sin, yet was he not freed from temptations to it. Satan got into paradise to tempt him, and he fatally yielded to his temptations. He ate of the forbidden fruit, and fell; and by his fall all human nature was corrupted. Sin, like a gangrene, has eaten into the human nature, and corrupted all mankind.

"But here each blessed soul is likewise freed from this. No devil here can tempt them, nor no corruption enter. Nothing but what is

pure and holy can find admission here. No sly suggestions from that apostate spirit can molest us here. That roaring lion, who is still traversing the earth and seeking whom he may devour is, with respect to us in this blessed region, bound fast in everlasting chains. Nor shall the world be any more a tempter to those blessed souls who have through faith and patience overcome its wiles and arrived safely here. As strong as its temptations and allurements are to saints themselves, we that are here possessed of heavenly mansions, look with contempt on all earthly enjoyments. We here are up above the world, and all that it can tempt us with; and through the blood of our triumphing Jesus, have the victory over it. There is nothing here that can disturb our peace, but an eternal calm crowns all our happiness, being freed from sin and all temptations to it. And as a consequent hereof,

"Thirdly, we here are freed from the effects of sin, and that is punishment; which those that are confined to the dark regions of eternal misery are ever groaning under, as that which they cannot bear, and yet as that which they must ever suffer. It was Sin that ushered death into the world below.

"These are the things we are in this blessed state delivered from; and yet these make up the least part of the happiness of heaven. Our joys are positive, as well as nega-

tive, and what those are, I now proceed to show you.

"We here enjoy the sight of God, the blessed spring and eternal source of all our happiness. But what this is, I can no more declare than can finite creatures comprehend infinity; only we find that it continually fills our souls with joy unspeakable and full of glory; and with a love so flaming that nothing but the blessed Author of it can satisfy; nor eternity itself can end. It is that which makes us live, and love, and sing, and praise for ever; and which transforms our souls into His blessed likeness. The saints below, while they are traveling towards this blessed country are in their pilgrimage supported by His everlasting arms, by which they are enabled to go from grace to grace. But we that are safe landed on the haven of eternal happiness, are 'changed from glory to glory even by the Spirit of the Lord.' But to bring things nearer to your understanding—by the beholding of God's face we have a real enjoyment of His love, and His blessed smiles make glad our souls, and in His favor we rejoice continually, 'for in his favor is life.' And then by this blessed vision of God, we come to know Him above whatever any did below; for it is a sight of Him that opens our understandings, and 'gives us the light of the knowledge of the glory of God in the face of Jesus Christ.' Here we all enjoy

Him face to face. Below, the saints enjoy God in a measure, but here we enjoy Him without measure. There they have some sips of His goodness, but here we have large draughts thereof, and swim in the boundless ocean of happiness. Below, the saints' communion with God is many times broken off, but here we have an uninterrupted enjoyment of God, without intermission. Here we enjoy the perfection of all grace. Below love is mixed with fear, and fear hath torment; but here love is perfect, and perfect love casts out fear. Here we love the blessed God more than ourselves, and one another like ourselves. We here are all the children of one Father, and all our brethren are alike dear unto us. Our knowledge in the world below was very imperfect, but here we see God as He is, and so come to know Him as we are known. Our joy also is here in its perfection.

"Here we have our capacities enlarged, according to the greatness of the objects we have to contemplate. While we were in the world below, no light could shine into our minds but through the windows of our senses, and therefore it was that the blessed God was pleased to condescend to our capacities, and to adapt the expressions of His Majesty to the narrowness of our imaginations. But here the revelation of the Diety is much more glorious, and our minds are clarified from all

those earthly images that flow through the gross channels of the senses. Below, our purest conceptions of God were very imperfect. But here the gold is separated from the dross, and our conceptions are more proper and becoming the simplicity and purity of God. Below the objects of glory were humbled to the perceptions of sense; but here the sensible faculties are raised and refined, and made the subjects of glory.

"Now therefore since the divine light shines with direct beams, and the thick curtains of flesh are spiritualized and transparent, the soul enjoys the clearest visions of God. We now see what we before believed of the glorious nature of the ever blessed God, His decrees and counsels, His providence and dispensations. We here clearly see that from eternity God was sole existing, but not solitary, that the Godhead is neither confused in unity, nor divided in number; and that there is a priority of order, but no superiority among the sacred persons of the ineffable Trinity, but that they are equally possessed of the same divine excellencies and the same divine empire, and they are equally the object of the same divine adoration. Those ways of God, that below seemed unsearchable, and that we thought unlawful to inquire into, we here perceive to be the product of divine wisdom, with so much clearness that truth itself is not more

evident.

"These things," added the prophet in a different tone, "are some of those that constitute our happiness. Yet all these things are only what relate unto our souls. But still the happiness of the inhabitants of this blessed region is not complete until their bodies are raised and reunited to their souls. In which, through the divine preference, being translated hither in the body, as types of both the munificence, myself and the blessed Enoch do enjoy a more peculiar ante- and the post-diluvian world of the resurrection of the ever adorable Son of God, and of all the saints through Him. Now because none but the great Messiah has been actually raised from the dead, He being the first fruits thereof (for as for Enoch and myself, our bodies have not known death, though they have received a change equivalent thereto), it is therefore most difficult to declare what the resurrection state shall be, being discernible in its perfection only from His glorious body, to which neither that of Enoch's nor mine are comparable in respect to the glory thereof, though both are spiritual bodies, of which I will now show you the distinct properties.

1. "The bodies of the blessed here at the resurrection, shall be (as mine is now) spiritual bodies; and by your not only seeing, but touching me (at which word the holy prophet was pleased to give me his

hand) you may be the better able to know what I mean by spiritual body. That is, a body rarefied from all gross alloys of corruption, and made a pure and refined body, and yet a substantial one, not composed of wind and air as mortals below are apt to grossly imagine."

Here I entreated the holy prophet to bear with me, if I informed him that I always understood spiritual as opposed to material, and consequently that a spiritual body must be immaterial, and so not capable of being felt as I found his was.

To this the prophet replied that their bodies were spiritual, not only as they were purified from all corruption, but as they were sustained by the enjoyment of God, without any material refreshments as meat, drink, sleep and raiment, which were the support of our bodies below. "Have you not read," said the prophet, "that the blessed Jesus, after His resurrection, appeared in His body to His disciples when they were met together in a chamber and the doors shut about them? And yet He called to Thomas to come and reach forth his hand and thrust it into His side, which shows it as plainly to be substantial. The vision of our blessed Lord is here what both our souls and bodies live upon and are supported by forever.

(To be continued.)

Sel. by Bro. Dewey Shaffer

SUNDAY SCHOOL LESSONS FOR JUNE 1964

PRIMARY LESSONS

June 7—God Gives Homes. Psalms 84:1-4, 104:16-18; Prov. 30:24-28.

June 14—A Boy Who Always Obeyed His Parents. Luke 2:39-42, 49-52.

June 21 — Obeying in Sunday School. Luke 18:15-17; Habakkuk 2:18-20.

June 28—How Noah Obeyed God. Gen. 6-8, 8:22.

ADULT LESSONS

June 7—The Devils Are Subject Unto Us. Luke 10:1-20.

1—What is the value we should gain from the instructions Christ gave to the seventy disciples?

2—Is there anyway to bring more laborers into the harvest, except by prayer?

3—Why does Jesus condemn certain cities rather than individuals?

June 14—The Good Samaritan. Luke 10:21-42.

1—Would you rather have lived under the law, while Christ was on earth, or now? Why?

2—How far should we go in being a good Samaritan?

3—Is it possible for us to be too independent of other people to be a good neighbor?

June 21—Jesus Teaching Us To Pray. Luke 11:1-28.

- 1—Does God fail to answer many prayers because we stipulate our own terms?
 - 2—How long should we importune for our wishes?
 - 3—Do we sometimes unknowingly ask for a stone or a serpent?
- June 28—Christ Teaching the Pharisees. Luke 11:29-54.
- 1—What of this generation?
 - 2—Would we have any problems in the church if we were all clean on the inside?
 - 3—Will over-emphasizing appearance become a hindrance to Christian growth?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JUNE 1964

BOLDNESS

Memory verse, Heb. 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Mon. 1—Heb. 10:1-25.

Tues. 2—Deut. 30:1-11.

Wed. 3—Deut. 30:12-20.

Thurs. 4—Josh. 10:15-28.

Fri. 5—Josh. 11:1-11.

Sat. 6—Num. 14:1-11.

Memory verse, I Jno. 4:17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

Sun. 7—Num. 14:12-26.

Mon. 8—Acts 9:23-31.

Tues. 9—Acts 19:1-12.

Wed. 10—Ezra. 10:1-9.

Thurs. 11—Psa. 3.

Fri. 12—I Sam. 17:32-38.

Sat. 13—I Sam. 17:39-55.

Memory verse, Psa. 31:24, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Sun. 14—Psa. 31:9-24.

Mon. 15—I Chron. 28:11-21.

Tues. 16—Mark 15:39-47.

Wed. 17—I Sam. 14:1-15.

Thurs. 18—Psa. 56.

Fri. 19—Isa. 12.

Sat. 20—Dan. 3:8-19.

Memory verse, Deut. 31:6, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Sun. 21—Dan. 6:4-24.

Mon. 22—Josh. 1:1-12.

Tues. 23—I Chron. 19:6-19.

Wed. 24—Num. 15:30-41.

Thurs. 25—Eph. 3:1-21.

Fri. 2—Acts 14:1-18.

Sat. 27—Psa. 91.

Memory verse, Acts 4:13, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them, that they had been with Jesus."

Sun. 28—Psa. 112.

Mon. 29—Acts 4:5-22.

Tues. 30—Num. 13:17-25.

BIBLE MONITOR

VOL. XLII

JUNE 1, 1964

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE ASPIRATIONS

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," Jude 3. Jude was concerned about this common salvation. Yes he was diligently concerned about it, even to the point of exhorting, which is the most forceful urge one can use. The faith which Christ and the apostles delivered unto a dying people is of greatest importance to our salvation.

It is natural that human beings would have problems and misunderstandings, in trying to follow ourselves and also teach others so great a faith. However they should be willing to consult one another, pray for one another and reason with one another, that through brotherly love and the guidance of the Holy Spirit they could earnestly contend for so great a faith. Paul speaks of God giving all au-

thority of the church unto Christ, "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all," Eph. 1:22-23. If a church is fully living the faith which was delivered, it is the body of Christ. As His body there is an orderly way to carry out His teachings and to settle the problems which arise from them.

One great purpose of our assembling together and discussing problems together is to manifest our love for one another. To force an issue, outside of instructions in the written Word of God, is treading on dangerous ground. We do not believe there is any problem that will ever confront the church but what a Gospel solution can be found, if we go about the task in a christian way. God, Christ, the Holy Spirit and the true followers of them, will all labor by similar methods and for similar purposes.

God will always have true witnesses to lead lost souls to the plan of salvation. If we are His true witnesses then we will be blessed with

religious liberty and love for those of like precious faith. If we are not true witnesses God's loving hand will not go with us and perhaps severe persecutions will overtake christian professors, in order to drive some of them to be true witnesses. As long as there is true devotion unto God's Will and love and peace among a believing group, they will be showered with God's blessings.

"The effectual fervent prayer of a righteous man availeth much," Jas. 5:16. We feel this applies to more than the anointing service. There must be harmony, on God's foundation, to bring individuals into the kingdom of God. Workers who labor lovingly, zealously and unreservedly in God's kingdom will enjoy His blessings. Our duty as Christ's followers is to yield ourselves wholly in His service. The true servants of Christ can expect problems and trials, but in the end they will reap joy unspeakable and the satisfaction of having accomplished something. Religious liberty is the privilege to worship and serve God in spirit and in truth. Christ prayed for all His followers down through the ages, not only for the twelve apostles. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may be-

lieve that thou hast sent me," John 17:20-21. Notice where they received their belief "through their word," not somewhere else. How far are we from being one as "Father, art in me, and I in thee?" Why? The unity, love and laboring for one purpose is what makes the world (sinner) believe in God, in Christ and in the plan of salvation. Do I in any way hinder such unity in the church?

CONSIDER

"O that they were wise, that they understood this, that they would consider their latter end," Deut. 32:29. These are the words of Moses, who was born in Egypt and lived forty years in Egypt. They sought to slay Moses, so he fled to the land of Midian and lived a refugee for forty years. Moses took care of the sheep of the priest of Midian. At the age of eighty, while feeding the flock, he saw a burning bush but it was not consumed. So he walked nearer to see the strange and great sight. The Lord called out of the bush and said, "Moses, Moses." He answered, "Here am I." God said, "Draw not nigh thither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," Ex. 3:5.

God said, "I have seen the affliction of my people in the land of Egypt and I know their sorrows. Come now therefore, and I will

send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt," Ex. 3:10. Moses said that he was not able to lead Israel out of Egypt. God gave him power to perform miracles and also gave him Aaron, his brother, for a helper. Moses considered God's way and promises, he traveled towards Egypt and met Aaron on the way. They gathered the elders and leaders of Israel together, told them that God will deliver them from their bondage and the people believed. Moses and Aaron went to Pharaoh and said, "Thus saith the Lord God, Let my people go that they may hold a feast in the wilderness." Pharaoh refused to let them go.

Moses and Aaron performed many miracles before Pharaoh and asked again and again, that the people might go and worship. Finally, after many plagues, Pharaoh ordered them to go. They came to the Red Sea, and they saw the Egyptian army in the rear expecting to take them back to labour and slavery. They cried to Moses and God for deliverance. God, through Moses, opened the sea and Israel reached the other shore in safety. The Egyptians were drowned trying to follow. Israel was happy and thankful for a while and decided the best thing was to obey God. They journeyed three days without water and when they murmured God gave them water. God also sent Manna on the

grass, in the morning. They gathered it and baked it for bread to eat. God gave them flesh to eat also. But the people still murmured and complained about their food and even wished they were back in Egypt. They did not consider their latter end, for God promised them a land of milk and honey.

All the people that were twenty years and older upon leaving Egypt, died in the wilderness except Joshua, Caleb and Moses. Only the children under twenty and those born on the way, reached the border land of Caanan. Moses looked in the future and said, "O that they were wise, that they understood this: that they would consider their latter end." God told Moses to go up on the mountain and view the promised land, which he promised to Abraham and his children. Moses died on the Mount and the Lord buried him there. Israel wept thirty days for him, Joshua was called by God to be their new leader.

God commanded Joshua to be strong and of a good courage and obey all the law that Moses gave them. They were near the Jordan river but it was over-flowing its banks. God said, "Cross the river." Joshua told the officers to go and tell the people that they would cross the river within three days and they believed. The priests were to take the Ark of the Covenant across the river. As soon as they stepped into the water, it receded and the

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dry river bed appeared. The priests stood still, in the middle of the river, until all the people had passed over on dry ground, then the Ark also was brought out of the river and the river began flowing again. Crossing the river looked dangerous, but the people believed God and considered their latter end according to God's instructions.

Joshua and the people came to the city of Jericho, which was protected by a great wall. God said, March around the wall day after day, for seven days and the wall will fall. To the human mind it seemed foolish, but obeying it gave victory and it fell. God gave a command that no man should take of the accursed things of the city. Achan disobeyed and took a few

things and hid them in his tent. The anger of the Lord was kindled against Israel, because one of them disobeyed him. Joshua sent three thousand strong men to take the little city of Ai, but they were defeated and came back to Joshua. Joshua wept and prayed. God answered, there is sin among the people and it must be taken away and destroyed. By lot, Joshua took Achan and his possessions and destroyed them. Again God told Joshua to go and take Ai and now they were victorious. Joshua and the people considered God's way and words, so they prospered.

A few generations lived true and faithful unto God and they were blessed. Later they began to disobey God and worship the idols of the heathens. God left the heathen rule and punish Israel. God sent judges and prophets to teach them to consider their ways and repent of their sins. The psalmist said, When I consider thy heavens, the work of thy fingers. Then he considered the weakness of man, the brevity of life and he determines to follow the law of the Lord, that converts the soul. It is more valuable than gold and sweeter than honey. "Moreover by them is thy servant warned: and in keeping of them there is great reward," Psa. 50:22.

In this world it is wisdom to consider what the end may be, before we begin any kind of work. It is needful to consider how we spend

our time and our abilities. Jesus said, I must work the works of Him that sent me while it is day, the night cometh when no man can work. Jesus considered His latter end. He should be our guide and leader in life. "As it is appointed unto men once to die, but after this the judgment," Heb. 9:27. Some die in youth, some die in middle age and others die at an old age. It is needful to consider our life work daily, in order to be ready to spend eternity in heaven. Paul tells us, "Consider what I say and the Lord give thee understanding in all things," 2 Tim. 2:7.

Bro. D. K. Marks
R. 3, York, Pa.

PRAYER

Do we believe that God answers prayer? "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not," Jer. 33:3. Prayer is heard and answered by God, but only if we have faith and abide in Him (Jesus Christ, the Son of Almighty God). And all things, "Whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. 21:22. "Therefore I say unto you, What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them," Mark 11:24.

"If ye abide in me, and my words abide in you, ye shall ask what ye

will and it shall be done unto you." John 15:7. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," I John 5:14-15. Is there any thing, other than faith, that God requires for answering prayer? "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," I John 3:22. "And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear," Isa. 65:24.

Praise God that the effectual fervent prayer, of a righteous man or woman, availeth much. Prayer is not just a lot of words but is communion with God; pouring out of our soul. Prayer is like a key, It unlocks the store-house of God's grace. There is never the danger of praying too often, but rather too little. Paul said, Pray without ceasing. To overcome anything prayer is the answer. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land," 2 Chron. 7:14. It is very important to have regular time for prayer. Please read Dan. 6:10 and Psa. 55:17. To avoid

disappointment, pray only for that you need and not for that you want.

Bro. Paul Stuber

515 Main St., Akron, Pa.

COME OVER INTO DENMARK

Part 14

The eight souls who were baptized by trine immersion in the Eder River in Schwarzenau, Germany, in 1708 were the nucleus of the Brethren movement. They held to three tenets of faith. They believed that there should be no force in religion. That is, no one should be compelled to join with the church. They believed that each individual was a creature of choice and if that individual chose not to accept Christ, enforcing one to, would be of no avail.

They believed that the rites and ordinances taught in God's Word, practiced in faith believing, were means of grace for the one engaging in them. Their third tenet of faith was, that the New Testament should be studied and made a rule of faith and practice for living. The State church at that time, was demanding infant baptism. They refused to accept such a religion imposed by the State.

Alexander Mack was a miller by trade. We saw the remains of the old mill. We saw his home. It was in this home that the first Lovefeast in Europe was held. Here, the

early Brethren observed the feet-washing, Lord's Supper, and Communion, strikingly similar to the way we observe it today. They did not call it a communion, but called it a Lovefeast.

They had organized that they might carry out the Scriptures as they were revealed to them by the Holy Spirit. They joyed in the Rock of their Salvation. For approximately ten years, they prospered, spiritually and numerically. Many joined up with their faith and doctrine. But the adversary was busy. Discord developed, so much so that in 1720 the Brethren group left Schwarzenau and migrated to Friesland, Germany.

Some of their group came to America and settled in Germantown, Pa. This group was led by Peter Becker and they were joined later by Alexander Mack and others. Schwarzenau suffered a great loss when these plain people left and came to America. Today there is not even a remnant of the Brethren group remaining in Schwarzenau.

But the seeding in Germantown took root and grew. From that start thousands upon thousands have embraced the same tenets of faith. Through the years, for various reasons, the Dunkard Brethren as we are known today, was organized, that we might go back to the old paths and walk therein.

Seeing the "place of beginning" of our precious church, only in-

duced us to more earnestly contend for the faith. Our prayer is that we, as a Church, will be more jealous in the Master's work. From the moment we viewed the Eder River to this present moment, we have a greater respect for the work and effort of our forefathers, both abroad and at home.

Our visit to Schwarzenau was very profitable and long to be remembered. We saw the home of Alexander Mack, where they held services and the first Lovefeast. We saw the spot near the bridge where they performed that first baptizing. We appreciated God's blessings in all phases of this tour to Schwarzenau.

We returned by automobile to Frankfort, Germany. There, very reluctantly, we bid our dear Bro. Hansen goodbye. It was extremely difficult to do. We had enjoyed to the full, our entire visit with him, both on this visit to Schwarzenau and all the while we were privileged to be in his home. He returned to Copenhagen and we boarded our plane for Zurich, Switzerland.

Part 15

After we left Schwarzenau, we were ready to leave for home. We flew from Frankfort, Germany, to Shannon, Ireland, with stops at Zurich, Switzerland, and Paris, France. In each city we visited in Europe, it was necessary to show

our passports and go through customs. This was not difficult, but it was time consuming.

Europe is a very interesting country to travel in. They have not modernized in some respects, as we here in America. For instance, street cars and bicycles are very, very numerous. Much more so than in our American cities. Most of the cities we visited, from our observation, have very low moral standards. Their billboard advertising is very trashy, very lewd and is built largely around liquor, cigarettes and theaters. News stands and magazine counters are loaded with obscene pictures, paperbacks and dirty magazines.

In nearly every city drinking liquor seems to be the past-time. Practically all restaurants serve it. Many sidewalk cafes are filled to capacity and the tables littered with liquor bottles. We remarked to one another several times that we are glad that in America there are higher standards of living. Yet, America is fast patterning after foreign nations, in that our morals are certainly not improving, but are fast becoming sub-standard.

One thing we did not do, that we saw many, many do. American tourists load themselves with cartons of cigarettes and packages of liquor, before boarding their plane for home. They can buy it tax free. Even on the trans-ocean planes, they offer both items to those who

neglected to stock up before leaving Europe! AND HOW THEY BUY!

We left Shannon, Ireland, Sunday, October 20, 1963, at 5:10 P. M. We arrived in Boston the same date at 11:40 P. M. Our flight from Boston to New York was a matter of only forty minutes. In New York, we separated. Bro. Haldeman flew to Des Moines and the writer to Akron, Ohio.

Our assignment was a very responsible one. We accepted it as such. God directed our work in Denmark. He protected us on our mission. He brought us home safely to be re-united with our loved ones and our dear Brethren and Sisters. To Him we are deeply indebted.

As a CHURCH, the Dunkard Brethren now have added obligations that they did not have before this assignment was authorized. We have a very definite call to "COME OVER INTO DENMARK" and help us. WILL WE?

The End.

Bro. Paul R. Myers,
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Greentown, Ohio.

LOSSES AND GAINS

(Cont'd from May 1st Issue.)

We are called to sacrifice in becoming the Disciples of Jesus. "Whosoever will lose his life for my sake shall find it," Matt. 16:25.

Christ called His disciples to lose all will and choice, with respect to this world's goods. True religion consists in the subjection of the mind to God. The child has no right to direct the parent.

Contentment is one grand principle of genuine piety. Our Father in Heaven knows the things we have need of—is able to supply them "according to his riches in Christ Jesus." So, Jesus taught, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," Matt. 6:34. Following this way we will, "Be careful for nothing: but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6.

We may be called to lose the approbation of friends. While true religion is peaceable, gentle, and lovely, yet it often becomes the source of strife and bitterness, Matt. 10:34, even so that "A man's foes shall be they of his own household," Matt. 10:36.

We cannot expect the ungodly to love a religion which condemns them and is in entire opposition to them. We may be called to endure the frowns of the world. The world loves her own, yes, Jesus said "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved," Matt. 10:22. Thousands have had to die

for their religion, and Jesus predicted, "That whosoever killeth you will think he doeth God service," Jno. 16:2. But they who kill the body have no power to kill the soul.

"And whosoever will lose his life for my sake shall find it." Shall we find again the things we sacrifice? It does not mean literally—not find the same friends, same goods, same life, etc. In the midst of these sacrifices, we have what is better than life. Remorse and despair is bad—is killing, but the loving kindness of God is better than life. We shall find the peace of Christ, for He said, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world," Jno. 16:33. By self-denial and sacrifice we attain a greater assimilation to the life of Christ. Said Paul, "And being found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. 3:9. We must suffer with Him, if we would reign with Him.

All our sacrifices terminate at death. Christians can bid adieu to all sorrow and distress. Poverty, reproach, persecution, enemies are all left on this side of Jordan. Paul triumphed when he exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith," 2 Tim. 4:7. Stephen, when laying down his life, saw "heaven opened." Jesus, when He had en-

dured the cross, was exalted to the right hand of the throne of God. The great cheering promise is, "Be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10. The Apostle's estimate was, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4:17.

Who were represented by Rev. 7:13-14? This is pictured by the scene of the great multitude assembled "before the throne of God and of the Lamb," and when the question was asked, "What are these which are arrayed in white robes? and whence came they?" the answer—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," Rev. 7:14.

To be Christ's disciple means to have Christ's yoke with Christ's favor; Christ's reproach with His smile; Christ's cross with His crown.

Bro. Ray S. Shank,
201 W. Coover St.,
Mechanicsburg, Pa.

NEWS ITEMS

MAILING LIST

The Mailing List has just been completely revised and all labels are according to our records. If your label is not marked with the month and 64 or later, you are be-

hind with your subscription. Please remember to advise us, at least two weeks ahead, if you contemplate a change of address. We are collecting all "Zip Code" numbers, you need not write special but if you do write anytime, please include all numbers. Editor.

BRYAN, OHIO

The Lord Willing, the Pleasant Ridge congregation plans to hold a two-weeks series of Revival services, with Eld. Ernest Miller as our Evangelist. Starting June 28 and closing with a Lovefeast July 11. Services July 11 at 10:30 A. M., 2 P. M. and Communion in the evening, also services Sunday, July 12. We send a hearty welcome to all who can come and enjoy these services with us.

Sister Ruth Kleinhen, Cor.

APPRECIATION

We wish to express our sincere thanks and gratitude to the many members and friends, for their kind expressions of sympathy, both by cards and letters, at the time of the sudden death of my wife and our daughter, Lena F. Shank.

The Biblical references and words of comfort helped greatly, believing they came from followers of Him, who is the God of all comfort.

Ray S. Shank, husband
Walter E. Cocklin, father
Clara E. Cocklin, mother

THANKS

I have appreciated very much the cards, prayers, and the kind and thoughtful concern which was a great inspiration to me during my illness.

Bro. Jacob Ness

ARE YOU A STATISTIC?

Someone has well said, "Statistics are only statistics — until you become one of them." A carefully conducted survey turned up a rather impressive list of "Never" statistics. I am wondering if you might be one of them: Of the people surveyed, 20% never prayed, which means they did no business with God. 25% never read the Bible, which means they had little concern for what God might have to say to them. 30% never attended church, which means they found no joy in fellowship with christian people. 40% never give financial aid to the church, which means they are unthankful to God. 50% never go to Sunday School, which means they do not care for such teaching. 90% never have family worship, which means that God is not central in their home life. 95% never invite another person to Christ, which means that He is less than a prominent person to them.

What a discovery and to think that all of these statistics were "church members." What powerful evidence of pitiful church member-

ship. Are you one of these statistics? Are you one of the never members: never praying, never reading the Bible, never undertaking your religious life seriously? And then incidentally, at last never reaching heaven? Yes, without Christ you are still in your sins.

The sharpest words of Christ were directed to "church" people, who managed the outward appearances well enough but were strangers to the inward born-of-God Spirit. They knew the doctrinal viewpoints and the correct interpretations, but not the love, the mercy and the spirit that the doctrines of God meant to express.

Pause long enough to consider your own condition. Perhaps you are keeping up a beautiful pretense, busily engaged in the activities of your church, yet without the abiding presence of the living Christ within your life, transforming you. Or, perhaps you have dropped the pretense and live with the rest of the world as a respectable, honest, good person? You would not want your name removed from some membership roll, but you find the program of your church too small or too frustrating or too stuffy, or too something else, particularly because of the numerous hypocrites and social climbers in it.

"He . . . filleth the hungry soul with goodness," Psa. 107:9. Have you not had moments, when you hunger for something better than

you now have? The same verse says that God "satisfieth the longing soul." The sooner your inner spiritual poverty brings you to a disappointment, the better. But will it take despair of heart to bring you to seeking the remedy?

Some seek to end their days, but that does not end the misery. The misery continues on and on with the never-ending life of the soul. Be sure of this: Only one remedy avails. Get along with God and cast yourself upon His mercy. Cry for the Spirit to convict you of your condition. Respond with repentance and faith. Search the Scriptures for God's Will for your life and follow it at all costs. Meditate upon Acts 20:21 and Rom. 7, 8, 10, then all of 1st Peter, Ephesians and James. Don't hurry your business with God; but neither delay to get out of the "never" class and into the "ever" statistics. "So shall we ever be with the Lord," 1 Thess. 4:17.

Sel. by Bro. F. B. Surbey

VISIONS OF HEAVEN AND HELL

By John Bunyan

Chapter 4 — Cont'd

2. "Our bodies in the resurrection shall be immortal, and incapable of dying. Below their bodies are all mortal, dying and perishing, and subject to be crumbled into dust every moment. But here our bodies

will be incorruptible and freed from death forever, for our corruption here shall put on incorruption, and our mortality will be swallowed up of life."

Here I desired the prophet to bear with me a little, while I gave him an account of my own notions in this matter.

"Say on, for I am ready to remove your doubt," he said.

"I have learned," I said, "in the holy Scriptures that immortality is an attribute that belongs to God only, and not to men, especially to the bodies of men which every day's experience tells us are mortal. Therefore Paul tells Timothy that God only hath immortality."

"When I say that bodies of the blessed here are immortal, I intend it of bodies in their raised state, that then they are subject unto death no more. Man in his corruptible state is mortal and subject unto death. And there is nothing more evident to all that dwell in the world below. Even the bodies of all those glorified souls that are here are at this time kept under the power of death. At the resurrection state, when they shall be raised up again, they shall then be immortal. And as to what you urge from the Scripture, that the blessed God has only immortality, it is very true. He is most eminently and essentially so; there is no creature, either angel or man, that can, in that strict sense, be said to be so. We are immortal

through His grace and favor; but God is immortal in His essence and has been so from all eternity, and in that sense may well be said only to have immortality. And therefore it will not be amiss for you to observe that whatever the blessed God is He is essentially so. In which respect it is likewise said of Him that He only is holy, and there is none good but God, none righteous, nor none merciful but He, to Whom be blessing, and glory, and honor, and praise, forever and forevermore."

Chapter V

WE SHALL KNOW EACH OTHER

I remarked, "I saw among the many blessed souls I passed by as my bright messenger brought me to you, some that appeared to shine with greater brightness than the others. Are there among the blessed different degrees of glory?"

"The happiness and glory which all the blessed here enjoy is the result of their communion with and love to the ever blessed God whose beautiful vision is the eternal spring from whence it flows. The more we see, the more we love; and love assimilates our souls into the nature of the blessed object of it; and thence results our glory. This makes a difference in the degrees of glory. Nor is there any murmuring in one to see another's glory much greater than his own. The ever blessed God is an unbounded ocean of light and

life, and joy and happiness, still filling every vessel that is put therein, till it can hold no more. And though the vessels are of several sizes, while each is filled there is none that can complain. My answer therefore to your question is that those who have the most enlarged faculties do love God most, and are thereby assimilated most into His likeness, which is the highest glory heaven can give. Nor let this seem strange to you for even among God's flaming angels there are diversities of order and different degrees of glory. And perhaps these were some of those you saw as you came hither."

While I was thus talking with the prophet a shining form drew near. It was one of the redeemed. He told me he had left his body below resting in hope until the resurrection; and that though he was still a substance yet it was an immaterial one, not to be touched by mortal.

He said, "We here behold a sight worth dying for—the blessed Lamb of God, the glorious Saviour. Here we see Him in the regal states that belongs to Him by virtue of His kingly office, on account of which He is styled King of kings and Lord of lords. But all the glorious greatness of our blessed Redeemer does not make His kindness less familiar, but only more obliging. It makes heaven more than heaven to me to find Him reigning here, Who suffered so much for me in the world below. And our Redeemer's happi-

ness which is so great and so ineffable, brings an increase to ours, according to the ardency of our love to Him. Here He invites each faithful servant to no less a blessing than to enter into his Master's joy.

"Here we see not only our elder Brother, Christ, but also our friends and relatives. Thus though Elijah lived in the world below long before your time, you no sooner saw him than you knew him. And so you will know Adam also when you see him. Here we communicate the purest pleasure to each other, an unfeigned ardent love uniting all our pure society. Here everyone is perfectly amiable and perfectly enamored with each other. And oh, how happy is that state of love! How it doth ravish me to see my fellow saints shining with an immortal loveliness! And where there is love like this, all needs must be delight. How can it be otherwise, since in this blessed society there is a continued receiving and returning of love and joy and their conversation and intercourse is ravishing.

"But besides all the happiness that comes to us by the knowledge of our friends and relations, and that which comes from communion we have here with God and with each other, it is to me a mighty happiness to understand all those deep and obscure mysteries of religion which the profoundest rabbis of the world below could not fully understand. Here we discern a perfect harmony

between those texts that in the world below seemed most at variance. And here we are especially transported with wonder and gratitude at discoveries of the divine goodness towards each one of us in particular. O Epenetus! I have seen towards myself not only the mercifulness of those very afflictions that I once (when upon earth) imputed to His severity. And I am not fully convinced no stroke I met with in the world below (and I met with many, as well as great afflictions) either come sooner or fell heavier or stood longer than was needful. And I am sure my hopes were never disappointed, but to secure my title to better things than what I hoped for.

"But I remember, Epenetus, you are still in the body, and may be tired with hearing what I could be forever telling, so vast is the happiness that I possess, and so great the pleasure in telling it. I shall now add only one other thing concerning our happiness: that the vast multitude of blessed souls who are partakers of this joy and glory, does detract nothing from each private share. For this ocean of happiness is so bottomless that the innumerable company of all the saints and angels never can exhaust it. Nor is this strange, for in the world below each nation does alike enjoy the benefit of light. Nor is there any that can complain they enjoy it less because another enjoys it also. But all enjoy its benefit as fully as if

none else enjoyed it but themselves. Indeed there is this difference between the Sun of Righteousness and that sun which shines upon the world below: that whereas the world's sun eclipses all the planets (his attendants), the Sun of Righteousness will by His presence impart splendor to His saints. If a multitude of persons drink of the same river none of them is able to exhaust it. And yet each of them has the full liberty of drinking as much as he can. So whoever enjoys God enjoys Him in relation to his capacity.

Thus Epenetus, I have given you a brief account of our celestial Canaan. It is not the thousandth part of that which might be said, yet it is enough to let you see it is a land flowing with milk and honey. And it may well serve to whet your longing for a more experimental knowledge of it. For none can fully know the happiness we here enjoy until they come to be partakers of it.

"In this happy place worldly relations cease. Nor is there male and female here, but all are like the angels. For souls cannot be distinguished into sexes, and therefore all relations are here swallowed up in God."

He had no sooner spoken, than taking me by the hand, for swifter than an arrow from a bow, we passed by several shining forms clothed in robes of immortality, who seemed to wonder at me as I passed them. He

said to me, "Farewell, my Epenetus, your guardian angel will be with you straight way, and reconduct you to the world below."

I drew near the shining form of a redeemed one that stood before me, who appeared extremely glorious, compassed round with rays of dazzling luster. I hardly could behold her for the exceeding brightness of her face.

She said to me, "For what I am, to Him that is on the throne be all the praise and glory. The robe of glory which you see me wear is only the reflection of His own bright beams!"

"You speak like one who feels the mighty joys you are possessed of."

She replied, "You should not think this strange. The mighty wonders of divine love and grace will be the subject of our song forever. Here all human relations cease and are all swallowed up in God Who is alone the great Father of all this heavenly family. Since I have put off the body, I have with that too put off all relations in the flesh. Nor here have I any relations else. We are all children of one Father here, and servants of one Master, whose blessed service is our perfect freedom. And as for those I left behind me in the world below, I have committed them to God. I shall be glad to see them all heirs of this blessed inheritance. But if they should close in with the grand enemy of souls, and refuse

the grace offered them, and thereby perish in their unbelief, God will be glorified in His justice, and in His glory I shall still rejoice."

Then I desired to know whether the blessed understood what was going on in the world below, and whether they had any concern therein.

To this she replied, "As to the affairs of particular persons, we are not concerned with them and are ignorant of them. The being present in all places is an attribute peculiar to God alone, to whose sight every creature is manifest, though the prosperity or adversity of the church below in their militant state is represented to us by the angels, who are ministering spirits sent forth to minister to those that shall be heirs of salvation. And from what we learn by them we are excited to renew our praises to Him that sits upon the throne."

(To be continued.)

Sel. by Bro. Dewey Shaffer

WHY I BELIEVE

They ask me why I believe,

This world of scornful men,

They wonder what I achieve

With all my spiritual gain.

I know they cannot understand,

For God's ways do not speak

To hearts that to the world are
bound

And steeped in unbelief.

But if they would but respond to
 Christ,
 They'd know why I believe.
 He lovingly opens the door of hope,
 And gives my soul relief.

He purges conscience and masters
 the will,
 He stills the storms that beat;
 He fills the heart with love divine,
 And makes the pathway sweet.

There are many reasons why I
 believe
 And many victories I've won.
 I wouldn't forego the pleasures I
 know,
 For all the world and its fun.

My sins which were many are all
 washed away,
 My heart has been cleansed from
 all sin.
 My life is sheltered—my heart is at
 ease
 And I have great victory within.
 —Sel. Sister Shella Stump

THINK IT OVER

I'll go where You want me to go,
 dear Lord,
 Real service is what I desire.
 I'll say what You want me to say,
 dear Lord—
*But don't ask me to sing in the
 choir.*
 I'll say what You want me to say,
 dear Lord,

I like to see things come to pass.
 But don't ask me to teach boys and
 girls, dear Lord—
I'd rather just stay in my class.

I'll do what You want me to do,
 dear Lord,
 I yearn for the Kingdom to thrive.
 I'll give You my nickles and dimes,
 dear Lord—
But please don't ask me to tithe.

I'll go where You want me to go,
 dear Lord,
 I'll say what You want me to say.
 I'm busy just now with myself,
 dear Lord—
I'll help You some other day!

Sel. Sister Betty Nicholls

CLEANSING THE CHURCH

We are turning to Matt. 21:13, a portion of which reads as follows, "My house shall be called the house of prayer." The incident from which our text is taken is commonly referred to as, Christ's cleansing of the temple. The temple was Jesus' last stopping place during His triumphant march into Jerusalem. He had come to the Temple to worship. Instead of the anticipated hallowedness and sacredness, that should have prevailed the worship at the Temple at this particular time of the year, Jesus found the Temple to be a place of merchandising, desecration and pollution. God intended His Temple to be

used as a meeting place between Himself and man. Away back in Exodus 25, we have the first mention of God's intention of meeting man in a house made with hands. There on Mt. Sinai God gave Moses detailed instructions as to how His first House, the Tabernacle, was to be constructed. For over a year Israel labored to build God's house. On that eventful day of dedication, God came down and blessed their work and met with His people in the Holy of Holies.

It was King David, after many years, who conceived the idea of a permanent House for God to meet with His people. However, because of David's sin and the fact that he had shed much blood, he was not permitted to build such a House. The privilege later was given to Solomon, David's son.

Notice with me the purpose of the Temple, as indicated in Solomon's prayer, upon the occasion of its dedication, 1 Kings 8, If Israel sins and God sends in an enemy, or allows no rain to fall, or sends pestilence, and if Israel shall come to God's Holy House and will confess her sin, she shall hear from God and be forgiven. Then too, when she goes out to battle, she shall come to the Temple to pray for victory. Also it was to be a place of praising God, a place of prayer, a place of spiritual expression.

But on this occasion Jesus came

to the Temple and found it corrupted, turned into a market place, that it might be handy for the worshippers. The money-changers were doing a large business (perhaps over-charging), the cattle bawling, the sheep bleating, the seller and buyer busy; and all in what was to be God's Holy House. Jesus looked upon that scene and with great indignation and zeal overturned the money-changer's tables, drove out the cattle and sheep, and sternly rebuked the people saying, "My house shall be called the House of Prayer, but you have made it a den of thieves."

My friends, God still demands the same of His House today. He still intends His House to be the meeting place between Divinity and humanity. It still must be the place where sinners can repent of their sins, where backsliders can confess their backslidings, where God's people can be drawn closer to the Christ, and where the saints can praise God and get blessed. It is the place of song, of spiritual expression, the place of testimony, the place of preaching God's Word in power.

I am wondering what Jesus would find if He returned to our churches today? Would He find fire in the pulpit, or fire in the basement kitchen stove under the oysters for an oyster supper? Would He find the saints with grace in their hearts, or church members in the basement

developing grace in their feet to the music? Would He find the saints filled with the Spirit or so-called Christians being filled with beer from the church bar? I'm not talking into the air, these conditions are facts, sorry they are true.

The day the church left the Upper Room to meet the world in the supper-room, was a day of grave disaster. The day the church began to keep company with the world, was the day the Holy Ghost separated Himself from the church. Is the word "Ichabod" (the Glory is departed) written over the door of many churches?

Remove the suppers, the dances, the athletic clubs, the movies (religious ones also), the minstrels, the bazaars, and all other worldly affairs from the church; and who will attend? What draws you to church?

I hear someone saying, Preacher times are different, we are living in a modern age, we don't do things as they did years ago. That is all too true, but my good friends, God's Word still stands unchanged and Jesus is still saying, "My house shall be called the House of Prayer." What have you made your church? If you are tolerating conditions, such as we have spoken about in your church, you are contributing to a condition that God some day is going to direct His wrath against.

Let us get back to the old time

prayer meeting, the old time evangelistic and doctrinal services, back to a worship that will cause God's glory to bless saints, and will put Godly fear in sinners. Awake and cleanse your church before God does it for you, and possibly results in the tragedy of losing many souls or even losing your soul. The way back to God and a clean church is the way of repentance.

William L. Rosenberry

Sel. by Sister Stump

ARE WE BEING DECEIVED?

Is being deceived always from ignorance? If we are taught something from babyhood on up to man and womanhood, we take it to be true and can be deceived. Who is responsible? Gen. 3:13, "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Was the woman justified in being deceived? She had influence over Adam and thus deceived the first man. And unto Adam the Lord said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it. Thus Adam disobeyed the command of God. Many people to-day listen to what men say and do not accept or even listen unto God's Word or the Gospel which Jesus

taught and His disciples have written in the New Testament.

Many deceivers are in the world, deceiving and being deceived. Deut. 11:13, "If ye shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and will all your soul." Are all church members doing this? His chosen people failed to do this, but instead crucified the Lord of glory. Many professors of religion are crucifying the Lord, the Son of God afresh and putting Him to an open shame. Phil. 3:18, "For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." This type of people is in the majority, who even though professors, do as they please and not as God's Word tells them. They follow the ways of the world, devised by men who serve Satan in all his pernicious ways.

2 Pet. 2:1-2, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pericious ways; by reason of whom the way of truth shall

be evil spoken of." When we show them the written Word of God, they just make light or sport of it "our church does not teach that way." For instance does sprinkling a baby, who is too young to have faith, change it's future? 1 Pet. 4:17, "What shall the end be of them that obey not the Gospel of God?" 2 Thess. 2:3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exaltheth himself above all that is called God." Perdition means: total destruction, ruin and everlasting death.

We need to watch and pray much, for the mystery of iniquity doth already work. Even him whose coming is after the working of Satan with power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Because they receive not the love of the Truth, that they might be saved. For this cause God shall send them strong delusions, that they would believe a lie. 1 John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We heard a young minister saying, He was such a good boy from babyhood, has kept the practices of the church to which he belonged, so he needed no repentance. All he needed yet is wings to fly to heaven. Some people are so good that they have eternal security,

cannot sin anymore and are in a state of perfection. Obediah 3-4, "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

Jer. 17:9, "The heart is deceitful above all things and desperately wicked: who can know it?" Col. 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The apostle Paul admonishes us to be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. That ye may be sincere and without offence, till the day of Christ. That we may adorn the doctrine of God, our Saviour, in all things. For the grace of God that bringeth salvation hath appeared to all men. But the great majority are rejecting it. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for the glorious appearing of the great God, our saviour Jesus Christ: who gave Himself for us that He might redeem us and purify unto Himself a peculiar people, zealous of good

works. Eph. 4:23-24, "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "I would not have you to be ignorant" does ignorance excuse us of the judgment of the Lord? 1 Cor. 15:33-34, "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." You may be a church-member, with your name on some church record from babyhood, but that is not salvation. Be not deceived: neither fornicators, idolaters, thieves, covetous, drunkards, extortioners; shall inherit the kingdom of heaven. Money counts in this world but not in the next. Jas. 4:7-8, 10, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up."

Deception was in the world from the beginning, mother Eve and father Adam were deceived and it is still in the world with great power. This Gospel of the kingdom shall

be preached in all the world, for a witness unto all nations: and then shall the end come. The Lord God said unto the woman, What is this that thou hast done? The woman said, The serpent beguiled me, and I did eat. She admitted to the fact but shifted the blame and men and women still try this today. Many evil devices are used by Satan to draw the young and unwary to evil practices, usually for their own suffering. Mark 13:22, "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce if it were possible even the elect, but take ye heed."

How can we know these dangers, if we do not read the Holy Scriptures? Some churches do not want their members to read or study the Holy Bible. John 5:39, "Jesus said, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me and ye will not come to me, that ye might have life.'" 1 Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Don't you think that this is divine revelation and true facts? The agencies of the world are interested in the things of the world only: money, sports, amusements, gambling, etc. Matt. 24:37-39, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were

before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Mark 13:33-34, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." The Lord will come as a thief in the night, unawares to many people who will be at the liquor joints, dances, theaters and every other amusement place. But be ye ready, the Lord will come and judgment will begin. Be diligent that ye may be found of Him in peace, without spot and blameless. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

By faith we see, by faith we live,
By faith we venture in His grace
And through His blood our sins
efface,
Since Jesus gave His life for me.

Then let us learn to watch and
pray

And strive to walk that narrow way.
To frame our minds for things
above,
With souls redeemed from earth to
heaven.

Bro. William N. Kinsley,
Hartville, Ohio.

WITNESSING?

What a wonderful privilege to awaken on a beautiful spring morning to the songs of the various types of birds, hum of the bees, and the fresh morning air. This is only one of the many blessings God has given His Creation. What are we giving Him for His many benefits to us? Are we giving Him and our fellow-man loving service? Are we witnessing for Him each minute of each hour, each day of each week, each month of each year since we claimed Him as our Saviour, who shed His precious blood on Calvary for a poor, wretched, selfish, sinner like me? We should never be satisfied to live in our own little sphere for our own little selves. We are only small, weak, needy creatures. David said, "What is man, that thou are mindful of him? and the son of man, that thou visitest him?" Psalms 8:4.

Dear reader, the time is getting short, the hour-glass is almost empty. The freedom of worship, the freedom of the press, the freedom of speech, the abundance of food and raiment are fast becoming blessings of the past. The time is grow-

ing very short until Christ will come in the clouds, as a thief in the night (Matt. 24:40-41) to remove His Bride the Church from this old sin-cursed world, in order to spare His elect the untold agonies of the 7 year tribulation period, after which He will come in His brightness to all the world when every eye shall see Him, with condemnation in their hearts for the wicked deeds which they have done. Read Matt. 24 and Luke 21.

I would that every professed Christian would have an earnest desire and strive to belong to the church of God which Christ established, that they would seek the same spirit which fell at Pentecost, and that they would act like Christians, and look like Christians, and go out into the world and preach and teach like the apostles. When there are enough teachers who are on fire for God to do this, it will shake the world and bring some to righteousness, and Pentecost will again be renewed with a greater outpouring of the spirit than in the Acts. We must awaken and trim our lights, and be witnessing through the power of the Holy Spirit for the winning of souls, if we want to go in with the Bridegroom to the Marriage Supper when He comes. Matt. 25:1-12.

The Gospel must be preached to every nation under heaven. Great tribulation will follow this preaching. This has already taken place

in many nations. The true believers have been and will be treated more cruelly than in the persecution, during and after the apostolic days. It is fast coming in America. The Bible and prayer have been removed from the schools, the press is being strangled, politics are rotten, the preaching of the Gospel over the radio and TV is being subdued. We are one of the wickedest nations on earth. Yes, God is going to bring fast and furious judgment upon America. It is time that we crawl out of our shells of self and get on the firing line for the night cometh and the day of opportunity will be past, for family, friends, loved ones, acquaintances, and sinners all about us will be left here to witness the terrible wrath of God.

The workers of evil will try to subdue the works of God and will persecute and kill, the most horrible ways that man can conceive. Then in answer to world-wide prayer of His saints the Lord will silently come and remove His Bride. Immediately after which I believe nature itself will cry out in violent storms, earthquakes, scorching heat, etc. Read Luke 19:40.

The wicked will be so busy with their own affairs of greed and self-satisfaction, and with fears (Luke 21:26) that the disappearance of a few saints will not be noticed, except by those who will wake up to the realization that they did not have enough of the Spirit to carry

them through to the Marriage of the Lamb. The saints will not be important people as the world goes; they will not be in politics, they will not head any organization, they will not be leaders in public affairs, but only in God's work, they will not be wealthy because they will have spent and been spent to get the Gospel to lost souls. I believe this sin-mad world will say "good-riddance" when they are gone, "they were only trouble makers anyways always telling people they are sinning." The scientists will probably add their ideas to the cause of the disappearance of a class of people. The anti-christ may go so far as to try to prove that because of their error they were removed. But praise the Lord, He knows what He is doing and about to do, and so do His people, Amos 3:7. Prophecy is being fulfilled at a rapid pace. We are now living in the latter part of the last generation. May we pray and fast often to ourselves, and in groups for the outpouring of the Holy Spirit that we might know His will and go forward in His work unflinching and unafraid, yielding ourselves wholly to Him without reservation.

Humbly and prayerfully submitted.

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Rt. 2, Box 170,
Oakland, Md.

"Be thou faithful unto death."

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

WE BE BRETHREN?

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace," Eph. 4:1-3. Paul definitely felt it was his duty to serve the Lord and therefore he considered himself a prisoner of the Lord. But he also felt that it was a worthy vocation. Is serving the Lord our vocation or is it just a sideline? If it is our aim to serve the Lord, then we should serve Him in a respectable Christian manner. We should serve Him according to His directions and with a determined zeal. Mutual love, unity and concord is the foundation of all true Christian followers. To walk worthy we must be a faithful friend to a Christian and an enemy of sin. Some of our Lord's outstanding characteristics were: humility, patience, love, meekness and these will be outstanding in each of His true followers also.

Our Lord knew the importance of our always being brethren and the many problems which we might face as human beings. Therefore He caused His followers to write many, many instructions which would enable each of us to always dwell together as His brethren. The dictionary defines brethren, other than kinfolks, of common interest and manner of living. A number of causes which hinder us from being brethren are: carnality, envy, selfish ambition and following leaders rather than Christ. A number of blessings which help to mold us together as brethren are: humility, confession, forgiveness, a peaceful attitude, overcoming evil with good and serving one another with love regardless of the return we receive.

We might note many words of Christ and also His disciples, which warn us of the importance of being brethren. "First be reconciled to thy brother," Matt. 5:24. "Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also

on the things of others," Phil. 2:3-4. Is this carnal or does it take the Christ spirit to live thus in our daily lives? "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. My little children, let us not love in word, neither in tongue: but in deed and in truth," 1 John 3:6, 18. Is it my fault that we are not brethren or is it all my brother's fault?

How much self denial do we have for the feelings and desires of our brethren and sisters? "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. 8:13. "Be kindly affectioned one to another with brotherly love: in honour preferring one another," Rom. 12:10. As long as the Holy Bible does not direct otherwise, how much am I willing to sacrifice for my brother? "(charity) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," 1 Cor. 13:5.

"Bear ye one another's burdens, and so fulfil the law of Christ. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. 6:2, 10. Do we lack friends, brethren and sisters? Could it be that there are teachings in the New Testament, which we do not even try to carry out in our lives? "Finally, be ye all of one mind,

having compassion one of another, love as brethren, be pitiful, be courteous," 1 Pet. 3:8. Why did Christ always have so many admirers, followers and brethren; that even the leaders of the great Jewish nation were jealous of Him? "Let no man seek his own, but every man another's wealth," 1 Cor. 10:24. Do we still have plenty of room for Christian growth? Is it any wonder that Christ said, No man who taketh the plow and looketh back, is fit for the Kingdom. Are we yet carnal?

WHEN GOD SAYS, "NO"

In Romans, the 15th chapter, and verse four, we have this reading, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." With this admonition, our minds today go back to an Old Testament scene, from which we can get a great lesson. This scene is one of the saddest of all time. It concerns Moses and his failure to enter the promised land.

GOD SAID, "NO," TO MOSES

For forty long years Moses had led God's people through the Wilderness wanderings in hope of reaching the land of Canaan. During that time something happened that kept Moses from entering. This was the time when God told Moses to speak to the rock, but he smote it instead. The people were thirsty,

and there was no water to drink. God had told Moses that if he would but speak to a certain rock, water would come forth. On a previous occasion God had provided water for His people by having Moses take his rod and strike a rock. This time he was only to speak to it. In doing other than what God said, Moses disobeyed the Lord, and this act of disobedience cost him the land of Canaan. God had already informed Moses of this, but apparently Moses thought it might work out otherwise.

When he came to the brink of the Jordan he pleaded for God to reverse His decision, but God said to him, "No!" Listen to the conversation that took place between Moses and the Lord as recorded in Deut. 3:25-27. This passage begins with Moses' petition to the Lord, and then gives God's reply to him.

Here is the passage: "I pray thee, let me go over, and see the good land that is beyond Jordan that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes . . . and behold it with thine eyes: for thou shalt not go over this Jordan."

What a sad and disappointing moment this was for Moses. Dur-

ing the Wilderness wandering, Moses dealt with a stubborn and rebellious people. There were times when they even thought of stoning him. He was called upon to solve many problems, suffer many privations, and endure many hardships. Had it not been for his mighty leadership, and particularly his intercessory prayers, the people of Israel would have perished long ago. Moses was truly their salvation, and time and time again his prayers turned God's wrath from them.

What great afflictions this man had endured that he might reach the promised land! Some whom he had led were permitted to cross the Jordan, but Moses was not permitted to cross it. In a sense, this seems unfair, but it was Moses' disobedience that did it. Many would think that what he did, in smiting the rock rather than speaking to it, was very insignificant, but not so! No disobedience is insignificant! There is no trivial sin! There are no minor transgressions! Any disobedience to God is a serious matter, as we can well learn from this incident.

Apparently, Moses had asked God several times to let him go over Jordan, and at least set foot on the land beyond. But here is what God said to him, "Let it suffice thee; speak unto me no more of this matter." Deut. 3:26. God's answer to Moses was, "No," and this answer

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was final. God would not have said this to Moses, had Moses not disobeyed Him.

GOD SAYS, "NO," TO ANYONE WHO GOES AGAINST HIS WILL

God is a just God, and He could not say, "Yes," to anyone who refuses to surrender completely to Him. A strong wind can help you only if you walk in the direction the wind is blowing. In like manner, God will help you spiritually only if you walk in the direction He is going. God will never change the direction He is going; so if man would walk with Him, the change of direction will have to be with man, and not God. The prophet of old expressed it this way, "How can two walk together except they be agreed?" (Amos 3:3.) Another

inspired writer tells us that we must "walk in the light as God is in the light," if we would expect to be cleansed from sins, 1 John 1:7.

It was said of Ussiah in the Old Testament, "As long as he sought the Lord, God made him to prosper." Then it was said, "God helped him against the Philistines and the Arabians," 2 Chron. 2:5, 7. No wonder a man of God once urged, "Inquire, I pray thee, at the word of the Lord today," 2 Chron. 18:4.

We cannot expect any sanction from the Almighty, unless we walk in the direction He is going. To do this we must come to agree with His Word. We dare not go against it. His Word must be accepted as final for He never says either "Yes," or "No," by mistake. Nor is He so accustomed to saying the one that He cannot say the other.

In Matt. 5:37 the Lord told us, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." How could God ask this of us, and He Himself do otherwise? Are we not told in Matt. 6:8, "God knoweth what we have need of"? We will have to reckon with every "No" that God utters, and learn to take His "No" for an answer!

OTHER OCCASIONS WHEN GOD SAID, "NO"

The Bible is filled with examples of God's refusal for man to have or do certain things. Among these is

the occasion when men once thought they could build a tower that would reach unto heaven. This account is found in Genesis, the eleventh chapter. Plans were made, and work on the tower began, but this was not at all according to God's will. These people were going in the wrong direction, and it was necessary for God to say, "No," to them. He did this by stepping in and confounding the language, so they could no longer communicate with one another. These people were dealing with a God who had the last word, and they had to take His "No" for an answer.

On another occasion God said, "No," to Pharaoh and the Egyptians, when they tried to cross the Red Sea in pursuit of the Israelites, Exod 14:27. Since they were working against God, they were going in the wrong direction, and hence were drowned in the Red Sea. This incident is mentioned again in Psalms 136, and also in Hebrews 11:29. Pharaoh and the Egyptians were fighting against God, but they lost.

God had to say, "No," to the Israelites when they tried to take a short-cut to the land of Canaan. God's plan was for them to spend forty years in the Wilderness. Anything short of that would be against God's will; hence you could not expect God to consent to that which was against His will. The Israelites made an unsuccessful attempt to

pass through Edom, Num. 20:17, 21, and another unsuccessful attempt to go through the land of the Amorites, Num. 21:21-25.

God always knows what is best, and no arrangement of His could ever be improved upon. There are times when the long way around proves to be the best way, and such was the case here. This is well explained in the language of Exodus 13:17-18, "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt."

Here is a good lesson for us. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," Isaiah 55:8. Israel thought that a short-cut would be much better, but God knew they were not ready for the land of Canaan. There were many things they needed to learn. There were experiences that could come only through forty years of sojourn in the wilderness. It turned out that God did know best, for He later said to the people, "Thou shalt remember all the way which the Lord thy God led thee these forty years . . . to

humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

There was once a man by the name of Balaam who pursued a course that was against God's will. God sent an angel to stand in his path as an adversary against him, Num. 22:24. At first, Balaam didn't recognize that this was God's way of saying, "No," to what he was trying to do. When it dawned upon him, he said to God, "for I knew not that thou stoodest in the way against me," Num. 22:34. Man cannot hope to succeed when he goes against God's will.

In the 12th chapter of II Corinthians, mention is made of a thorn in the flesh that Paul had. Three times Paul had prayed that it might be removed, but God's answer to him was, "No." Paul believed that God knew best, and was therefore ready to take God's "No" for an answer.

CAN YOU TAKE "NO" FOR AN ANSWER?

Are you willing to admit that God does know best always? Didn't the Lord say, "It is not in man that walketh to direct his own steps," Jeremiah 10:23? Wise old Solomon once said, "There is a way that seemeth right unto man, but the ends thereof are the ways of death," Proverbs 16:25. Man needs God's help, or he will stumble. God will

never misdirect man, or lead him astray. When God says, "No," it is for man's own good. Are you ready to submit to God's directions, realizing that whatever He says to you will be right? Or, are you prone to argue with God? Do you not know that God knows what answer to give man?

DO YOU RECOGNIZE WHEN GOD SAYS, "NO," TO YOU?

God does say, "No," to some of our prayers. For instance, James 4:3 says, "Ye ask and receive not, because you ask amiss." Why? "That ye may consume it upon your own lusts." Such prayers will not be answered. God will say, "No," to him whose motive in prayer is not right.

The prayers of those who turn away from the Lord will not be answered. The Bible says, "The effectual fervent prayer of a righteous man availeth much," James 5:16. In John 9:31, one man put it this way, "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." "This is the confidence that we have in him, that, if we ask any things according to his will, he heareth us," 1 John 5:14. God says, "No," to some prayers because the motive back of them is wrong, or because the person praying has turned away from the Lord, or because the prayer is not according to God's will! Before

God will say, "Yes," to our prayers, we must say, "Yes," to His precepts!

God also says, "No," to those who try to serve both God and mammon. "Ye cannot serve God and mammon," said the Lord in Matt. 6:24. The Lord will likewise say, "No," to those who try to be neutral in the matter of serving the Lord. Here is what the Lord says, "He that is not with me is against me," Matt. 12:30. Here is something else the Lord says, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," Rev. 3:16.

The Lord says, "No," to those who try to be saved outside of His church. The Bible says, "And the Lord added to the church daily such as should be saved," Acts 2:47. Doesn't the Bible say, "Christ is the head of the church: and he is the Saviour of the body," Eph. 5:23?

God says, "No," to those who believe not, for "he that believeth not the Son shall not see life: but the wrath of God abideth on him," John 3:36. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6.

The Lord says, "No," to those who will not confess Him before men. "With the mouth confession is made unto salvation," Rom. 10:10. This confession is a part of salvation. Acts 8:37 there is this

confession made by one who was ready to be baptized: "I believe that Jesus Christ is the Son of God."

God says, "No," to those who teach that you can be saved without baptism. Very plainly the Scripture says, "The like figure whereunto even *baptism doth also now save us*," 1 Peter 3:21. Again, the Lord said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5.

Notice these two different attitudes toward baptism. In Acts 2:41, "Then they that gladly received his word were baptized." In Luke 7:30, "But the Pharisees and lawyers rejected the counsel of God . . . being not baptized of him." One group gladly received God's message, and were baptized; the other group rejected that message, and would not be baptized. Which represents you?

God says, "No," to those who think it doesn't matter how they worship God. Some honored the Master with their lips, but He would not accept their worship. "In vain they do worship me, teaching for doctrines the commandments of men," Matt. 15:9. The Lord refuses a worship that is in ignorance, Acts 17:23, 30.

The Lord also says, "No," to those who teach that men cannot fall from grace. The Bible does say that a man can fall, 1 Cor. 10:12, and this was spoken to Christians.

The Bible also teaches that a man can fall from grace, Gal. 5:4. Jesus warned, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned," John 15:6.

Some people cannot take God's "No" for an answer. May this not be true in your case. Even at the judgment some will try to argue with God, but He will profess unto them, "I never knew you, depart from me," Matt. 7:21-23. Beloved, we must respect everything God has said, recognizing that God will never sanction anything that is against His will. May you therefore obey Him, that in the final day His answer to you will be, "Yes."

Sel. by A. G. Fahnestock

THE COMMANDMENTS
OF JESUS

By these words take an inventory of your allegiance and obedience to Christ:

REPENTANCE

- 1. Repent .. Matt. 4:17; Rev. 2:5
- 2. Come unto Me ... Matt. 11:28
- 3. Seek first God, and His righteousness Matt. 6:33
- 4. Forgive if ye have ought against any Mark 11:25
- 5. Deny yourself Matt. 16:24
- 6. Ask...seek...knock...Matt. 7:7
- 7. Strive to enter in at the strait gate Luke 13:24

BELIEF

- 1. Believe the Gospel .. Mark 1:15
- 2. Ye believe in God, believe also in Me John 14:1
- 3. Believe on Him whom He (God) hath sent .. John 6:28-29
- 4. Believe Me that I am in the Father, and the Father in Me John 14:11
- 5. Believe the works ... I do John 10:37-38
- 6. While ye have light, believe in the light John 12:36
- 7. Believe that ye receive Mark 11:24

THE NEW BIRTH

- 1. Ye must be born again, John 3:7
- 2. Cleanse first that which is within Matt. 23:26
- 3. Make the tree good, and his fruit good Matt. 12:33
- 4. Abide in Me, and I in you John 15:4
- 5. Have salt in yourselves Mark 9:50
- 6. Labour ... for that meat which endureth unto everlasting life John 6:27
- 7. Rejoice, because your names are written in heaven, Luke 10:20

RECEIVING THE HOLY GHOST

- 1. Receive ye the Holy Ghost John 20:22
- 2. Let the children first be filled Mark 7:27
- 3. If any man thirst, let him come unto Me and drink John 7:37-39

4. Keep My commandments
and . . . the Father shall
give you another
Comforter John 14:15-17
5. Ask . . . with importunity
John 16:24; Luke 11:5-13
6. Tarry . . . until ye be
endued with power from on
high Luke 24:49
7. When the Comforter is come
. . . He shall testify of Me:
and ye also shall bear
witness John 15:26-27

FOLLOWING JESUS

1. Follow Me John 12:26
2. Be baptized . . . Matt. 3:13-15;
Matt. 28:19
3. Take this . . . (communion)
in remembrance of
Me Luke 22:17-19
4. Ye also ought to wash one
another's feet . . . John 13:14-15
5. If any man will come after
Me . . . let him take up his
cross daily Luke 9:23
6. Learn of Me Matt. 11:29
7. Continue ye in
My love John 15:9

PRAYER

1. Pray always Luke 21:36
2. Pray that ye enter not into
temptation Luke 22:40-46
3. Pray . . . the Lord of the
harvest, that He would send
forth labourers Luke 10:2
4. Pray for them which despite-
fully use you Luke 6:28
5. Pray to the Father . . . in My
name, Matt. 6:6; John 16:24-26

6. After this manner therefore
pray ye: Our Father which
art in heaven, etc., Matt. 6:9-13
7. When ye pray, use not vain
repetitions Matt. 6:7-8

FAITH

1. Have faith in God, Mark 11:22
2. Be not faithless . . . John 20:27
3. Neither be ye of doubtful
mind Luke 12:29
4. Take no thought for your
life Matt. 6:25-34
5. Let not your heart be
troubled John 14:1-27
6. Be of good cheer . . . Matt. 14:27
7. Be not afraid Mark 5:36;
Luke 12:4-7

SEARCHING THE SCRIPTURES

1. Search the Scriptures, John 5:39
2. Remember the word that
I said John 15:20
3. Let these sayings sink down
into your ears Luke 9:44
4. Take heed therefore how
ye hear Luke 8:18
5. Take heed what ye
hear Mark 4:24
6. Beware of the leaven
(doctrine) of the
Pharisees Matt. 16:6-12
7. Beware of false
prophets Matt. 7:15-17

LETTING YOUR LIGHT SHINE

1. Let your light so shine before
men, that they may see your
good works Matt. 5:16
2. Take heed therefore that the
light which is in thee be
not darkness Luke 11:35

3. Go and bring forth fruit,
and . . . bear much
fruit John 15:16-18
4. Be ye therefore merciful, as
your Father Luke 6:36
5. Tell . . . how great things
the Lord hath done for
thee Mark 5:19
6. Lift up your eyes, and look
on the fields John 4:35
7. Walk while ye have the
light John 12:35

THE SECOND COMING OF CHRIST

1. Hold fast till I come. . Rev. 2:25;
Rev. 3:2-3
2. Be ye therefore ready also:
for the Son of man
cometh Luke 12:40
3. Let your loins be girded
about, and your lights burn-
ing; and ye yourselves like
unto men that wait for
their Lord Luke 12:35-36
4. Take heed . . . lest . . . your
hearts be overcharged with
surfeiting, and drunkenness,
and cares of this life, Luke 21:34
5. Remember Lot's
wife Luke 17:31-32
6. Take heed that ye be not
deceived, Luke 21:8; Mk. 13:5-6
7. Watch Mark 13:34-37

SUPREME LOVE TO GOD

1. Thou shalt love the Lord
thy God with all thy heart
. . . soul . . . mind . . .
strength Mark 12:30
2. God, and Him only shalt
thou serve Matt. 4:10

3. Worship the Father in spirit
and in truth John 4:23-24
4. Call no man your father upon
the earth Matt. 23:9
5. Thou shalt not tempt the
Lord thy God Matt. 4:7
6. Fear Him (God), . . . which
hath power to cast into
hell Luke 12:5
7. All men should honour
the Son John 5:22-23

OUR DUTY TO GOD AND MAN

1. Render to Caesar the things
that are Caesar's and to God
the things that are
God's Mark 12:17
2. Swear not at all . . . Matt. 5:34-
37; Mark 4:22
3. What therefore God hath
joined together, let not man
put asunder Matt. 19:5-6
4. Agree with thine adversary
quickly Matt. 5:25
5. We saw one casting out
devils in Thy name . . . Forbid
him not Mark 9:38-40
6. Eat such things as are set
before you Luke 10:8
7. Gather up the fragments
that remain, that nothing
be lost John 6:12

OUR DUTY TO OUR NEIGHBOR

1. Thou shalt love thy neighbor
as thyself Matt. 19:17-19
2. Thou shalt do no murder.
3. Thou shalt not commit adultery.
4. Thou shalt not steal.
5. Thou shalt not bear false
witness Matt. 19:18

6. Honour thy father and thy mother Matt. 19:19
7. As ye would that men should do to you, do ye also to them likewise Luke 6:31

COVETOUSNESS

1. Take heed and beware of covetousness Luke 12:15
2. Lay not up for yourselves treasures upon earth, ... but lay up for yourselves treasures in heaven Matt. 6:19-20
3. Ye pay tithe ... and not leave (them) undone
Matt. 23:23

4. Give to him that asketh thee, and from him that would borrow of thee turn not thou away Matt. 5:42
5. Give alms of such things as ye have Luke 11:41
6. When thou makest a dinner ... call not thy friends, nor thy brethren...but...call the poor Luke 14:12-13
7. Make to yourselves friends of the mammon Luke 16:9

HYPOCRISY

1. Beware of the leaven of the Pharisees, which is hypocrisy Luke 12:1
2. Beware of the scribes, which desire to walk in long robes Luke 20:46-47
3. Do not ye after their works Matt. 23:2-3
4. Make not My Father's house an house of merchandise John 2:16

5. Do not your alms before men, to be seen of them... Matt. 6:1-4
6. When thou prayest thou shalt not be as the hypocrites ...to be seen of men...enter into thy closet and pray... in secret Matt. 6:5-6
7. When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast Matt. 6:16-18

MEEKNESS

1. Take My yoke upon you... for I am meek and lowly in heart Matt. 11:29
2. The princes of the Gentiles exercise dominion over them ...but it shall not be so among you Matt. 20:25-26
3. Whosoever of you will be the chiefest, shall be servant of all Mark 10:43-44
4. Be not ye called Rabbi Matt. 23:8
5. Sit not down in the highest room Luke 14:8-11
6. Rejoice not, that the spirits are subject unto you, Luke 10:20
7. Say, We are unprofitable servants Luke 17:10

OUR LOVE TO THE BRETHREN

1. Love one another as I have loved you John 15:12
2. Despise not one of these little ones Matt. 18:10-14
3. Have peace one with another ...and be reconciled to thy brother Mark 9:50;
Matt. 5:23-24

4. If thy brother...trespass against thee, go and tell him his fault between thee and him alone Matt. 18:15-17
5. If thy brother trespass against thee seven times a day... thou shalt forgive him Luke 17:3-4; Matt. 18:21-22
6. Judge not according to appearance...first cast the beam out of thine own eye.
John 7:24; Matt. 7:1-5
7. Condemn not Luke 6:37
4. When they persecute you in this city, flee ye into another Matt. 10:23
5. When they deliver you up, take no thought how or what ye shall speak Matt. 10:19
6. Murmur not among yourselves John 6:41-43
7. Look up, and lift up your heads Luke 21:28

PREACHING THE GOSPEL

1. Be ye therefore perfect Matt. 5:48
2. Sell that ye have, and give alms Matt. 19:21; Luke 12:32-33
3. Love your enemies
Matt. 5:44; 26:52
4. Do good to them which hate you Luke 6:27-28
5. Lend, hoping for nothing again Luke 6:35
6. Resist not evil .. Matt. 5:39-41
7. In your patience possess ye your souls Luke 21:19
1. Preach the gospel to every creature.. Mk. 16:15; Matt. 10:7
2. Repentance and remission of sins should be preached in His (Christ's) name, Luke 24:46-47
3. Baptize disciples, in the name of the Father, and of the Son, and of the Holy Ghost Matt. 28:19
4. Teach them to observe all things whatsoever I have commanded you ... Matt. 28:20
5. What I tell you...that speak...Matt. 10:27; Mk. 4:22
6. Feed My sheep .. John 21:15-17
7. Heal the sick Matt. 10:8

WISDOM

1. Be thou faithful unto death Rev. 2:10
2. Hold that fast which thou hast Rev. 3:11
3. When men shall revile you, and persecute you, ... rejoice, and be exceeding glad
Matt. 5:11-12; Luke 6:23
1. Be ye therefore wise as serpents, and harmless as doves Matt. 10:16
2. Beware of men Matt. 10:17
3. Let (the blind leaders) alone Matt. 15:12-14
4. Give not that which is holy unto the dogs, neither cast ye your pearls before swine Matt. 7:6

5. He that hath a purse, let him take it Luke 22:35-36
6. Whatsoever city . . . ye shall enter, enquire who in it is worthy; and there abide . . . Go not from house to house.

Matt. 10:11-13; Luke 10:5-7

7. Whosoever will not receive you . . . shake off the very dust from your feet for a testimony against them, Luke 9:5; 10:10-11

**"IF A MAN LOVE ME, HE WILL
KEEP MY WORDS"**

John 14:23

Sel. by Bro. Ray S. Shank,
Mechanicsburg, Pa.

**GOD SPEAKS ABOUT
DIVORCE**

Before we turn to the Saviour's Words in this connection let us remind ourselves that we are interested in what the Scriptures actually teach in these matters and not what is the consensus of opinion of any group of men however eminent.

Even a casual reading of the two longer passages in Matthew 19 and Mark 10 will show that the Lord Jesus Christ was setting forth the divine mind with respect to the institution of marriage.

(a) From the very beginning there were only two, one man and one woman. (b) The marriage relation was to supersede the relation of the son to the parents, because a man was enjoined to leave his

father and his mother and "cleave" unto his wife.

(c) The two are to be "one flesh." This is twice repeated. They are not any longer reckoned to be two but one, Matt. 19:5-6. It would seem that the Saviour could not have been more specific in setting forth the indissoluble nature of the marriage relation after the two have become one. No exception is allowed in the thunderous declaration, "*What . . . God hath joined together, let not man put asunder!*" Being convinced from these words that Christ is setting forth an irrefragable union, we are disinclined to believe from the outset that He will later introduce an exception that will dissolve the indissoluble or break the unbreakable. To do so would be for Him to contradict Himself.

HARD HEARTS

So drastic are His words, so contrary to the looseness of the times in which He lived, so great an advance upon the allowances of the great Lawgiver, that they immediately take issue with Him and demand of Him why Moses made certain concessions and permitted divorce after marriage. He replies that it was on account of the hardness of their hearts.

Bereft of the Holy Spirit as an indwelling presence since Adam's fall, without the example of the God-man who lived in poverty and

self-sacrifice and died in agony and ignominy, the hearts of men, under the law, were ignorant, impenitent, hard. "But," He repeats, "*from the beginning it was not so.*" It was not so in the sinlessly felicitous condition in which the first couple found themselves and it is not to be so when, by the impartation of the Spirit at Pentecost, men and women are to be made partakers of that beloved Adam the Last—the period of grace.

Now we come to verse nine in the great battleground, the verse which the ignorant have wrested and the vicious have perverted to provide an aperture through which the demon of divorce has been permitted to enter the body of Christ.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." If the verse is read at first omitting the parenthetical phrase, "except it be for fornication," it will be seen that divorce and remarriage are forbidden in the strongest terms. What a volume of sin and wickedness has been excused with that little parenthetical phrase!

FORNICATION VS. ADULTERY

We note that the exception rests with the word "fornication," while the word "adultery" occurs twice later on in the same verse. Exactly

the same thing is true in Matt. 5:32. We are forced to conclude then that there is a definite distinction in the use of the two words, "fornication" and "adultery." The consultation of any reputable English dictionary will show that "fornication" means "illegitimate sex relation on the part of an unmarried person," while "adultery" means "illegitimate sex relation on the part of a married person."

A study of the Greek words which these English words are used to translate will show about the same meaning, with the difference that *porneia* (fornication) widens out on some occasions to mean general unchastity. However, when in this verse Christ uses it in contradistinction to *moikeia* (adultery) we are compelled to the conclusion that it is used in its specific sense of premarital impurity.

A simple illustration will aid us in understanding the issue. The word "man" has both a specific and a general meaning. Specifically it means the male of the human species. In general it means the whole of the genus *homo*. The context will always reveal whether it is used in its general or its specific sense. If the word "man" is used in the same sentence with the word "woman," one is sure that it is used in its specific and not in its general sense.

So it is with *porneia* and *moikeia*. When these words are used together they denote a contrast and no

amount of sophistry or obscurantism can make them synonymous or interchangeable. Fornication here simply does not mean adultery unless words have lost their meaning, and it is a reflection if not an insult to the omniscient Son of God to insinuate that He was unable to express Himself clearly in such an important statement. If He had intended to make adultery a ground for divorce under His law He could very easily have said so. When He meant *moikeia* (adultery), He said "Moikeia."

THE CASE OF JOSEPH AND MARY

The cause of the misunderstanding of this passage by many honest hearts lies in a difference between Oriental and Occidental customs and terminology. When a Westerner reads the words, "Whosoever shall put away his wife, except it be for fornication," etc., he naturally supposes that "fornication" is used of something of which a "wife" can be guilty. A "wife" with us in the West is one who has already entered into the marriage relation. It is never used of a young woman who is merely betrothed. But in the East betrothal is a very serious affair and is legally as binding as marriage itself, so that even before the marriage is consummated the young woman is a wife.

This is seen in the first chapter of Matthew, where in verse nineteen we read, "Then Joseph her

husband . . . was minded to *put her away* privily." He was NOT her husband according to our usual Western terminology, as the verse preceding clearly states. Mary was merely "espoused" to him. The same thing appears in the next verse in which the angel Gabriel counsels Joseph, "Fear not to take unto thee Mary thy *wife*." She was not yet his wife according to our Western usage. The use of "wife" for a betrothed girl is seen also in Deut. 22:24.

Sel. by F. B. Surbey

NEWS ITEMS

ANTIOCH, W. VA.

The Ridge congregation expects to begin a Revival meeting July 3 to July 12, with a Lovefeast Saturday, July 11, the Lord willing. Bro. Paul Reed of Riner, Va., will be our Evangelist. You are invited to come and enjoy these meetings with us.

We held our spring Council April 7. The usual business that came before the meeting was taken care of in an orderly manner.

Sister Irene Harris, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met in regular Council Mar. 28. Bro. Frank Shaffer opened the meeting with Psalms 46 and prayer. Our elder, Howard Surbey, then took charge of the meeting. Sunday-school officers were elected, all

was taken care of in a Christian manner.

We were made to rejoice on April 5, when two young souls were received into the church by baptism. We hope and pray they will always remain faithful to their vows, ever living a life of service for the Master.

On May 3 we met for our Love-feast services. We were glad to have eight ministers with us during the day, who each brought us messages from God's Word. We also appreciate so much, the presence and help of the visiting members. Ministers were: Melvin Roesch, Ernest Miller, O. L. Strayer, Ammon Keller, Joshua Rice, Howard Surbey, Homer Mellott and Howard Myers. In the evening 69 surrounded the Lord's table, with Eld. Melvin Roesch officiating. Let us be more zealous in following all of Christ's teachings and examples, that we might be more faithful to our heavenly Father.

Sister Elizabeth Wisler, Cor.

REQUEST

Dear Brethren and Sisters,

Sunday, June 21, is my 85th birthday. I have a hymn which I wish each congregation could sing at the opening of the preaching services that Sunday. May the old, the young and the children blend their voices and make the music roll, to that meaningful Hymn No. 739.

Bro. George Lorenz,
R. 2, Greentown, Ind.

APPRECIATION AND THANKS

More words are not adequate to express my sincere thanks and deep appreciation for the many cards, letters, gifts, visits and most of all the many prayers that ascended to the Throne of God in my behalf, during my long stay in the hospital and since my return home. Each thoughtful kindness did its share to aid me on the road to recovery, I pray the Lord above will richly reward and bless each of you.

Sister Ruth Buckingham

OBITUARIES

ANNIE L. MANN

Died in her home, R. 5, Plymouth, Ind., April 21, 1964, at the age of 86, after an extended illness. She was the daughter of James C. and Christnan (Stockman) Nifong, born Sept. 13, 1877, in Marshall County, Ind., where she has been a lifetime resident.

She was married to John W. Mann at Bourbon, Ind. She was a member of the Goshen Dunkard Brethren Church. Her husband preceded her in death Jan. 28, 1952. Survivors are: a foster son, William Mann of Plymouth; a brother, John Nifong of South Bend; one grandchild. A foster son, Rulo Mann, preceded her in death July 11, 1925.

Funeral services were held at the Johnson Funeral home, April 23,

with Floyd Swihart of Goshen, Ind., officiating.

Sister Maxine Swihart, Cor.

BENJAMIN E. REINHOLD

Was born April 6, 1878, in Mt. Joy Twp., Pa. He passed away May 18, 1964, at his Florin home. Those surviving are: his wife, Sue A. Reinhold; a daughter; two sons, a step-daughter; a step-son; 10 grandchildren; 16 great-grandchildren and two great-great-grandchildren.

Bro. Reinhold had spent many years in faithful service to his church. He was elected to the Ministry in December 1938 and ordained an Elder in the Lititz Dunkard Brethren church in March 1944.

Funeral services were held from the Nissley Funeral Home, Mt. Joy on Friday, May 22. Officiating were Eld. Ammon Keller assisted by Laverne Keeney, Allen Eberly and David R. Wolfe. His final resting place in the the West Green Tree Cemetery.

APPRECIATION

I take this means of thanking all of our dear Brethren and Sisters for kindness they have shown towards us in every way during the illness and death of my dear husband. We thank you for your visits, cards and the wonderful prayers offered for us. All were very much appreciated, also the many kindnesses which have been shown to-

wards us. May the Lord richly bless each of you, is my prayer.

Sister Sue A. Reinhold

VISIONS OF HEAVEN AND HELL

By John Bunyan

Chapter VI

CONDUCTED TO HELL

She had no sooner spoken but she departed, and the bright form that brought me from the world below into this place of happiness, was present. "I have," said the angel, "a commission to reconduct you to the world below; not only to the earth from whence I took you, but to the regions of the prince of darkness, that you may there see the reward of sin, and what incensed Justice has prepared as the just judgment of their rebellion who would exalt themselves above the throne of the Most High. But do not therefore be afraid, for as I have a commission to take you thither so have I likewise to bring you back again, and leave you in the world from whence I took you."

To leave heaven for earth was extremely distasteful and would have rendered me unhappy but that I knew the divine will was such. But to leave heaven for hell was that which turned my very heart within me. However, when I knew that it was the divine good pleasure that I should be returned from

thence to earth again, and there put off mortality, and then be re-conducted up to heaven, I was a little comforted, and found within myself an entire resignation to the will of God. Therefore I said with some assurance to my bright conductor, "That which the blessed God has ordered I shall be always willing to obey, of whose great mercy I have already had so very large experience, that even in hell itself I will not fear, may I but have His presence with me there."

To this my shining guardian answered me, "Wherever the blessed God grants His presence, there is heaven, and while we are in hell He will be with us."

Then bowing low before the Almighty's throne, swifter than thought my guardian angel carried me more than ten thousand leagues below the imperial heavens, where, when I saw those mighty globes of fires, those ever burning lamps of the ethereal heavens, I thus bespoke my bright conductor that I had heard when I was upon earth that each one of these fixed stars were worlds, and I believed they might be, because, though here they are of such a mighty magnitude, they seem to us on earth just such small things as what the earth seems here. "But I would willingly be informed from you what truth there is therein."

To this my shining guardian answered me, "To Him who is almighty there is nothing impossible;

nor can there be a bound set to infinity. The ever blessed God took six days' time to make the world below, but could as well have made it in one moment if He had so determined. It was the putting forth of His almighty power that did effect it; and what that power can do there is none can tell but He that does possess it. But from His power, to argue it is His will, is no good logic in the school of heaven. He does whatever He pleases, both in heaven above and in the earth below; and what He pleases to reveal to us, we know; and what He has not so revealed, are secrets locked up in His own eternal counsel, which is a bold and presumptuous curiosity for any creature to inquire into. There is no doubt but He can make as many worlds as there are stars in heaven, if it pleases Him; but that He has done so He has not yet revealed, nor is it therefore our duty to inquire."

By this time we were come down to the lowest regions of the air where I saw multitudes of horrid forms and dismal dark appearances fly from the shining presence of my bright conductor.

"These sure," said I, "are some of the vanguard of hell, so black and so affrighting are their forms."

"These are," said my conductor, "some of the apostate spirits that wander up and down in the air and on the earth like roaring lions seeking whom they may devour. And

though they are led hence you will see them quickly in their own dark territories, for we are now upon the borders of the infernal pit."

I quickly found the words of my conductor very true; for we were soon surrounded with a darkness much more black than night, which was attended with a stink more suffocating far than that of burning brimstone; my ears were likewise filled with the horrid yellings of the damned spirits, that all the most discordant notes on earth were, in comparison of this, melodious music.

"Now," said my guardian angel, "you are on the verge of hell, but do not fear the power of the destroyed, for my commissions from the Imperial Throne secures you from all dangers. Here you may hear from devils and damned souls the cursed causes of their endless ruin. And what you have a mind to ask, inquire, and they shall answer you. The devils cannot hurt you, though they would, for they are bound by Him that has commissioned me, of which themselves are sensible, which makes them rage and fret and roar and bite their hated chains, but all in vain."

We now were come within hell's territories, placed in the caverns of the infernal deep: there, where earth's center reconciles all things, where all effects do in their causes sleep. There, in a sulphureous lake of liquid fire, bound with the adamantine chain of heaven's fixed de-

cree, sat Lucifer upon a burning throne, his horrid eyes sparkling with hellish fury, as full of rage as his strong pains could make him. Those wandering fiends, that as we came from heaven fled before us, had (I perceived) given notice of our coming, which put all hell in an uproar, and thus made Lucifer to vent his horrid blasphemies against the blessed God, which he delivered with an air of arrogance and pride.

"What would the Thunderer have? said he. "He has my heaven already, whose radiant scepter this bold hand should bear. And for those never fading fields of light, my fair inheritance, confines me here in this dark house of death, sorrow, and woe! What, would He have hell from me too that He insults me here? Ah! could I but obtain another day to try it in, I would make heaven shake and His bright throne to totter. Nor would I fear the utmost of His power, though He had fiercer flames than these to throw me in. Though then I lost the day, the fault was not mine! No winged spirit in heaven's arched roof bid fairer for the victory than I did. But, ah!" he continued with a changed voice, "that day is lost, and I am doomed, for ever doomed to these dark territories! But it is at least some comfort to me still that mankind's sorrow waits upon my woe. And since I cannot on the Thunderer, I will

wreak the utmost of my rage on them."

I was amazed to hear his impious speech, and could not forbear saying to my conductor, "How justly are his blasphemies rewarded!"

"What you have heard from this apostate spirit is both his sin and punishment; for every blasphemy he belches against heaven, makes hell the hotter to him."

We then passed on further, among dismal scenes of unmingled sorrow, and saw two wretched souls tormented by a fiend who without ceasing plunged them in liquid fire and burning brimstone, while they at the same time accused and cursed each other. One of them said to his tormented fellow sufferer, "O cursed be your face, that ever I set eyes upon you! My misery is due to you; I may thank you for this, for it was your persuasions brought me hither; you enticed me, you it was who ensnared me thus. It was your covetousness and cheating and your oppression and grinding of the poor that brought me hither. If you had but set me a good example as you did an ill one, I might have been in heaven, and there have been as happy as I am now miserable. But, O wretch that I was! my following your steps has made me in this wretched state and ruined me forever; O that I never had seen your face, or you had never been born to do my soul that wrong that you have done."

The other wretch replied, "And may I not as well blame you? For do you not remember how at such a time and place you did entice me and drew me out and asked me if I would not go along with you, when I was about my other business, about my lawful calling? But you called me away, and therefore are as much in fault as I. Though I was covetous, yet you were proud, and if you learned of me your covetousness, I am sure I learned of you my pride and drunkenness; and though you learned of me to cheat, yet you taught me to lust, to lie, and scoff at goodness. Thus, though I stumbled you in some things, you stumbled me as much in others; and therefore if you blame me, I can blame you as much. And if have to answer for some of your most filthy actions, you have still to answer for some of mine. I wish you never had come hither; the very looks of you do wound my soul, by bringing sin afresh into my mind. It was with you, with you it was I sinned. O grief unto my soul; And since I could not shun your company there, O that I could have been without it here!"

From this sad dialogue I soon perceived that those who are companions upon earth in sin shall be so too in hell in punishment. And though on earth they love each other's company, they will not care for it in hell. This, I believe was the true reason why Dives seemed so

charitable to his brethren, that they might not come into this place of torment; it was love unto himself and not to them that was his motive; because had they come thither, his torments would have thereby been increased.

Chapter VII

TORTURES OF HELL

But there were yet more tragic scenes of sorrow, for leaving these two cursed wretches, accusing each other for being authors of each other's misery, we passed on further, beholding several woeful spectacles; and among others, one who still had flaming sulphur forced down her throat by a tormenting spirit; which he did with such horrid cruelty and insolence I could not but say to him, "Why should you so delight in the tormenting of that cursed wretch as to be thus perpetually pouring that flaming, infernal liquor down her throat?"

"This is no more but a just retribution," replied the fiend. "This woman in her life time was such a sordid wretch that though she had gold enough, could never be satisfied, and therefore now I pour it down her throat. She cared not who she ruined and undid, so she could get their gold. And when she had amassed together a greater treasure than ever she could spend, her love of money would not let her spend so much of it as to supply herself

with what the common necessities of life required; for she then went often with an empty stomach, though her bags were full, or else she filled it at another's charge. And as for her apparel, it either grew old or it was always so supplied with patches that at last it was hard to say which piece was an original. She kept no house because she would not be taxed; nor keep her treasure in her hands for fear she should be robbed; nor let it out on bonds and mortgages for fear of being cheated; although she ever cheated all she could, and was herself so great a cheat she cheated her own body of its food and her own soul of mercy. Since gold then was her god on earth, is it not just that she should have her belly full in hell?"

When her tormentor had done speaking, I asked her whether what he said was true or not? To this she answered me, "No; to my grief it is not."

"How! to your grief?" said I.

"Yes, to my grief," said she. "Because were that which my tormentor tells you true, I should be better satisfied. He tells you that it is gold that he pours down my throat; but he is a lying devil and speaks falsely. Were it but gold I never should complain. But he abuses me, and in the stead of gold he only gives the horrid, stinking sulphur. Had I my gold I should be happy still, which I so truly value that if I had it here I scarce would bribe

heaven with it to be removed thence."

I could not forbear telling my conductor I was amazed to hear a wretch in hell itself so to dote upon her riches and that, too, while in the tormentor's hands.

"This may," said he, "convince you it is sin that is the greatest of all evils; and where love of that prevails that therefore it is the greatest of all punishments to be abandoned to the love of sin. The love of gold (to which this cursed creature is given up) is a more fatal punishment than that which the apostate spirits here inflict upon her."

"O!" said I, "could but wicked men on earth, for one small moment lay their ears to his mouth of hell and hear those horrid shrieks of damned souls, they could not be in love with sin again."

"Eternal Truth has told us otherwise, for those who will not fear His ministers, nor have regard to what His Word contains, will not be warned though one should come from hell."

We had not come much farther before we saw a wretched soul lie on a bed of burning steel, almost choked with brimstone; who cried out as one under a dreadful anguish, with a note of desperation; which made me desire of my conductor to stay a while that I might listen more attentively to what he said; and

hereupon I heard him speak as follows:

"Ah, miserable wretch! Undone for ever, for ever! Oh, these killing words *for ever*! Will not a thousand years suffice to bear that pain which if I could avoid it I would not bear one moment for a thousand thousand worlds? No, no my misery never will have an end; after the thousand thousand years it will be *for ever* still. Oh, hapless, helpless, hopeless state indeed! It is this forever that is the hell of hell! O cursed wretch! Cursed to all eternity! How willfully have I undone myself! Oh, what stupendous folly am I guilty of to choose sin's short and momentary pleasure at the dear price of everlasting pain! How oft have I been told it would be so! How often pressed to leave those paths of sin that would be sure to bring me to the chambers of eternal death! But I, like the deaf adder, lent no ear unto those charmers though they charmed so wisely. They told me often that my short-lived pleasures would quickly issue in eternal pain; and now too sad experience tells me so, it tells me so indeed, but it is too late to help it for my eternal state is fixed for ever. Why had I reason given me? Why was I made with an immortal soul and yet should take so little care of it? Oh, how my own neglect stings me to death, and yet I know I cannot, I must not die! But live a dying life, worse than ten

thousand deaths; and yet I might once have helped all this, and would not! Oh, that is the gnawing worm that never dies! I might once have been happy, salvation once was offered me and I refused it. Ah, had it been but once, yet to refuse it had been a folly not to be forgiven, but it was offered me a thousand times, and yet (wretch that I was) I still as often refused it. O cursed sin, that with deluding pleasures bewitches mankind to eternal ruin! God often called, but I as often refused; He stretched His hand out, but I would not mind it. How often have I set at nought His counsel! How often have I refused His reproof! But now the scene is changed, the case is altered; for now He laughs at my calamity, and mocks at the destruction which is come upon me. He would have helped me once, but then I would not, and therefore those eternal miseries I am condemned to undergo are but the just reward of my own doing."

I could not hear this doleful lamentation without reflecting on the wondrous grace that ever blessed God has shown to me; eternal praises to His holy name! For my heart told me that I had deserved as much as that sad wretch to be the object of eternal wrath; and it is His grace alone has made us differ! O how unsearchable His counsels be! And who can fathom His divine decree?

After these reflections I addressed

myself to the doleful complainer, and told him I had heard his woeful lamentation, by which I perceived his misery was great, and his loss irreparable; and told him I would willingly be informed of it more particularly, which might possibly be some lessening of his sufferings.

"No, not at all; my pains are such as can admit of no relief, no not for one small moment. But by the question you have asked I do perceive you are a stranger here; and may you ever be so. Ah! had I but the least hopes still remaining, how would I kneel and cry and pray for ever to be redeemed from hence! But ah! it is all in vain, I am lost forever. Though that you may beware of coming hither, I will tell you what the damned suffer here."

(To be continued.)

Sel. by Bro. Dewey Shaffer

SUNDAY SCHOOL LESSONS FOR JULY 1964

PRIMARY LESSONS

- July 5—Mary and Martha Were kind to Jesus. Luke 10:38-42.
- July 12—Barnabas Helped the Poor People. Acts 4:32-38.
- July 19—How a Little Girl Helped a Sick Man. II Kings 5:1-17.
- July 26—How Samuel Helped Eli. I Sam. 3:1-21.

ADULT LESSONS

- July 5—TEMPERANCE—Woe to the Intemperate. Isa. 28:1-13.
- 1—Does the lack of works breed intemperance?

July 12—All Secrets Shall Be Made Known. Luke 12:1-31.

1—Does the Church suffer its greatest loss of influence through hypocrisy?

July 19—Blessed Are Those Who Are Watching. Luke 12:32-59.

1—Are we among those of whom much shall be required?

July 26—Strive to Enter in at the Straight Gate. Luke 13:1-35.

1—Does the parable of the fig tree imply that there is a time to cease cultivating an individual to gain fruit bearing or is Christ the judge?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JULY 1964

HUMILITY

Memory verse, Matt. 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Wed. 1—Prov. 28:14-28.

Thurs. 2—James 4.

Fri. 3—Luke 14:1-14.

Sat. 4—Isa. 57:13-21.

Memory verse, I Pet. 5:5, "Likewise, ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Sun. 5—Prov. 29.

Mon. 6—Luke 18:1-14.

Tues. 7—Matt. 18:1-14.

Wed. 8—Mark 5:21-34.

Thurs. 9—Dan. 2:19-30.

Fri. 10—Ezra 10:1-8.

Sat. 11—Dan. 5:17-31.

Memory verse, James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up."

Sun. 12—Prov. 22:1-17.

Mon. 13—Psa. 34.

Tues. 14—Phil. 2:1-15.

Wed. 15—Prov. 11:1-20.

Thurs. 16—Luke 1:46-56.

Fri. 17—Luke 15:11-32.

Sat. 18—Jno. 13:1-20.

Memory verse, Matt. 18:4, "Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Sun. 19—II Chron. 26:1-21.

Mon. 20—Eph. 4:1-13.

Tues. 21—Isa. 2.

Wed. 22—II Kings 5:1-14.

Thurs. 23—Col. 3:1-16.

Fri. 24—I Pet 5.

Sat. 25—Psa. 138.

Memory verse, Prov. 16:19, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Sun. 26—Rom. 12:1-18.

Mon. 27—Phil. 4:1-13.

Tues. 28—Acts 20:17-27.

Wed. 29—Luke 22:19-30.

Thurs. 30—Micah 6.

Fri. 31—Col. 2:8-23.

BIBLE MONITOR

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JULY 1, 1964

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

MEDITATIONS ON GENERAL CONFERENCE

"Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another," Rom. 14:16-19.

First some meditation upon our text. Our good deeds would be wasted if there was reason for them to be evil spoken of. Generally speaking good deeds are in the minority, so why misuse them that they might be evil spoken of? In a general way human beings are satisfied with meat and drink only. They do not realize the far greater joys and hopes in store for those who put these meager temporal things secondary. The everlasting blessings of zealously following the examples and teachings of Christ, far exceed the few momentary satisfactions of meat and drink. Far exceeding this

comparison, is the fact that such service is acceptable to God and even approved of men. There is no comparison to the fact of being acceptable to God. This 19th verse is a wonderful criterion for our Christian life. It is not a life where Christ has done all things, but let each of us follow after, what? The many things Christ taught which make for peace and things wherewith one may edify another.

We had many, many wonderful blessings at our General Conference. We had a variety of weather but predominantly very pleasant. No serious accidents were reported nor any serious illness while there. All accommodations were well arranged and carried out by the Committee of Arrangements. The attendance and interest throughout the five days was outstanding, both of members and visitors. From what we have been able to gather, the preaching showed preparation, Gospel soundness and the guidance of the Holy Spirit. In our church application of the New Testament teachings, as well as in any field of endeavor among human beings, one

finds the right and the left extremes of thinking. As a church we seem to have determined "the faith which was once delivered unto the saints" and are sufficiently united to stamp out any swing, either to the right or the left. As a result we are ready to reach out as far as possible, for the preaching of the Gospel to others and the alleviation of ignorance and suffering. May our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.

TAKE, EAT, THIS IS MY BODY

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me," 1 Cor. 11:24. The words of our Lord and Saviour, Jesus Christ, for our invitation, admonition and instruction. Christ spoke these words according to Matthew, Mark and Luke. "Eat, This is my Body," I would like for us to notice through the Holy Spirit, this word "eat." "I am the living bread which came down from heaven. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John 6:51, 53. Jesus always uses "Verily, verily" for something of outstanding importance and something that is going to be denied. Jesus knew all things and under-

stood this before. He makes it so plain. Christ is the living bread which came down from Heaven. How many around us have never partaken of the broken body and shed blood, which is for our spiritual life? How much concerned are we for those about us who do not receive this spiritual food?

May we notice that Jesus Christ and the Word are one. He is the Word made flesh and in His second coming He will be the "Word of God." We notice in Ezek. 3:1-3 that God said he should eat the word, eat the Word of God. In Rev. 10:9 God told John that he should take the "Book" and "eat it up." As we partake of the emblems of His broken body and shed blood, we eat "the Word." He said we should eat His body and drink His blood. We have no right to partake of the one without the other. As we eat of these emblems, it implies that we eat the "Word of God." If we eat the Word, we will digest It, we will assimilate It spiritually speaking. It becomes part of our very being, bone of our bone and flesh of our flesh. As it becomes a part of us we will also become a part of Him. The Word (the Holy Bible) and Jesus agree in one. We need both the Word of God and Jesus our Saviour, that we may have life abiding in us.

As the Father in Heaven spoke to Peter on the housetop, that he should eat whatever God has clean-

sed. The church should also have a hungering and an appetite for the lost, where ever they are. The church should eat them, assimilate them and make them a part of It's body. Beloved we eat the Word of God and it becomes part of us. We eat Christ's body and His shed blood and it becomes part of us. Through the Holy Spirit we eat the cleansed sinner and he becomes part of us, as he is added unto the church.

"This is my body," dear ones, here is a great spiritual significance. We read of "the mystery" in Rom. 16:25 and Eph. 3:3-4. From the foundation of the world Christ was hid away, but now is revealed unto all mankind. That great mystery "Which was kept secret since the world began." This mystery is the secret that, Jesus Christ is gathering together into one, both Jew and Gentile and making a new thing which never existed before. A new creation, a new organism, the Church which is verily, verily the body of Christ. How beautifully the Holy Bible is arranged by the Holy Spirit, in each and every part thereof and in proper order. "Eat my body" simulates more than just a morsel of it but it includes the whole Word of God. 1 Cor. 11:29, we must be careful that we discern the Lord's body, for there is great danger if we do not. 1 Cor. 12 is all devoted to the body, the life which was started on the day of Pentecost. This chapter explains the working

of this body in and through Christ.

This great mystery of the body is His church, the very body of Christ, of which He is the head. Notice some of the symbols: He likens this body unto a pearl of great price. Jesus is the buyer and has purchased the pearl (church) with His own blood. He purchased also a field that He might get the hidden treasure (Israel). Israel is earth bound but the church is called out from the world. A pearl is a unit, pure, beautiful and of great price. Romans 12 and 1 Cor. 12 refer to the church and liken it unto the "bride of Christ." All parts of the body are developed together into one living organism. The members of the church, which is the mystical body of Christ, should have the same care one for another. If one member suffer the whole body suffers, rejoice with them that rejoice and weep with them that weep.

We have different members, different gifts, different powers and different offices, but God has placed the members into the body as it has pleased Him. For by one Spirit we are all baptized into one body. We should have the same care one for another, for we are all fitly joined together in one body and should be bound together by the One Lord. It is the will of God that we bear one another's burdens and so fulfil the law of Christ. Brethren, we should suffer together, rejoice together and the love of Christ should

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be in each of us. You injure one part of the body and the whole body suffers. If one speaks evil of another or bears tales of another he is hurting the body and hurting himself also. Brethren the church is the living organism of Christ and in it there should be no strife, no backbiting, no enmity, no evil speaking, but rather love for one another. Christ is the head of the body and all directions emanate from Him. If one falls we should lift him up and pray for him. There may come times when an affliction becomes so bad that it must be removed, but we must first bear and forebear, doctor and plead with that member; that if at all possible we might save that necessary part of the body.

Would you not do that much for any part of your physical body, lest you might lose that needed member? How much we long for every part of our physical body, that it might be well and useful.

"This is my body" Christ's body and how much each of us should be concerned about it, work for it, and pray for it; that this important body might be strong and grow. The Head directs the use and application of each part of our body. If one part does not work according to the directions of the head, we soon consult a doctor. How much each of us should be subject and obedient to Christ, **our Head. Every** minute movement of our body must be controlled by the head. Each member of the church should be just as close, just as useful and just as cooperative with our head (Christ) as the parts of our body are subject to our natural head. "Mortify therefore your members which are upon the earth," Col. 3:5; If you and I go to or follow something other than our head Christ, have we any right to be considered a part of His body? We dare not let anything, anyone, any interest or desire get between us and Christ. Keep your eyes, your mind, your hopes upon your head (Christ). The most glorious time for each of us will be when the body and the head are fully united. The greatest understanding we can have is, that of the glorious working together of

each member of the church with Christ.

He also likened His church unto the Bride, who has very minutely and very carefully made herself ready for the bridegroom. And also patiently waiteth for His coming. He likened the church also to a building "fitly framed together." I think each of us can understand what this means, each part fits, not too large here or too small at another place. The only building which God is concerned about is built of the souls of men and fitly framed together for His honor and glory. We are builded as lively stones, serving our purpose but losing our identity for the sake of the building. Nothing separates but we are one in Christ Jesus. As soon as all iniquity is removed between us, we will be joined together as one and the Holy Spirit will abide with us, overlay us and unite us as one. We no longer see ourselves but lose ourselves in the service of Christ. Paul also likened the church to a family, part upon the earth and part in heaven. Each part in the service, honor and glory of Almighty God. The glorious family of God is composed of the happiest people on earth, with an added eternal hope which is beyond the comprehension of human beings.

Sel. from a sermon of

Eld. Ernest L. Miller.

P A T H E T I C

A discouraged, disillusioned, 15-year-old boy addressed the following pathetic letter to his parents:

Dear Parents: Do you know how much you are hurting your children when you argue and fight in front of them? Lately, I have been crying myself to sleep to the noise of your fighting. I can't think straight in school because I worry about whether you will really get the divorce you threaten each other with. I am afraid to come to you with problems I want to talk to you about, because you are always in such a bad mood. Why can't you love each other now like you did when you got married? We didn't ask to be born. Now that we are here, why don't you try to get along so we can have a happy home? If you have something to argue about, why don't you do it sometime when your children cannot hear you? I try hard to be a good, obedient and happy son. Won't you please try to be good parents?

—(This portion Selected.)

The problem many parents have with their children would be solved if they TOOK them to the house of worship in childhood. "To take" is to set a good example. Childhood and youth are a wondrous time for Christian growth. Unworked soil responds best to seed. A Los Angeles police chief stated in sub-

stance, "Fill your Sunday Schools and empty your prisons."

The service of the Lord according "to custom" is good, but it should be much more than a custom with us. "Custom," which is regular practice, must become habitual, so that nothing "shall separate from the love of Christ" but that individuals may be "more than conquerors through Him that loved us," Rom. 8:35, 37. Touching is the story of a young man, told by his father that he could not live, said, "I will be in heaven then, won't I, Dad?" He then told his father the first thing he would do, after seeing Jesus, would be to tell Him he had parents who always prayed for him and taught him how to be saved and live for Jesus.

One of the responsibilities of parenthood is to know where their children are. Assuming this as a Christian's responsibility, would our cities need a curfew law? Mary and Joseph supposed Jesus to have been in their company, when they returned from Jerusalem. To simply "suppose" is not to be certain—something ought to be done. "A child left to himself bringeth his mother to shame," Prov. 29:15.

It is a good thing for boys and girls to seek the company of those who are familiar with the Word of God. Jesus, at Jerusalem, at the age of twelve, did not spend his time sightseeing and visiting, but, learning the things of God had a special

attraction for Him. Possibly they didn't have weiner roasts, corn roasts, camp-fires, etc., in that day. "But seek ye first the kingdom of God," Matt. 7:33.

Bro. Ray S. Shank,
201 W. Coover St.,
Mechanicsburg, Pa.

A THOUGHTLESS MOTHER

A few days ago, while helping Mrs. Green cut and fit a new dress, I was made to realize the truth of the statement, "We follow blindly the dictates of Madame Fashion." The body of the dress was slipped on and I declared it a perfect fit, as Mrs. Green stood before the mirror inspecting it from every angle. Indeed it gave promise of being a simple and modest dress, very becoming to the wearer.

"Now where are the sleeves? Let us see how they fit," I remarked, turning over the pieces of material on the table. "Oh, I - why - uh, I didn't mean to have any sleeves. I thought I would just bind the arm's eye," she replied, much bewildered. "Mrs. Green," I exclaimed, "You do not mean to tell me you are not going to put sleeves in that dress?" Seeing her embarrassment and feeling the need of saying something helpful, instead of railing criticism, I took her by the hand and in a tone of regret said, "Mrs. Green do you not know that every year hundreds of girls and young

men fall into deepest sin and lose their virtue, leaving nothing but a blighted character to face life, just because those girls are immodestly dressed? Their graceful, half-clad forms attract the attention and arouse the passions of young men, whose will power is not strong enough to keep them from the pit-fall. Now are you, a woman of fifty, a mother, yes, a grandmother, going to set the example for still other girls, who are to fill the ranks of those ruined characters? Someone is sure to follow your example."

Then I added a quotation which came to my mind, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God," 3 John 11. Mrs. Green stood with bowed head listening. When I had finished she looked up and said, "I guess you are right. Somehow I never thought of the harm that might result from immodest dressing. I certainly have been a fool to follow Madame Fashion so blindly. I have enough material for sleeves, and don't you think I should let the hem down a little?" Isn't it true of a host of well-meaning women and girls, that "We follow blindly"? No one has told them, no one has warned them and they follow in the line of least resistance. Do what you can to help uphold sane dressing and so protect the virtue of women.

Sel. by a Sister.

OUR PRIVILEGE

In this present time in which we are living, we surely believe that we want to follow God's Word to the letter. Especially our Saviour, Jesus Christ's teachings, while He was on earth. We see in Mark 14: 12-15. His disciples said unto Him where wilt thou that we go and prepare that thou mayest eat the Passover? And he (Jesus) sendeth forth and they met a man with a pitcher of water, follow him and where he goes ask of him of the guestchamber. Where I shall eat the passover with my disciples? And he showed them a large upper room, furnished and prepared.

Now before the feast of the passover, this surely refers back to Mark 14. And supper being ended, there is no other supper mentioned but the one in Mark 14 and Matt. 26. It is natural to sit at the table a while after meals and say a few words as they did. The Dunkard Brethren wash feet before supper, a practice of which there is none other in God's Word. The Communion is the most essential thing of our Christian life and I am convinced that it should not be changed. If we fail in any point this is a bad place to fail. "They sang a hymn and went out." there should nothing be added, announcements and speeches should be made before.

Bro. Virgil Troutwine,
R. 5, Greenville, Ohio.

NEWS ITEMS

WAUSEON, OHIO

The West Fulton Lovefeast services were on Saturday, May 16, and on Sunday morning 144 attended. We met in services again on Sunday afternoon, when Bro. Charles Leatherman was ordained to the Eldership. We pray that he and all of God's believing children everywhere will remain faithful.

Sister Leola Beck, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation enjoyed another Lovefeast on May 24. We were glad for the pleasant weather and all those who came to worship with us, with an attendance of over 200 during the day. The visiting ministers were Ray Shank, A. G. Fahnestock, Ammon Keller, Howard Surbey, Frank Shaffer, Allen Eberly and Laverne Keeney; also our presiding elder, David Ebling. We were given many good thoughts throughout the day. Eld. Howard Surbey officiated at the Communion service in the evening.

Our revival meeting will be held beginning Aug. 23 and closing Sept. 6. May we all pray, hope and labor that much good will be accomplished during these meetings. Bro. Ernest Miller will be the evangelist.

Sister Fern Ness, Cor.

OBITUARIES

ALLIE LEE ALLTUS

Born Dec. 1, 1882, at Boonsville, Virginia. Died in Modesto, Calif., April 18, 1964. His mother was Catherine Alltus.

He moved to Emporia, Kansas, August 1, 1901. He spent his early life with his grandparents. When he was 7 years old he went to live with his Uncle Dave and Aunt Betty Alltus, where he remained until he was married to Elizabeth Maxcy May 5, 1927, at Verdgrins Church of the Brethren Parsonage by Bro. Lantz. He lived at Emporia, Kans., until April of 1928, at which time he left for California and has lived there since that time.

He is survived by: his wife; two sons, James LeRoy and Vernon Miller Alltus; and six grandchildren, all of Modesto; also a cousin, Mrs. Bertha Moore of Emporia, Kansas; Dr. Bill Alltus of Santa Barbara, Calif., and Susie Alltus of Sanger, Calif. He will be missed by his many friends, the church and the family.

Funeral services were conducted at the Dunkard Brethren Church by Bro. Hayes Reed, assisted by Bro. Ora Skiles. Burial was in the Modesto Cemetery.

Sister Blanche Wyatt, Cor.

ELD. BENJAMIN E. REINHOLD

Departed this life on May 18,

1964, at his home, 348 Chocolate Ave., Mt. Joy, Pa., at the age of eighty-six, after an illness of four years. He was a member of the Dunkard Brethren at Lititz and was a minister since 1937. Born in Mt. Joy Twp., a son of the late Samuel B. and Annie Reinhold, a butcher by trade.

Surviving are: his wife, Sue A. Cunningham Reinhold; three children, Anna M., wife of Elam Stauffer, Mt. Joy, R. 2; Menno E. of Elizabethtown and Samuel E. of Mt. Joy; two step-children, John Sillers and Edna, wife of Woodrow Fitzkee; ten grandchildren; 16 great-grandchildren and two great-great-grandchildren.

Funeral services were held from Nissley Funeral Home, Mt. Joy, May 22, at 2 P. M., conducted by Brethren Ammon Keller, Laverne Keeney and Allen Eberly. Interment in West Green Tree cemetery.

Susanna B. Johns, Cor.

ORIEN ELMER HEISEY

Son of John and Elizabeth (Herr) Heisey, was born Oct. 25, 1875, in Miami County, near West Milton, O., and departed this life May 13, 1964, at his home near Bradford, O., at the age of eighty-eight years, six months and 18 days.

He was united in marriage to Delilah Minnick in March 1898. She departed this life March 28, 1910, leaving her husband and one son, John David, to mourn her depart-

ure. On March 15, 1915, he was again united in marriage to Mary Elizabeth Lavey. To this union was born: one son, William Edward, and one daughter, Edna.

He accepted Christ in early manhood and in 1930 he changed his membership to the Dunkard Brethren Church at Englewood, Ohio. In 1932 he was called to the deacon's office, to which he was faithful until death.

He leaves to mourn his departure: his loving and devoted wife; two sons, J. D. and William, both of Bradford, Ohio; one daughter, Mrs. Bernard (Edna) Flick of Union, O.; fourteen grandchildren; ten great-grandchildren and a host of relatives and friends.

The funeral services were conducted at the Englewood Dunkard Brethren church, with Eld. Herbert Parker officiating, assisted by Elders George Replogle and Ben. Klepinger. He was laid to rest in the Sugar Grove cemetery, near Covington, O.

The Family.

VISIONS OF HEAVEN AND HELL

By John Bunyan

Chapter VIII A LOST SOUL SPEAKS

"Our miseries in this infernal dungeon are of two sorts: what we have lost, and what we undergo.

And these I will name under their several heads. First then for what we have lost.

"1. In this sad dark abode of misery and sorrow, we have lost the presence of the ever blessed God. And this is that which makes this dungeon hell. Though we had lost a thousand worlds, it would not be so much as this one loss. Could but the least glimpse of His favor enter here, we might be happy; but we have lost it to our everlasting woe.

"2. Here we have likewise lost the company of saints and angels, and in their place have nothing but tormenting devils.

"3. Here we have lost heaven, too, the seat of blessedness. There is a deep gulf betwixt us and heaven, so that we are shut out from thence forever. Those everlasting gates that let the blessed into happiness are now for ever shut against us here.

"4. To make our wretchedness far yet more wretched, we have lost the hope of ever being in a better state, which renders our condition truly hopeless. The most miserable man upon earth still has hope. And therefore, it is a common proverb there that were it not for hope, the heart would break. Well may our hearts break then since we are both without hope and help. This is what we have lost: which, but to think on, is enough to fear and rend and gnaw upon our miserable souls forever. Yet, oh, that this were all! But we have sense of pain as well

as loss. And having showed you what we have lost, I am trying to show you what we undergo.

"1. And first, we undergo variety of torments; we are tormented here a thousand, nay, ten thousand different ways. They that are most afflicted upon earth have seldom any more than one malady at a time. But should they have the plague, the gout, the stone and fever at a time, how miserable would they think themselves? Yet all those are but like the biting of a flea to those intolerable, pungent pains that we endure. Here we have all the loathed variety of hell to grapple with. Here is a fire that is unquenchable to burn us with; a lake of burning brimstone ever choking us; eternal chains to tie us; here is utter darkness to affright us, and a worm of conscience that gnaws upon us everlastingly. And any one of these is worse to bear than all the torments mankind ever felt on earth.

"2. But as our torments here are various so are they universal, too; afflicting each part of the body, and tormenting all the powers of the soul, which renders what we suffer most unsufferable. In those illnesses you men are seized with on earth, though some parts are afflicted, other parts are free. Although your body may be out of order, your head may yet be well; and though your head be ill your vitals may be free; or though your vitals be affected, your arms and legs may still be

clear. But here it is otherwise; each member of the soul and body is at once tormented.

"The eye is here tormented with the sight of devils who do appear in all the horrid shapes and black appearances that sin can give them. The ear is continually tormented with the loud yellings and continual outcries of the damned. The nostrils smothered with sulphurous flames; the tongue with burning blisters; and the whole body rolled in flames of liquid fire. And all the powers and faculties of our souls are here tormented. The imagination, with the thoughts of present pain; the memory lost with reflecting on what a heaven we have lost, and of those opportunities we had of being saved. Our minds are here tormented with considering how vainly we have spent our precious time, and how we have abused it. Our understanding is tormented in the thoughts of our past pleasures, present pains, and future sorrows, which are to last for ever. And our consciences are tormented with a continual gnawing worm.

"3. Another thing that makes our misery awful is the extremity of our torments. The fire that burns us is so violent that all the water in the sea can never quench it. The pains we suffer here are so extreme that it is impossible they should be known by any one but those that feel them.

"4. Another part of our misery

is the ceaselessness of our torments. As various, as universal, and as extremely violent as they are, they are continual, too. Nor have we the least rest from them. If there were any relaxation, it might be some allay. But this makes our condition so deplorable that there is no easing of our torments, but what we suffer now we must for ever suffer.

"5. The society or company we have here is another element in our misery. Tormenting devils and tormented souls are all our company; and dreadful shrieks and howlings, under the fierceness of our pain, and fearful oaths, is all our conversation. And here the torments of our fellow sufferers are so far from lessening our misery that they increase our pain.

"6. The place in which we suffer is another thing that increases our sufferings. It is the abstract of all misery, a prison, a dungeon, a bottomless pit, a lake of fire and brimstone, a furnace of fire that burns to eternity, the blackness of darkness for ever; and lastly, hell itself. And such a wretched place as this must needs increase our wretchedness.

"7. The cruelty of our tormentors is another thing that adds to our torments. Our tormentors are devils in whom there is no pity; but being tormented themselves, do yet take pleasure in tormenting us.

"8. All those particulars that I have reckoned up are very grievous:

but that which makes them much more grievous is that they shall ever be so; and all our most intolerable sufferings shall last to all eternity. 'Depart from me ye cursed into everlasting fire,' is that which is perpetually sounding in my ears. Oh, that I could reverse that fatal sentence! Oh, that there was but a bare possibility of doing it! Thus have I showed you the miserable situation we are in, and shall be in forever."

Chapter IX

FURTHER CONVERSATION WITH THE LOST

This wretched soul had scarcely made an end of what he was saying before he was afresh tormented by a hellish fury, who bid him cease complaining, for it was in vain. "Besides," said he, "do you know you have deserved it all? How often were you told of this before, but would not then believe it? You laughed at them that told you of a hell; nay you were so presumptuous to dare Almighty justice to destroy you! How often have you called on God to damn you? Do you complain that you are answered according to your wishes? What an unreasonable thing is this that you should call so often for damnation, and yet be so uneasy under it? You know yourself you had salvation offered you, and you refused it; with what face then can you complain of being

damned? I have more reason to complain than you, for you have had a long time of repentance given you; but I was turned to hell as soon as I had sinned. You had salvation offered you, and pardon and forgiveness often tendered you; but I never had any mercy offered me; but was consigned as soon as I had sinned to everlasting punishment. If I had had the offer of salvation I never would have slighted it as you have done. And it had been better for you that you had never had the offer of it either; for then damnation had been easier to you. Who do you think should pity you that would be damned in spite of heaven itself?"

This made the wretch cry out, "Oh, do not thus continue to torment me; I know that my destruction is of myself. Oh, that I could forget it! The thought of that is here my greatest plague. I would be damned, and therefore justly am so."

Then turning to the fiend that tortured him he said, "But it was through thy temptations, cursed devil. It was thou that tempted me to all the sins I have been guilty of; and dost thou now upbraid me? You say you never had a Saviour offered you; but you should call to mind you never had a tempter either, as I have had continually of thee."

To this the devil scornfully replied, "I own it was my business to decoy you hither! and you have

often been told so by your preachers. They told you plainly enough we sought your ruin, and went about continually like roaring lions, seeking whom we could devour; and I was oft afraid you would believe them, as several did, to our great disappointment. But you were willing to do what we would have you; and since you have done our work it is but reasonable that we should pay you wages." And then the fiend tormented him afresh, which caused him to roar out so horribly I could no longer stay to hear him, and so passed away.

"How dismal," said I then to my conductor, "is the condition of these damned souls! They are the devil's slaves while upon earth, and he upbraids and then torments them for it when they come to hell."

"Their malice against all the race of Adam," said my conductor, "is exceeding great. And because many souls are ignorant of their devices, they easily prevail upon them to their eternal ruin. And how they treat them here, for listening to their temptations, you have seen already and will see more of it quickly."

Passing a little further we saw a multitude of damned souls together, gnashing their teeth with extreme rage and pain, while the tormenting fiends with hellish fury poured liquid fire and brimstone continually upon them; they, in the meantime, cursing God themselves, and those about them, in blaspheming after a

tremendous manner. I could not forbear asking of one fiend that so tormented them who they were that he used so cruelly?

Said he, "They are those that very well deserve it. These are those cursed wretches that would teach others the right road to heaven, while yet themselves were so in love with hell that they came hither. These are those souls that have been the great factors of hell upon the earth, and therefore do deserve a particular regard in hell. We use our utmost diligence to give every one their utmost share of torments, but will be sure to take care these shall not want; for these have not only their own sins to answer for, but all those, too, whom they have led astray both by their doctrine and example."

"Since they have been such great factors for hell, as you say, methinks gratitude should oblige you to use them a little more kindly."

To this the impudent fiend answered me in a scoffing manner, "They that expect gratitude among devils will find themselves mistaken; gratitude is a virtue; but we hate all virtue and profess an immortal enmity against it. Besides we hate all mankind, and were it in our power not one of them should be happy. It is true we do not tell them so upon earth, because there it is our business to flatter and delude them; but when we have them here where they are fast enough (for *from hell*

there is no redemption) we soon convince them of their folly in believing us."

From the discourse I had heard of this and other of the devils, I could not but reflect that it is infinite and unspeakable grace by which any poor sinners are brought to heaven, considering how many snares and baits are laid by the enemy of souls to entrap them by the way; and therefore it is a work well worthy of the blessed Son of God to save His people from their sins, and to deliver them from the wrath to come. But it is an unaccountable folly and madness in men to refuse the offers of His grace, and to close in with the destroyer.

Going farther on, I heard a wretch complaining in a heart-breaking strain against those men that had betrayed him hither.

"I was told," said he, "by those that I depended on and thought could have informed me right, that if I said but 'Lord, have mercy on me,' when I came to die it would be enough to save me. But oh, wretchedly I find myself mistaken, to my eternal sorrow! Alas, I called for mercy on my deathbed, but found it was too late. This cursed devil here that told me just before that I was safe enough, then told me it was too late; and hell must be my portion."

"You see I told you true at last," said the devil, "and then you would not believe me. A very pretty busi-

ness! is it not, think you? You spend your days in the pursuit of sin, and wallow in your filthiness, and you would go to heaven when you die! Would any but a madman think that would ever do? No; he that in good earnest does intend to go to heaven when he dies, must walk in ways of holiness and virtue while he lives. You say some of your lewd companions told you that saying, 'Lord, have mercy on me,' when you came to die would be enough. A very fine excuse! You might have known, if you'd have given yourself but leisure to have read the Bible that 'Without holiness there is none shall see the Lord.' Therefore this is the sum of the matter, you were willing to live in your sins as long as you could, you did not leave them then at last because you did not like them, but because you could follow them no longer. And this you know to be true. And could you have the impudence to think to go to heaven with the love of sin in your heart? No, no, no such matter. You have been warned often enough that you should take heed of being deceived, for God would not be mocked, but such as you sowed you should also reap. So that you have no reason to complain of any thing but your own folly, which you now see too late."

"This lecture of the devil was a very cutting one to the poor tormented wretch," said I to my con-

ductor, "and contains the true case of many now on earth as well as those in hell. But oh, what a far different judgment do they make in this sad state from what they did on earth."

"The reason for this is," replied my guardian angel, "that they will not allow themselves to think what the effect of sin will be, nor what an evil it is, while upon earth. It is inconsideration that is the ruin of so many thousands, who think not what they are doing, nor where they are going until it is too late to help it."

(To be continued.)

Sel. by Bro. Dewey Shaffer

THE KINGDOM IN THE GOSPELS

It may not be possible in this late period of time to tell exactly what each of the writers of the Gospels had in mind when he wrote of the kingdom of Christ. We endeavor to interpret their minds and their presentation of their thoughts by what they have written. It may be that the followers of Jesus were not always at one in their understanding of the teachings of Jesus. One of the things which Jesus frequently did was to correct their impression of what they believed concerning Him and His teachings. "How can this man give us his flesh to eat," John 6:51-52? Jesus replied with explanations, "Doth this offend you?

What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," John 6:61-63.

Concerning the kingdom of heaven and the kingdom of God, it is quite reasonable that we consider them to have been the same in the minds of the writers; but what the kingdom of heaven implied must be understood also by what the records contain. It would not be an interpretation of the Word for one to assume that a certain teaching is true, and then, by the Scripture, endeavor to furnish the proofs. If the Scriptures contain teachings concerning the kingdom, they should set forth that fact and also suggest the nature and purport of the kingdom.

THE MESSIAH

There was no question in the minds of the Jews concerning the existence of their kingdom which had descended from David's time with a number of interruptions. There were two foreign captivities—the Assyrian and the Babylonian. Then there was the subjugation of their kingdom by the Syrians and by Rome. The Jews claimed their national unity, and that they were a kingdom. "If we let him thus alone, all men will believe on him: and the Romans shall come and take

away both our place and nation," John 11:48.

The Hebrew people were expecting their Saviour who had been promised, and He was to be the Messiah or the Anointed One of prophecy. "It was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ." Christ, in this sense, means the Anointed One. Seldom is the term thus used in the Gospels. Andrew used the title when he had found Peter. "We have found the Messias, which is, being interpreted, the Christ." John 1:41. The news was carried farther, and another significance was attached to it by Nathaniel. "Thou art the Son of God; thou art the King of Israel." John 1:49. Jesus accepted both of these statements, and even enlarged upon the significance of them. "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see the heavens open, and the angels of God ascending and descending upon the Son of Man." John 1:50-51.

The first impressions of the first five disciples were that Jesus was the Messiah and that He was the Son of God and the King of Israel. This conviction remained unchanged even unto the time of the ascension of the Lord. Forty days after His resurrection the Lord continued

with them, "speaking of the things pertaining to the kingdom of God." "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" The answer which Jesus gave them was not a denial of the kingdom; it was, rather, an affirmation of it, with the time of the kingdom left to the will of the Father, Acts 1:3-7. Another matter was of greater importance at the time of the ascension, that of the gift of the Holy Spirit and the witness of the Gospel to all the world.

THE KINGDOM OF HEAVEN AT HAND

John the Baptist first proclaimed the advent of the kingdom of heaven. He was the prophet for the Messiah, Malachi 4:5-6. His mission was to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It was a mission of instruction and repentance, such as John the Baptist performed, and concerning which Jesus approved of John, Matt. 11:1-19; 17:9-13; Mark 9:13. There is no indication that a prophet will again come to announce the coming of the Lord, rather the contrary, for He will appear unexpectedly and unannounced, Luke 12:39.

The kingdom of heaven is composed of those who have turned their hearts to the Lord and to His truth. They are those who are born

from above, and who have forsaken their wicked ways, and unholy, fleshly manner of life. John 3:1-17. The Gospel of the kingdom as preached by Jesus is recorded in large part in the Sermon on the Mount, Matt. 5-7. Not all of the Jews were included in the kingdom, for John the Baptist warned certain ones that they needed repentance, Luke 3:1-18. There were those who were called a "generation of vipers," although they claimed to be and were the children of Abraham, who by right of birth were included in the kingdom of Israel, of which Christ was to be the King. But we have no right to say that Jesus accepted all of the Jews as members of the kingdom of the Jews. Some of the Jews believed on Him. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8:31-32. But to those who did not receive His word, He called them, not the sons of Abraham, but, "Ye are of your father, the devil," John 8:33-59. Not all of Israel was indeed Israel, Rom. 9:6.

The chief priests, scribes, and Pharisees were constantly in conflict with Jesus after He had begun His ministry, He sat with them, asking and answering questions on the first occasion of His visit to Jerusalem, but when He announced His mission as fulfilling the Scripture of Isaiah sent to heal the brokenheart-

ed, the sick, and to loose the captives, etc., they turned against Him, because of His claims to the Sonship of God. They took the matters of the kingdom into their own hands. "The violent take it by force," Matt. 11:12.

The manner of Jesus in the kingdom was that of peace and love, and no violence, Matt. 12:18-21. But there is here an intimation that there will be a change in the character of the King at a time when there will be judgments to be carried out.

It is certain that the kingdom of heaven now consists of things spiritual. The law having been fulfilled in Christ, there has been a change from the material to the spiritual. Yet the standards of the spiritual are higher than the letter of the law. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5:20. Men are to worship God in spirit and in truth, John 4:24.

A SPIRITUAL KINGDOM IN DEVELOPMENT

While Jesus taught the necessity of a new birth and of inner righteousness and spiritual life, with the necessity of believing in Himself, there was a constant reference to judgments to follow those who did not accept His faith and His ministry, to believe on Him. The judg-

ments on the cities, Chorazin, Bethsaida, and Capernaum, and the judgment to come on Jerusalem are of this type of His ministry. The kingdom of God *came nigh*, but was not accepted, and judgment followed. This kingly function was not exercised by Jesus when He was on earth.

The kingdom of heaven came to the Jews and was developed among them. Only once did Jesus minister to the Gentiles. He came to save men, those that were the lost sheep. To be a member of the kingdom, He taught that men should be like children, or like one who is a servant of all, Matt. 18. Those who would follow Him should forsake all, that is, have no earthly interest above the spiritual ones.

The people of the kingdom should be forgiving, even to seventy times seven. They should also seek salvation at the cost of the hand or the eye. None should be ashamed to acknowledge Him and follow Him. For if such should be ashamed, He would be ashamed of them when He came in the glory of the Father, Luke 9:26.

Jesus did not overthrow the institutions among men. He paid allegiance to government, taught honor to parents, love toward men, and faithfulness in worship.

Jesus recognized and opposed the kingdom of Satan by casting out evil spirits and giving the disciples the same power. He said, "I beheld

Satan as lightning fall from heaven," Luke 10:18. But this was not the final conquest of Satan's kingdom.

The parables of Jesus also show the nature of the developing kingdom, as the sower of good seed, in which the seed is the Word and brings forth fruit, but not of the same fold. The sower of good seed and the sower of the tares includes two kinds in the same harvest—children of the kingdom and children of the wicked one. The mustard seed indicates the remarkable growth of the kingdom; the leaven and meal (variously interpreted) represents deterioration, for the leaven is hidden in the meal by a woman. The net cast into the sea represents a final gathering and separation of those in the kingdom. But there is revealed in all these developments an ending in judgment, a time when angels will be used, and such a time is not now. This era of kingdom experiences will come to an end. It is not eternal.

THE UNCROWNED KING

Jesus accepted the confession of Peter, "Thou art the Christ, the Son of the living God," Matt. 16:16; Mark 8:29; Luke 9:20; John 6:69. Upon this confession Jesus said to Peter, "I will build my church." But Peter did not call Christ a King. What authority there was in the church was committed to the church. The church is in no sense a kingdom. Her organization is not

of that type, for no one rules over another. Those who are in the church who desire honors and crowns must wait until another phase of Christ's work is instigated. We do not desire to pattern after the heirarchy which has at its head the Vicar of Christ, to rule over it.

Yet Christ called Himself a King. He was acclaimed the son of David, and offered no rebuke to the people, Matt. 21, Luke 11, Luke 19:38. Those were loyal subjects of His kingdom who hailed Him thus. But they gave Him no throne and no crown. He was enthroned in their hearts alone. The church is the body of which Christ is Head. Jesus told Pilate, "My kingdom is not of this world."

The three titles of Jesus are, "Lord," signifying His divinity; "Jesus," which includes His work of redemption; and "Christ," Saviour, is His Messianic title which includes His office as King of the Jews. This title Jesus always honored in every test brought before Him. In the Parable of the Treasure in the Field, the world was bought for the sake of the treasure. He redeemed the world by the price of His death, but accepts only the treasure from it because it is of faith. Only one pearl was purchased of all others that were possible to purchase. It was the one chosen by His own judgment — His own people. The Lord has His own will to determine what He desires and when He

desires it. The day of His choosing will come when He shall gather out for Himself from the world all that belongs to Him, whether fishes or good seed, or pearls, or treasures, Matt. 13.

The titles of Jesus were all fulfilled, for Christ proved by His works that He was the Son of God, John 20:31. He is Lord. The second title was proved when He bowed His head on the cross and said, "It is finished." He is the Christ, the Messiah, but the honor of that title was not attained while He was in the world. Yet, He did not deny the claim to that great honor, for He is "King of kings and Lord of lords."

Was Jesus not accepted as King because He was denied by the Jews, whose king He was? Pilate asked, "Art thou the King of the Jews? And he answering said unto him, Thou sayest it," Mark 15:2. But Jesus could not be the king without His having become Saviour, and that included His death on the cross. There could be no kingly crown, no royal robe, no throne of glory before His victory over sin and deliverance of His people from the thralldom of their sins. The triumph of His kingdom must come after His cross.

THE LOOK FORWARD

Jerusalem to Jesus was a picture of sorrow, Matt. 23:38, 39. But it was not hopeless, "Your house is

left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This expression followed the triumphal entry a few days previously. He spoke of another coming.

A series of incidents Jesus described to His disciples in the interval of His waiting for His cross. They had shown Him the beauties of the Temple. He told them of its destruction, but they did not understand. There was awaiting the world a general disruption, even as the earthquake and rending of the tombs and Temple veil at His death suggested.

The first would be deceptions in religion—false Christs. Next would be international troubles, wars, famines, pestilences, and earthquakes. This would be followed by Christian persecutions and false brethren and prophets, with a falling away from the faith, Matt. 22:1-14. Here a separation in the text seems to come logically to introduce a special event, the destruction of Jerusalem, Matt. 24:15-22.

Another series of incidents was then related, not a repetition of the first: A new attack on the believers by false Christs; a new tribulation with new terrors of nature, out of which there will appear the Son of man coming in the clouds of heaven with power and great glory. His angels are with Him. They gather together His elect from the four

winds, from one end of heaven to the other, Matt. 24:23-51. The Lord's one suggestion to the disciples was, "Be ready" and "faithful."

A picture of conditions which will be found at His coming is given in the Parable of the Ten Virgins, Matt. 25. It was a time of waiting for the bridegroom. Five took lamps and vessels with oil. Five took lamps and no vessels with oil. All of the lamps burned until midnight. The wise ones replenished their lamps and went with the bridegroom. The foolish had made a wrong calculation, judging the bridegroom to come at least before midnight. These were the ancient "date-setters" for the return of the Lord. Watch. There were servants who were faithful and were rewarded. There was one who did not honor his Master. Render to God what is His.

Would it be unfair to call attention to the difference between the scene in Matt. 24:31 and that of Matt. 25:31? Jesus must have had a purpose in separating these two accounts. The first tells of the gathering of the elect only. The second describes the gathering of the nations. The first says, "He shall send his angels," and the second says that the angels are with Him who sits upon the throne of His glory. The first has no separation of the elect; the second tells of a separation taking place. There are no awardings in the first, while there is re-

ward in the second. Here we see the King in His authority and the nations of the earth under His judgment. The elect are gathered unto Him to be with Him.

The Jews rejected their Saviour and dishonored Him who would be the King. The church accepts the Lord Jesus Christ and waits for His glorious return. The world must abide its judgments when the King shall return for His kingdom. The Gentiles possess the vineyard from the Jews, but must be faithful in keeping it for Him. It is the business of the church to witness unto Christ in all the world until He comes. The marriage feast will be ready, and is now ready; the people of the world have the invitation to enjoy the fellowship of the King's Son, but the Son will return some day to take His kingdom. It is not yet, but it will come, for the kingdom of heaven in its spiritual aspects is now at hand.

The closing pictures of the Lord's coming as given in the Gospels do not present the resurrection, although Christ said He will call the dead to life. It does not show the picture of a new heaven and earth, although Christ will make all things new. There is a fire judgment for the wicked, but the scene does not depict its final aspects.

We must leave what Jesus did not say to the things which will be revealed by the spirit and by the Father Himself in His own manner

and time, John 14-16.

"I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

Sel. from Christian Monitor

WHEN SATAN TREMBLES

Satan dreads nothing but prayer. The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.

—Selected

RECKLESS WORDS

I would rather play with forked lightning or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of professors are hurling on others, to the hurt of their own souls and bodies. Let us remember that when we persecute or hurt the children of God, we are but persecuting Him and hurting ourselves far more.

Sel. by Jeannette Poorman

BIRDS OF THE BIBLE QUIZ

1. What bird screeches in the night? Isa. 34:14.
2. Of what bird is it said, "The fir tree is her house?" Psa. 104:17.
3. What proud and handsome birds can you find in II Chron. 9:21?
4. What common fowl is mentioned in Luke 13:34?
5. Find a bird with a large bill and a bird of the night in Psa. 102:6.
6. What bird buries her eggs in the ground? Job 39:13-15.
7. What birds fell to feed the Hebrews in the wilderness? Num. 11:31.
8. What bird is hunted in the mountains? 1 Sam. 26:20.
9. Find two common birds in Psa. 84:3.
10. What birds did Jesus say were sold in the market place at "two for a farthing?" Matt. 10:29.
11. What birds are said to have fed Elijah in the wilderness? 1 Kings 17:6.
12. When Baby Jesus was presented in the Temple, a pair of what birds were used for sacrifice? Luke 2:24.
13. What bird do you associate with Peter? John 18:27.
14. What birds "mount up with wings?" Isa. 40:31.
15. What two birds did Noah send out of the Ark? Gen. 8:7-8.

16. At the baptism of Jesus, what bird rested upon Him? Matt. 3:16.

17. What unclean bird of prey is mentioned in Isa. 34:15?

Sel. by Shella Stump

POEM

For the air I breathe which comes
from Thee,

For the shining morn and the sparkling sea,
I render thanks.

For the midday sun that reaches low
Its blessed bounty to bestow,
I give Thee thanks.

For the twilight hush and the stars'
bright gleam,
Which herald the beauty of life
unseen,
I offer thanks.

For the gathering clouds and the
midnight dark,
When the Hand is unseen that
guides my barque,
I yield my thanks.

For the soul that was born when
Thou breathed on me,
For the heavenly glory I soon shall
see,
Accept my thanks.

Win the next world by the sacrifice
of this, and thou shalt have
both.

A VERY PRESENT HELP

PSALM 46:1

He's helping me now this moment,
 Though I may not see it or hear,
 Perhaps by a friend far distant,
 Perhaps by a stranger near,
 Perhaps by a spoken message,
 Perhaps by the printed word;
 In ways that I know and know not
 I have the help of the Lord.

He's keeping me now—this moment,
 However I need it most
 Perhaps by a single angel,
 Perhaps by a mighty host,
 Perhaps by the chain that frets me,
 Or the walls that shut me in;
 In ways that I know and know not,
 He keeps me from harm and sin.

He's guiding me now—this moment,
 In pathways easy or hard,
 Perhaps by a door wide open,
 Perhaps by a door fast barred,
 Perhaps by a joy withholden,
 Perhaps by a gladness given;
 In ways that I know and know not,
 He's leading me up to heaven.

He's using me now—this moment,
 And whether I go or stand,
 Perhaps by a plan accomplished,
 Perhaps when He stays my hand,
 Perhaps by a word in season,
 Perhaps by a silent prayer;
 In ways that I know and know not,
 His labor of love I share.

Sel. by Ruth Snyder

**DO YOU HAVE A
MEANING?**

Actually do we take seriously the meaning of words we sing in our hymn books? Consider this: we sing Sweet Hour of Prayer—and content ourselves with ten or fifteen minutes each day. We sing Onward Christian Soldier—and wait to be drafted into His service. We sing Oh For a Thousand Tongues—and don't use the one we have. We sing Blest Be the Tie that Binds—and let the slightest offense sever. We sing Serve the Lord with Gladness—and gripe about what we have to do. We sing We Are Marching to Zion—and fail to march to Sunday school and church. We sing I Love to Tell the Story—and never mention it to others. We sing The Whole Wide World for Jesus—and never invite our neighbors to church.

Sel. by Homer Mellott.

TREASURE IN HEAVEN

Only that which is truly given.
 Only that good which is done for the love of doing it. Only those plans in which the welfare of others is the master thought. Only those labors in which the sacrifice is greater than the reward. Only those gifts in which the giver forgets himself.

Henry VanDyke

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

GOD'S EXACTNESS

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy," 1 Pet. 1:15-16. There should be no question in our minds of how holy God is. Our Lord and Saviour is an example of this, for while here upon the earth He was tempted in all points like as we are, yet not once did He sin or come short of the glory of God. We should consider it a great blessing to be called out of our state of sin and misery, with the privilege of entering into the eternal blessings of Almighty God.

We are living in a day of exactness in every field of endeavor. Without this precision our mass production and durability of equipment would never be possible. Just for a specific example let us consider the automobile, which makes millions of revolutions without noticeable wear. This is the result of thousands of exacting measurements, which first go into the manufacturing machinery and then into the

item manufactured, to fit with many other items enabling the precision assembling of an automobile. This exactness is not just satisfactory to the eye but must be measured many, many times closer to the requirements than the eye can detect. This exactness can be found in almost every field of modern living, especially in the latest high speed complicated equipment of our day.

Does an eternal Almighty God require less exactness? Just how much precision do we require of ourselves in serving and worshipping our God? "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5:48. These are Christ's words, do they mean anything to us? Even in our precision age very few items come near being perfect. Each of us has experienced many times: where an item is not put together right, will not do what it was claimed to do, is not as clean and pure as it should have been or is not as the description claimed it was. God says, "Be ye therefore perfect"; does He find us that way? Can we show in any way where "Our Father in heaven is not perfect"?

"This then is the mesasge which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all," 1 John 1:5. This is a wonderful promise for us to build our hopes upon. In this earth so many things are questionable and misrepresented, that it is a wonderful blessing to have something definite and unquestionable to build our life upon. There is no contamination or uncertainty about God and His plan of salvation. Is it any wonder that He expects His servants to be holy? Perfect? Is it any wonder that He expects His subjects to be separate, different and apart from the world? "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:2.. Notice our mind must be renewed, from our carnal inclinations, that we may prove by our life what is good, acceptable and perfect in the sight of God. Is our Lord asking too much of us or are His requirements for our own good? Are we looking and hoping to be taken to a perfect, holy place or are we satisfied with the deception, misrepresentation and lack of exactness on this earth?

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest," Rev.

15:4. Do I fear my Lord and glorify His name at all times? Perfectly, to the best of my ability? Unless we worship Him in life, we will not be permitted to worship Him in eternity. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. This is not an easy task to do. It is not easy and simple to hold the many, many items manufactured to the exactness required of their purchaser, but without this precision they are only so much scrap and of very little value. It is astonishing to investigate and find the thousands of items condemned and the thousands of man-hours lost because of not being used according to the exact standards required. Nothing will be more astonishing than "Depart from me ye workers of iniquity. I never knew you." Why this sentence? Not holy enough—not perfect enough, anything that is not according to God's Word will be rejected.

DOES THE BIBLE TEACH INSTRUMENTAL MUSIC IN THE CHURCH?

There are at least nine passages of Scripture in the New Testament, which teach us the type of music in our worship, to be used in the House of God. Therefore the Lord Jesus Christ, through the inspiration of His holy Word, has specified the kind of music that should be used

in our worship of God. We are glad indeed that the Dunkard Brethren church practice the use of this type of music in God's House.

As we look into the past histories of the Dunkard faith, that faith which was re-affirmed by Alexander Mack in 1708, we find no record of man-made instruments being used in God's House. If we are in error on this point, we stand to be corrected. So far as we have read church history, we find that innovations began to develop many years ago and that instruments were first used in the chapels of our colleges. Years later they began to appear in the church houses, usually in the larger cities. Man-made instruments of music in the Church was one of the innovations, from the practice even in the early twentieth century, which brought about our separation in 1926. Regardless of who was the originator of musical instruments in our faith and when, we are to pattern ourselves and our worship after the teachings of the Holy Scriptures.

Let us now turn to the Word of God for our pattern and instruction. All the passages of Scripture, which we have found in the New Testament, specify vocal music. Turning to Matt. 26:30, "And when they had sung an hymn, they went out into the mount of Olives." Jesus was in this assembly and He had just given His followers ordinances to be practiced in His kingdom, the church.

The apostle Paul, in showing the purpose of God's Word and Christ as a minister to both Jews and Gentiles, gives us the following words, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name," Rom. 15:5-9. This letter the apostle Paul wrote to the Romans from Corinth and he mentions singing as the act of worship unto the name of the Lord.

Reading on he saith, "Rejoice, ye Gentiles, with his people. Praise the Lord, all ye Gentiles; and laud him, all ye people." Or should someone else do it upon an instrument? Paul again said, "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also," 1 Cor. 14:15. Again he admonished the Ephesian church, "Speak to yourselves in psalms and hymns and spiritual songs, singing and making

BIBLE MONITOR

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melody in your heart to the Lord," Eph. 5:19. Likewise to the Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Col. 3:16. Shall we deviate from this form of worship and compromise with those who use musical instruments in their worship?

David even prayed in great distress and promised public thanksgiving and praise. "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee," Psa. 22:22. This inspiration of David was written for the church. How do we know? Because the writer of the Hebrews

uses it. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee," Heb. 2:9-12.

Paul and Silas sang praises to God in their worship, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them," Acts 16:25. While they were not where they could have used an instrument, there is still no argument to sustain instrumental music and they apparently were used to singing. Now listen to Heb. 13:16, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." The apostle James tells us to sing praises, Jas. 5:13, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms."

Where do we find liberty to offer any kind of music, in God's house, accompanied with a man-made instrument? I find that liberty no

where, but to the contrary, for the above texts specify the kind of music to be offered to the Lord. If the Lord had said, "Make music" then we might claim the liberty to make any kind of music we might desire, but He did not. When God specifies something, can we change it? Shall we add to or diminish from God's Word? We know the consequences if we do. "God's Word is settled in heaven." Can a man have utmost respect for God's Word and do other than what God has told him to do? Is it safe to add to our worship in song? The apostle Peter tells us that we have all things that pertain unto "life and godliness," 2 Pet. 1:3. Dare we bring in something else? We appeal to our readers to have the utmost respect for the Word of God and all that it teaches.

Those who practice instrumental music in worship, either go to the Old Testament as a basis for their practice or to the symbols used in The Revelation. As to "The Revelation" in all places where harps, etc., are mentioned, we have reason to believe that they are only used as symbols of their sweet music. If this should not be the case, we are confident that they are not referring to man-made instruments. The Revelation is a book of many symbols and we cannot take all of the words as referring to literal events. Definitely The Revelation does not say that instruments of music will be in

heaven. Do you think that temporal instruments, made of earthly materials, will be in heaven? I find no authority for instrumental music in worship, recorded anywhere in the New Testament.

In conclusion let us notice the practice of instruments used in worship, in Old Testament times, and our relation to the Old Testament ordinances. Paul says, Gal. 3:24-25, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Paul also tells us that ordinances of the Old Law are nailed to the Cross of Christ. Col. 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." We realize that instruments were used by David, yet we find that Amos pronounced woe upon, Ye which invent to themselves instruments of music like David, Amos 6:5.

Others under the Mosaic dispensation used them, but they were always used in the outer courts and never in the inner court, which is typical of the church. Hence the Old Testament use is no authority for their use in Christian worship. Many in the religious world, in these days, stress the Old Testament

Law as the means of our salvation and conduct, such as the Ten Commandments, etc. We remind you that nine of those "Ten Commandments" were brought over into the New Testament, the dispensation of Grace. We are saved by our faith in Christ's shed blood and our obedience through the "New Birth" into His kingdom, the church, through the Gospel.

2 Jno. 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." We plead with all professing Christians everywhere, return to the New Testament form of worship and offer unto God that which is specifically mentioned, and in nothing deviate therefrom. Let us "earnestly contend, for the faith once delivered unto the saints." Jude 3, is our prayer.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

A GOING CONCERN

"A concern," I find, is a business firm. In a spiritual sense are you a member of a business firm? Can you say with the poet, "I am a stranger here, within a foreign land; my home is far away upon a golden strand; ambassador to be, of realms beyond the sea. I'm here on business for my King."

A successful business man once said, "I like to belong to the Church. Among other reasons, it is a Going Concern. Somehow it succeeds in spite of all obstacles." Then he observed, "In 1929 Chicago had 1600 churches and 233 banks. At the end of the depression it still had 1600 churches, but only 54 banks. The Gibraltar of Finance did not prove as strong as the Rock of Ages."

Yes, the Christian Church is a going concern. It has its Master's guarantee that it will keep going until the end of time. He said, "The gates of Hell shall not prevail against it," Matt. 16:18. It is composed of all renewed, converted persons. Those who have been brought nigh to Him by saving grace and the power of His Truth. Among these are young converts, mature believers, and saints who have borne fruit even to old age. These are one in spirit: one in union with Jesus and one in the privileges and blessings of salvation.

St. John divides the members of Christ's mystical body into three classes, "little children, young men, and fathers." Little children (the lambs) are you growing in grace and in the knowledge of our Lord and Saviour Jesus Christ? In order to promote this growth are you "desiring the sincere milk of the Word"? Young men, of whom it is said that "the Word of God abideth in them, and that they overcome

the wicked one," 1 Jno. 2:14, do you find that "the Word of Christ dwells richly in you in all wisdom"? Fathers, are you increasingly growing in an acquaintance with God, so as to "walk with him," like Enoch? Are you pressing forward for the prize of the high calling of God in Christ Jesus?

How long will there be a need for the Christian Church?

1. As long as men need forgiveness of sins. Sin of almost every kind has dominion over the unregenerated man. The seeds of evil are in the hearts of men, yes, "The heart is deceitful above all things, and desperately wicked," Jer. 17:9. One in Christ will daily crucify the flesh with the affections and lusts. In the Church we have embraced a better covenant, a covenant of grace, wherein God offers a full remission of all former sins. By embracing God's covenant, we become His children, members of His family, and heirs of His glory. Let us make it the one object of our whole lives to be found in Christ, and to secure the blessings He has purchased for us, in this "Going Concern."

2. As long as men need peace for their souls. This was since, "In Adam all died" and will be until Christ comes for His Bride, the Church. Peace was announced at His birth. "Glory to God in the highest, and on earth peace, good will toward men," Luke 2:14; peace was bequeathed before His death,

"Peace I leave with you, my peace I give unto you," Jno. 14:27; three times in John 20, we find "peace be unto you," as a salutation to His disciples after His resurrection. This peace is found in the Body of which Christ is the Head.

3. As long as men need hope for the life that lies beyond the grave. In this "Going Concern" comfort is derived from the reflections of the blessings in this life, but a more solid comfort is derived by looking forward to an inheritance, to which by virtue of our relation to God, we are entitled. "To an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," 1 Pet. 1:4.

All need hope and comfort in affliction. All have a cross to bear; and tribulation in the appointed way to the kingdom of heaven. "If in this life only we have hope in Christ, we are of all men most miserable," 1 Cor. 15:19. What guided Moses in his strange decision? It was hope, "he had respect unto the recompense of the reward," Heb. 11:26. What animated Paul to such exertion? Surely the hope and prospects of securing "the prize of his high calling." It is the message of the Christian Church, and there alone, that we find these priceless spiritual blessings.

Of those who are safely within the folds of His Church, Christ says, "My sheep hear my voice, and I know them and they follow me:

and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," Jno. 10:27-28. Can we not see why the Church is a "Going Concern," against which "the gates of Hell shall not prevail," if we consider the four thoughts spoken by Jesus and recorded by the apostle John?

1. "I know them"—with a tender regard and special care; being the good Shepherd and owner of the sheep. He knows the circumstances wherein we are placed and is well acquainted with our needs. He knows our dangers, difficulties, enemies, and our weaknesses.

2. "They follow me"—This is done perseveringly that we "might be fruitful in every good work, and increase in the knowledge of God," Col. 1:10; because of faith, by which each can say, "My faith looks up to 'hee, thou Lamb of Calvary;" because of love, we keep His commandments, for Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," Jno. 14:23.

3. "I give unto them eternal life"—Peter answered Jesus, Lord, to whom shall we go? Thou hast the words of eternal life," Jno. 6:68. Christ was the Messiah, who was authorized and commissioned to bestow life. Hence, John said, "He that believeth on the Son hath

everlasting life," Jno. 4:36.

4. "Shall never perish"—That is if we abide in His love; "for He is able to do exceeding abundantly above all that we ask or think," Eph. 4:20. Our expectations from Him can be unlimited, Him to whom the prophets bear witness and "Who upholds all things by the word of His power."

God protects His property. We are His by adoption; He has confirmed His interest in us by regeneration, Whom He esteemed as His peculiar treasure. Paul spoke concerning the Church, "For we are members of His Body of His flesh, and of His bones," Eph. 5:30. Christ offers all men spiritual security—for time and for eternity; He makes this offer through His Church. Small wonder that His Church is a "Going Concern."

Bro. Ray S. Shank,
Mechanicsburg, Pa.

GOD'S PLAN WITH HIS PEOPLE

Ever since the day when God led the children of Israel out of the country of Egypt, God has had a special plan with His people. This we see when we consider their journey and see how God brought His people to victory. But in spite of this, that God had a plan with His people and would that they should submit themselves to the laws and ordinances which He had com-

manded them to do, yet we see that the children of Israel went against God's plan for them. Unbelief entered into their hearts and because unbelief gained dominion, they were not victorious. God is always the God of victory and His people become a victorious people, if they will believe Him and submit themselves to His leading.

The whole account in Numbers is actually, from its beginning to its end, a teaching message for the people of the Lord under the New Covenant; since Israel's story in the desert is a history of example, 1 Cor. 10. God wishes to use all of His followers. Every servant receives his appointed place and work to do. God orders everything according to His own Will. This picture of God as revealed in Numbers is the same as in 1 Cor. 12. Theocratic government is the condition for unity and progress. As God led Israel in ancient times and gave them commandments of how everything should have its right place and everyone should have high service, thus the people of God should be guided today also. O may we see the necessity of that way.

The service of the New Testament Assembly is wholly a service of the Holy Spirit. See 2 Cor. 3: 4-6 and John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall

hear, that shall he speak: and he will shew you things to come." The Holy Spirit has been given to the Assembly in order that we may be guided by Him. But God has still more for us; God has also given to His Assembly specific gifts and services. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," Eph. 4:11. Yea these services have been given to us in order that the whole body may fulfil its growth. They have been given as a unifying bond to the Assembly, in order that it might be connected by every joint. Indeed this is the reason why Jesus gave them unto us; may we realize that. Is anything taken away from the body, then it is no more any perfect body. Thus it is also as to the five services referred to. God's true aim for the Assembly is that it, in the likeness of the Assembly of Israel, shall be theocratic, that is governed by God.

Herewith the Assembly of Christ in Denmark sends most hearty greetings to our beloved Dunkard Brethren Church.

Yours in Christ Jesus,

Bro. Johannes Hansen,
Gentofte, Denmark.

NEWS ITEMS

REVIVAL MEETINGS

Broadwater, Md.—July 17-26.

Goshen, Ind.—Aug. 9-23.

Dallas Center, Ia.—Aug. 16-30.

McClave, Colo.—Aug. 23-30.
 Shrewsbury, Pa.—Aug. 23-Sept. 6.
 Walnut Grove, Md. — Sept. 20-
 Oct. 4.

LOVEFEASTS

Broadwater, Md.—July 25.
 Swallow Falls, Md.—Aug. 22.
 Dallas Center, Ia.—Aug. 29.
 McClave, Colo.—Aug. 29.
 Waynesboro, Pa.—Sept. 13.
 Midway, Ind.—Sept. 19.
 Mt. Dale, Md.—Sept. 27.

DALLAS CENTER, IA.

The Dallas Center congregation wishes to announce that our series of Meetings will be the last two weeks of August, with a Lovefeast on the 29th. Eld. Edward Johnson of Wauseon, Ohio, is to conduct the revival. Pray with us for the success of these meetings. We will appreciate and welcome any who can come.

Beulah M. Fitz, Cor.

GOSHEN, IND.

The Goshen congregation is looking forward to a two-week series of Meetings, from Aug. 9-23, ending with our Harvest meeting. Eld. Otto Harris of Antioch, W. Va., has consented to be our evangelist. We ask an interest in your prayers for these meetings and invite all who can to be with us.

Sister Maxine Swihart, Cor.

BETHEL, PA.

The Bethel congregation was hap-

py to have Bro. Earnest Miller with us for a two week's revival meeting which started April 12, closing with our Lovefeast on April 26. Bro. Miller gave us all many thoughts to think upon and he didn't hesitate to remind us that it is later than we think. His very inspiring messages should make us all strive to walk closer to our Lord. We also were happy to have Sister Miller and Bro. Alfred with us and were sorry when Sister Miller had to return home on account of her illness.

We were all made to rejoice when three young souls gave their hearts to the Lord and three others came over from another faith. May the Lord richly bless them.

On Sunday, April 26, we held our Lovefeast with all-day services. Bro. Miller closed the revival Sunday morning and departed for home soon afterward. Visiting Ministers throughout the day were Brethren Adam Fahnestock, Ammon Keller, Allen Eberly, La Verne Keeny, from Lititz; Howard Myers from Shrewsbury; Frank Shaffer from Waynesboro; Zenith Melott, Homer Melott from Swallow Falls; Ray Shank from Mechanicsburg and Ben Klepinger from Englewood, Ohio.

In the evening 100 surrounded the tables to partake of the Communion service with Bro. Ben Klepinger officiating.

We want to thank these Elders and Ministers for partaking in these services and also thanking all the

Brethren and Sisters from other congregations and visitors from other faiths for coming to worship with us during these two week's revival and Lovefeast.

We also want to thank Bro. Miller and family for coming into our midst and may we all uphold Bro. Miller in prayer as he goes into other fields of labor and from revival to revival.

Sister Darlene Longenecker, Cor.

MARRIAGE

Miss Josephine Alberts, daughter of Mr. and Mrs. Kingsley Alberts of Womelsdorf, Pa., and Bro. Paul C. Weaver, Jr., son of Bro. and Sister Paul C. Weaver, Sr., of Bethel, Pa., were united in marriage on February 21, 1964, at the home of the bridegroom. Bro. Weaver, Sr., performed the ceremony. The couple reside at Bethel, Pa.

THE MYSTERY OF THE POWER OF GOD

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called night," Gen. 1:1-5.

The great power of God to divide the light from the darkness was a power that God did not give to man. It is a proven fact of the Divine power of God. The forming of the earth is another proof of the power of God. These are things men look over and understand not. How often as a child we have made figures in the dust. We played with them but could do no more. God formed man of the dust. The mystery is how He formed each part in its own order: the eye which is the light of the body; the blood which is the life and flows to all parts of the body to keep it in working order; the mind He put in the body to control, to recall back to memory and to make the body do just what you want it to. Dear friends this is part of the great mystery of God.

Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." God has formed man from almost nothing, yet man wants to deny God His right to use His own. The dust, the life, the living soul, all was given of God. Man through sin fell from his first state of creation.

God was not alone for Christ was with Him. Christ gave Himself a ransom for all to share, all who will accept Him and the atoning blood which He gave for us. "For the life was manifested, and we have seen it, and bear witness, and shew unto

you that eternal life, which was with the Father, and was manifested unto us." Since God is so powerful and so concerned about our welfare, why reject Him and refuse to obey Him?

Bro. Lester Bittinger,
Bx. 69, Grantsville, Md.

VISIONS OF HEAVEN AND HELL

By John Bunyan

Chapter X AN ATHEIST IN HELL

We had not gone much farther before we heard another tormenting himself and increasing his own misery by thinking of the happiness of blessed souls.

We were diverted from giving any further ear unto these stinging self-reflections of this poor lost creature by seeing a vast number of tormenting fiends lashing incessantly a numerous company of wretched souls with knotted whips of ever burning steel; while they roared out with cries so very piercing and so lamentable I thought it might have melted even cruelty itself into some pity, which made me say to one of the tormentors, "Oh, stay your hand, and do not use such cruelty as this to them who are your fellow creatures, and whom perhaps you have yourself betrayed to all this misery."

"No," answered the tormentor very smoothly, "though we are bad enough, no devil ever was as bad as

they, nor guilty of such crimes as they have been. For we all know there is a God, although we hate Him; but these are such as never could be brought to own (till they came hither) that there was such a Being."

"Then these," said I, "are atheists. A wretched sort of men indeed, and who once wanted to ruin me, had not eternal grace prevented it."

I had no sooner spoken, but one of the tormented wretches cried out with a sad mournful accent, "Sure, I should know that voice. It must be Epenetus."

I was amazed to hear my name mentioned by one of the infernal crew; and therefore being desirous to know what it was, I answered, "Yes, I am Epenetus; but who are you in that sad lost condition that knows me?"

To this the lost unknown replied, "I was once well acquainted with you upon earth and had almost persuaded you to be of my opinion. I am the author of that celebrated book so well known by the title of 'Leviathan.'"

"What! the great Hobbs?" said I. "Are you come hither? Your voice is so much changed I did not know it."

"Alas," replied he, "I am that unhappy man indeed. But am so far from being great that I am one of the most wretched persons in all these sooty territories. Nor is it any wonder that my voice is changed; for

I am now changed in my principles, though changed too late to do me any good. For now I know there is a God. But oh! I wish there were not, for I am sure He will have no mercy on me. Nor is there any reason that He should. I do confess I was His foe on earth, and now He is mine in hell. It is that wretched confidence I had in my own wisdom that has thus betrayed me."

"Your case is miserable, and yet you needs must own you suffer justly. For how industrious were you to persuade others, and so involve them in the same damnation. None has more reason to know this than I, who had almost been taken in the snare and perished forever."

"It is that," said he, "that stings me to the heart, to think how many perish by my means. I was afraid when first I heard your voice that you had likewise been consigned to punishment. Not that I can wish any person happy, for it is my plague to think that any are so while I am miserable; but because every soul that is brought hither through my seduction while I was on earth, doubles my pains in hell."

"But tell me, for I fain would be informed, and you can do it. Did you indeed believe when upon earth, there was no God? Could you imagine that the world could make itself? And that the creatures were the causes of their own production? Had you no secret whispers in your soul that told you it was another

made you and not you yourself? And had you never any doubts about this matter? I have often heard it said that though there are many who profess there is no God, there is not one that thinks so; and it would be strange there should, because there is none but carry in their bosom a witness for that God whom they deny. Now you can tell whether it is so or no; and you have now no reason to conceal your sentiments."

"Nor will I, Epenetus," answered he, "although the thoughts thereof sing me afresh. I did at first believe there was a God, but falling afterwards to viscous courses, which rendered me open to His wrath, I had some secret wishes there was none. For it is impossible to think there is a God, and not withal to think Him just and righteous, and consequently that He is **obliged** to punish the transgressors of His law. And being I was conscious of myself as obnoxious to His justice, it made me hate Him, and wish that there was no such Being. But still pursuing the same vicious courses, and finding justice did not overtake me, I then began to hope there was no God; and from those hopes began to frame in my own breast ideas suitable to what I hoped. And having thus in my own thoughts framed a new system of the world's origin, excluding thence the being of a Deity, I found myself so fond of these new notions that I at last pre-

vailed upon myself to give them credit, and then endeavored to fasten the belief of them on others. But before I came to such a height as this, I do acknowledge that I found several checks in my own conscience for what I did, and all along was now and then troubled with some strange uneasy thoughts, as if I should not find all right at last ; which I endeavored to put off, as much as in me lay. And now I find those checking thoughts that might have been of service to me then, are here the things that most of all torment me. And I must own the love of sin hardened my heart against my Maker, and made me hate Him first, and then deny His being. Sin, that I hugged so close within my bosom, has been the cursed cause of all this woe ; the serpent that has stung my soul to death. For now I find, in spite of my vain philosophy, *there is a God*. I find, too, now that God will not be mocked, although it was my daily practice in the world to mock at heaven and ridicule whatever things are sacred, which were the means I used to spread abroad my cursed notions, and which I always found very successful. For those I could but get to ridicule the sacred oracles I always looked upon to be in a fair way to become my disciples. But now the thoughts thereof are more tormenting to me than all the torments I sustain by whips of burning steel."

Chapter XI

FIRE AND DARKNESS

I would ask another question. I heard yourself and others cry out of burning steel and fire and flames ; and yet I cannot discern it. Where there is fire there must be some degree of light ; and yet from what appears to me you are still in utter darkness."

"O that I could but say I felt no fire ! How easy would my torments be to that which I now find them ! But alas, the fire that we endure then thousand times exceeds all culinary fire in fierceness ; and is of quite a different nature from it. There is no light at all attends it, as does upon such fire as burns upon earth. But notwithstanding all the fire in hell, we are in utter darkness. But then the fire you burn on earth is of a preying and devouring nature ; for whatsoever it takes hold of it consumes to ashes ; and when it meets with no more fuel it goes out. But here it is not so ; for though it burns with that tremendous fierceness, which none but those that feel it know, yet does it not consume, nor never will. We shall ever be burning, yet not burned. It is a tormenting, but not a consuming fire. Here the fire seizes upon our souls and puts them into pain so tormenting as cannot be expressed. It was my ignorance of this, when upon earth that made me ridicule the notion of immaterial

substances being burned by fire; which here, to my own cost, I find too true. And then another difference betwixt the fire that burns us here and that which burns on earth, is this, that you can kindle that whenever you please and quench it when you will. But here it is otherwise; this fire is like to a stream of brimstone and it burns for ever. And this is what I have to answer to the last sad question that you asked me."

"Sad indeed," said I. "See what Almighty Power can inflict on those that violate His righteous law." I was making some further observations on what I heard, when the relentless fiend who was before tormenting them, thus interrupted me.

"You see by him what sort of men they were when in the world; and do you not think that they deserve the punishment they undergo?"

To which I answered, "Doubtless it is the just reward of sin which now they suffer, and which hereafter you shall suffer too; for you, as well as they, have sinned against the ever blessed God, and for your sin shall suffer the just vengeance of eternal fire. Nor is it in the least any excuse to say you never doubted the being of a God: for though you knew there was a God, yet you rebelled against Him, and therefore shall be justly punished with everlasting destruction from the presence of the Lord and from the glory of His power."

To this the fiend replied, "It is true we know we shall be punished as thou hast said; but if it be a reason why mankind should have pity showed them, because they fell through the temptations of the devil, it is the same case with me and all the rest of the inferior spirits for we were tempted by the Bright Sun of the Morning to take part with him. And therefore, though this aggravates the crime of Lucifer, it should extenuate that of inferior spirits."

To this my bright conductor, who had not spoken to them since my coming thither, thus replied with a stern, angry countenance, "O thou apostate, wicked, lying spirit! Canst thou affirm those things and see me here? Dost thou not know it was thy proud heart made thee take part with Lucifer against the blessed God who had created thee a glorious creature? But priding of thyself in thy own beauty thou wouldst have been above thy blessed Creator, and so wert ready to take part with Lucifer, and justly art with him cast down to hell; and thy former comeliness and beauty changed to that horrid monstrous form in which thou now appearest, as the just punishment of thy rebellious pride."

To this the apostate spirit only said, "Why does thou thus invade our territories, and come here to torment us before our time?" And when he had said this, slunk away, as if he durst not stay to have an answer. The fiend being gone I

said to my conductor, something I have already heard about the fall of the apostate angels, but have a great desire to be informed in the particulars thereof more fully. To this my guardian angel answered me, "When thou shalt once have put off thy mortality and be translated to the blessed abode, there thou shalt know such things as now thou canst not apprehend. And therefore in thy present state desire not to be wise above what is written. It is enough to know the angels sinned, and for their sin were cast down to hell. But how pure spirits should have a thought arise in their hearts against the eternal Purity that first created them is what thou are not capable of comprehending now."

"I have observed," said I, "that all of them complain most of the torment that arises from their own sense of guilt, which justifies the justice of the punishment. This gloomy prison is the best glass to behold sin in its most proper colors; for were there not the greatest malignity in sin, it would not be rewarded with so extreme a punishment."

"Your inference is very natural; but there is yet a better glass than this to see the just demerits due to sin; and that is by contemplation to behold the blessed Son of God upon the cross. There we may see the dire effects of sin. There we may see its true malignity. For all the sufferings of the damned here

are but the sufferings of creatures still; but on the cross you see a suffering God."

"Surely," said I, "justice and mercy did never so triumph and kiss each other as in that fatal hour. For justice here was fully satisfied in the just punishment of sin; and mercy triumphed and was pleased because hereby salvation for poor sinners was effected. And oh, eternal praises to His holy name for ever, that His grace has made me willing to accept of this salvation, and thereby to become an heir of glory: for I remember some of those lost wretches here have in their bitter lamentations urged that when salvation has been offered them, they refused it. It was therefore grace alone that helped me to accept it."

My shining guardian told me hereupon that he must now conduct me to the earth again, and leave me there to wait with faith and patience till my expected happy change should come. "Come then," said he, "and let us leave these realms of woe and horror to the possession of their black inhabitants."

And in a very little space of time I found myself on earth again, and in that very place where I designed to have committed that black sin of being my own murderer, overcome by the temptations of the devil, who had persuaded me there was no God. But what way it was that I came thither, I am not at all able to determine. As soon as I was

by the bank that I before had sat on, the bright appearance by whom I had been all along conducted, said to me, "Now, Epenetus, you know where you are, and I must stay no longer with you now. I have another ministration to attend. Praise Him that sits upon the throne forever, who has all power in heaven, earth, and hell for all the wonders of His love and grace, that He has shown you in so short a space."

As I was going to reply to him, my bright conductor disappeared, and I was left alone. And having for some time considered the amazing visions I had seen, and the wondrous things that I had heard, I scarce believed I was again on earth, nor did I know what time it was I had been absent. I kneeled down and prayed that I might never lose a lovely sense of all those wondrous things that had been shown me, and then rose up again, blessing and praising God for all His goodness.

Being returned unto my house my family was much surprised to see my countenance strangely changed, and looked upon me as if they scarce had known me. I asked them what the meaning was of their unusual admiration. They answered that it was the change in my face that caused it. "In what respect," said I, "is it that I am altered so?"

They told me, "Yesterday your looks were so extremely clouded and cast down you seemed the very

image of despair; but now your face appears abundantly more beautiful, and carries all the marks of perfect joy and satisfaction in it."

"If you had seen," said I, "what I have seen today you would not wonder at the change you see." Then going into my closet I took my pen and ink and there wrote down what I had heard and seen, declaring the whole vision from first to last. All which I hope may have the same effect on those that read them as they had on me in writing them.

(The end.)

Sel. by Bro. Dewey Shaffer

CASTING STONES

"He that is without sin among you, let him first cast a stone at her." John 8:7. Brethren and Sisters and kind friends, as we sit and meditate upon these few lines, we will try by the help of God, to write a few lines of encouragement to us all.

There was a woman found in adultery one time by the scribes and Pharisees, who took her to Jesus that they might accuse Him. He said unto them, "He that is without sin among you, let him first cast a stone at her."

Brethren and Sisters, we should be careful what we say or do, or we may be casting stones at someone. As there is none amongst us without sin, we should be a step-

ping stone instead of a stumbling block. When Jesus raised up after writing on the ground again, the accusers went out one by one, so Jesus said unto the woman, "'Woman where are those thine accusers? hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: go, and sin no more,'" John 8:10-11. Jesus did not tell her to go on and keep committing adultery. He said, "go, and sin no more."

We can sin without committing adultery, and we can commit adultery in different ways. Gal. 5:19-21 says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

Brethren and Sisters, do we know what all these things mean? If we do not, it is high time we ask God to give us understanding that we may know what the meaning is, or we may be like the rich man, who learned too late. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These are the

things we want to practice each day, and we cannot abide in them if we do not use them in our daily life. Let us try not to be casting stones and discord among Brethren. We must love each other and pray for each other. Without these we cannot please God, for "God is love."

We all want to press onward and upward, for the reward is not given in the beginning, neither in the middle, but in the end. If we are faithful to our God, and do whatsoever He has commanded us to do, we will receive one of those mansions He has gone to prepare for us. It is for a prepared people, so we must prepare ourselves for it.

We must be willing to forgive. We cannot forgive if we do not prove it in our actions to each other. If we do not want to be around and in the midst of Brethren and Sisters, the next thing we know, we will be neglecting the things we should be doing; such as going to Church regularly and taking the children, so that when they come to the age of accountability, they may turn into the Fold. If we love our children, we will try to get them to go to Church services and mingle with the Fold of Christ, and not let them go to all kinds of worldly amusements and encourage them in it, for again this may be casting little stones. What we sow in their hearts is what we can expect to reap, for whatsoever we sow, we also shall reap. We will not be

able to reap good things if we sow bad things. Luke 11:17, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth."

We should take heed, therefore, that the light which is in us be not darkness. We should let our lights shine to those who are around us each day, that they may see our good works and glorify our Father in Heaven. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known, but rather seek ye the kingdom of God; and all these things shall be added unto you." We must be up and doing, not on the standstill. We must pray and read our Bibles in these dark and dreary days, or we may be like the five foolish virgins who did not have any oil for their lamps.

In conclusion I will say, "Fear God, not man." Let us pray for each other and not be casting stones, for we all want to see each other in that happy home in Heaven. One soul is worth more than this whole world. "What would a man give in exchange for his soul?"

"The Lord has promised good to me: His Word my hope secures: He will my shield and portion be as long as life endures. Yes, when this flesh and heart shall fail, and mortal life shall cease: I shall possess within the veil, a life of joy and peace. The earth shall soon dissolve like snow; the sun forbear

to shine; but God who called me here below, will be forever mine."

Written in love, that we all may inherit eternal life. "Fear God, and keep His commandments."

Sel. from The Vindicator
by Bro. Willard Beam.

MESSENGERS AWAKE

Preacher you are growing old
Lives of men are turning cold,
Only once you'll go this way
Have you said what you should?

You've a story great to tell
Have you really told it well,
Or were some things left unsaid
That should be spoken or read?

Preacher you've a flock to feed
Jesus said that you should lead,
Feed My sheep and feed My lambs
Was the Saviour's great command.

As you see them journey on
To the judgment yet to come,
Are you sure that all is well
Can you prove them, will you tell?

By example you should lead
Through the Holy Spirit feed,
Have you really led this way
Or have you too, gone astray?

Have you gone astray with pride
Left the blessed Saviour's side?
Have some sheep too gone astray
As they followed in your way?

Preacher stop, look and think
If your sheep are on the brink,
Why not ask the reason why
Ask the Saviour, Is it I?

Jesus says the time will come
That iniquity will abound;
Yes we hear Him sadly say
Many thus shall fall away.

Preacher, teacher, deacon: pray
That the Holy Spirit may,
Send a special grace to men
Ere the Lord will come again.

As we near the judgment day
May each Christian watch and pray,
That each, wide awake will be
Ere we reach endless Eternity.

Sel. by Sister Rebecca Beck

"What have they seen in thine
house?" 2 Kings 20:15.

In these modern days when sacred traditions are being broken and so-called Christians are indulging in worldly pleasures, forsaking the old paths for the new, the above question might well be asked of the homemakers. What do they see in your house? What do they hear in your home? Is the name of God honored and revered in your conversation? Is Christ given first place? Does the spirit of courtesy, kindness and consideration pervade the very atmosphere of your home? Is the Word of God read, loved and practiced? Is it a home of prayer? O Christians, let us not compromise

with the world, but let us hold on to those principles that constitute godly homes; that are blameless, harmless and without rebuke in the midst of a crooked and perverse nation.

NO TOMORROW

Men grab at thrills and excitement,
Seeking to put away sorrow,
Living for foolish, lustful things
As though there were no tomorrow.

Loving wicked, selfish desires,
Adding up sorrow to sorrow,
Ignoring God's faithful warnings
As though there were no tomorrow.

Christ can give beauty for ashes,
Take from us all sin and sorrow,
Give us a hope for eternity,
And Joy for today and tomorrow.

TITHES

And do you boast about your tithes?
And is it ten per cent?
The One who died upon the cross,
His life and all was spent:
When God gives grace unto the heart,
It is not ten per cent,
It is enough to overflow,
Forgives the penitent.

Had you but caught a glimpse of
Him,
Upon your knees you'd go,
You'd give your heart and soul to
Him,

A tenth—ten times too slow.
 For God has promised in His word,
 Rewards—not ten per cent,
 Worth more than all the world is He,
 Wouldst't thou a tenth present?

When Mary gloried at His feet,
 She offered every cent,
 And when one asked about the law,
 Did He say, "Ten per cent?"
 When Barnabus was filled with
 power
 And did the Master's Will,
 He offered up himself to Him,
 And he would do it still.

Luke tells about the church of His,
 They gave up everything,
 It does not say a ten per cent
 Their lives were rendering.
 Now when the virgins purchased oil,
 The price was not per cent,
 For they were not the foolish ones,
 Too late — and negligent.

Would'st thou the Pearl? present
 your all,
 The less is not the price,
 The Prize of life that comes to you,
 Is God's great sacrifice.
 To get the treasure in the field—
 He gave up everything.
 To get the fullness of your God
 Plan not the limiting.

Who gives a tenth, receives in turn,
 Proportion to his mite,
 But greater gifts are left in store,
 More than my pen can write.
 You'd gain that gracious gold of His,

And for your eyes the oil,
 Receive those precious robes of
 white,
 And wealth that does not spoil.

You'll walk the golden streets of His,
 You'll be just like the King,
 You'll leave your troubles all behind,
 You'll hear the angels sing.
 The tears will all be wiped away,
 And joys will never end;
 You'll see the Master of the cross,
 Your Saviour and your friend.

Sel. Sister Shella Stump

What you dislike in another, take
 care to correct in yourself.

THOUGHTS FROM 1964 CONFERENCE AT ROXBURY, PA.

I remember many years ago of a
 dear brother making the remark
 that going to conference was just
 a foretaste of heaven. Meeting
 brothers and sisters you have learn-
 ed to know and love. Hearing the
 word of God expounded. Singing
 songs of praise to God and fellow-
 ship with those of like precious faith,
 leaves precious memories that we
 cherish.

Our hearts were made glad by
 the large number present. The won-
 derful way the management took
 care of our physical needs left noth-
 ing to be desired. God even sent
 refreshing rain which was needed so
 badly. The several days of cool

weather only made us appreciate the sunshine more.

We will try to give you some of the thoughts that impressed me most from the various speakers.

Ours is a living faith. If our brain does not function correctly we cannot walk, so if our faith is pin-pointed on Christ it will keep us in His footsteps. Ours is a living love. Be ye holy as I am holy.

Pruning takes away the unfruitful. Pruning makes two pieces of a limb. The bad is burned. There are hindrances in our life. Carnal minds are hindrances. Satan is the disease and blight which hurts our life, just as disease and blight kills plants. Planted in the church is not all. We must bring forth fruit.

The leaves of profession with the fruit of sin, is not profitable. Some Christians live Christ's teachings better than others can preach them. We are grafted into the church of the Lord Jesus Christ. Are you bearing fruit for Jesus or sour grapes. We get spiritual wisdom from the Word of God.

If any man lack wisdom let him ask of God. There is no excuse for a soul being lost. We are not that light but must bear witness of that light. We must have it in us. We are reflectors of the light of our Lord. Thy Word is a lamp unto my feet and a light unto my path.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight oh Lord, my

strength and my Redeemer. Only a fool would say there is not God. Persecution is so far away from us we hardly know what it is all about. A favorite expression of Bro. Kesler to the young folks was, "Hold onto the church." Bro. Hostetler repeatedly said "Dip deep." Bro. Theo. Myers often said, "But" (i.e., mentioning a persons virtues but . . .).

We talk about the Bible being taken out of the schools but do we read it once a day. The path which we follow is grown up on both sides by the world. Some places are almost obstructed. Sign posts along the road: "Keep my commandments," "Golden rule," "Baptism," "Humility," "Obedience," "Reverence." If we do not have Christ in our religion we are failures. There is a state of satisfaction but most of us live in a state of dissatisfaction, and only when we wake in His likeness will we be satisfied.

Every Christian has a supreme test. If we fail, our Christian life will never shine as bright. How much of God's Word is in our memory, and how much is hid in our hearts? God's Word is our most important blessing. Who gets the most from the Bible? The one who hides it in his heart. For every disobedience there is a consequence.

There is no one who cannot get closer to God. Our conscience must be set by the Word. We need more prayer and less gossip. We need

more kneecology and less theology. Leave the mountain top and go into the valley. Many Christians are professing but not possessing. We will go into orbit when Jesus comes. It is an inspiration to be ready to meet Christ when He comes. Sin is anything that keeps us from being perfect in Christ. Selfish life has to be broken.

Do we work for peace or sow discord. Every man's work should be tried. Stubbornness and willfulness is part of man. We had better go to the Spirit school some more. We need not worry if we tell the truth. The devil has his pocket full of tools, to destroy the God-like characteristics in our life. Professors are often like a beggar in the midst of plenty.

The people pressed Jesus to hear the Word. Today everyone wants the back seats. It takes an effort to receive a blessing. We must do something, when God gives a blessing the cup runs over. A strong church is one apart from the world. We are on the auction block, Christ and Satan are bidding for us. The Christians were thrown to the wild beasts, even the architect of the building was thrown in to please the people.

Now I lay me down to sleep,
I pray Thee Lord my soul to keep,
And if I should die before I wake
I pray Thee Lord my soul to take.

Now I raise me up to work,
I pray Thee Lord I may not shirk;
And when I come to the night,
I pray my work is done alright.

Which are you? A Radical reads into the Word what is not there. A Liberalist reads out what is there. A Conservative reads what is there. Man should be satisfied with what he has, but never with what he is.

Compiled by Sister Ruth Drake

SUNDAY SCHOOL LESSONS FOR AUGUST 1964

PRIMARY LESSONS

- Aug. 2—TEMPERANCE—Daniel Refusing the King's Food. Dan. 1:3-15.
Aug. 9—A Man and Woman Who Were Kind to Elisha. II Kings 4:8-17.
Aug. 16—The Good Samaritan Was Kind. Luke 10:30-37.
Aug. 23—Being Sorry When We Do Wrong. Gen. 2:8-10, 16, 17, 3:1-24.
Aug. 30—Loving Jesus, Our Saviour. John 3:1-17.

ADULT LESSONS

- Aug. 2—The Great Supper. Luke 14:1-35.
1—Who are the poor, the maimed, the halt and the blind symbolic of?
Aug. 9—Jesus Teaching by Parable. Luke 15:1-32.

- 1—Are we ever guilty of being envious of a new convert because of the attention he or she receives?
- Aug. 16—No Return. Luke 16: 1-31.
- 1—Is it possible that there might be a Lazarus in our life?
- Aug. 23—The Power of Faith. Luke 17:1-21.
- 1—Is it possible to have a forgiving spirit without considerable faith?
- Aug. 30—The Coming of the Son of God. Luke 17:22-37.
- 1—Will turning back as Lot's wife did, cause many to lose their souls?
- BIBLE STUDY BOARD
-
- DAILY DEVOTIONS FOR
AUGUST 1964**
-
- PRAYER**
- Memory verse, Matt. 26:41, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."
- Sat. 1—Psa. 67.
- Memory verse, Matt. 7:7, "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you."
- Sun. 2—Psa. 64.
- Mon. 3—Psa. 61.
- Tues. 4—Prov. 15:1-10.
- Wed. 5—Gen. 32:24-32.
- Thurs. 6—Gen. 18:23-33.
- Fri. 7—II Sam. 7:22-29.
- Sat. 8—I Kings 8:22-31.
- Memory verse, Matt. 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."
- Sun. 9—I Kings 8:31-41.
- Mon. 10—Luke 11:1-13.
- Tues. 11—Judges 6:36-40.
- Wed. 12—Jno. 17.
- Thurs. 13—Rom. 8:26-39.
- Fri. 14—Rev. 5:1-14.
- Sat. 15—Psa. 65.
- Memory verse, I Chron. 16:11, "Seek the Lord and his strength, seek his face continually."
- Sun. 16—Matt. 26:36-47.
- Mon. 17—James 5:11-20.
- Tues. 18—Luke 18:9-15.
- Wed. 19—Phil. 1:1-12.
- Thurs. 20—Eph. 6:11-24.
- Fri. 21—I Sam. 1:19-28.
- Sat. 22—Psa. 91.
- Memory verse, I Thess. 5:17, "Pray without ceasing."
- Sun. 23—Isa. 58.
- Mon. 24—Acts 4:23-32.
- Tues. 25—Jno. 15:1-12.
- Wed. 26—Jno. 16:20-29.
- Thurs. 27—II Kings 19:14-20.
- Fri. 28—I Tim. 2.
- Sat. 29—Psa. 4.
- Memory verse, Luke 18:1, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."
- Sun. 30—Luke 1:5-17.
- Mon. 31—Jer. 29:8-19.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

THE MISSION OF THE CHURCH

"For the Son of man is come to seek and save that which was lost," Luke 19:10. Here we find the purpose of the coming of the Son of man (Christ) to this earth. The first four books of the New Testament reveal to us, no doubt a small part of, how well He carried out this purpose while here upon the earth; through ridicule, suffering, trials and severe agony all of which would take volumes to describe.

Please read Col. 1:13-24, as we are taking space for V. 18 only, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence." If Christ is the head of the church, this includes the complete control and direction of it in all its phases, and His servants constitute the church, then this church will have the same purpose which He had and will willingly sacrifice just as He sacrificed for the fulfillment of this purpose.

The mission of the church is to "seek" and to "save" that which was lost. Actually all "was lost" save the Jew, providing he carried out all the law and looked forward with full faith towards the One who should redeem them. Thus the mission of the church now includes: accepting and obeying their Head, preserving and circulating the truth as delivered by Him, developing and promoting our spiritual enjoyment and our growth in Divine service. "For we are members of his body, of his flesh, and of his bones," Eph. 5:30. Are we this near to our Lord and Saviour? That much a part of Him and His operations? If not are we fulfilling our mission? How zealous are we at our Mission, concerning our time, our talents and our activities?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek," Rom. 1:16. Does this give us opportunity to omit or change one verse, one word or one letter of His Gospel? What a wonderful promise "salvation,"

but neither because our parents or grandparents lived the Gospel, nor because someone said that we should follow the Gospel of Christ, but because we "believe" that this Gospel is Christ's instructions for us and that this Gospel will save us. Any group, persuasion or organization which does not carry out Christ's Mission and therefore all His teachings, will fail to qualify as part of "The Church."

LORD HELP ME

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs," Matt. 15:24-26. This is an intercessory prayer. The Lord will not leave His people in darkness and He will not withhold from them that which He is about to do. The Lord revealed unto Abraham that which was about to take place. Abraham had those in the city whom he loved and therefore he began to pray in behalf of them. The woman in our text prayed an earnest, sincere prayer. She prayed in behalf of her daughter, who was vexed with a devil. How many readers have unsaved loved ones, who are kept from salvation by the Devil? He is the enemy of souls, subtle and cunning. We are in the midst

of a warfare, between Jesus and Satan, between the Spirit of God and our carnal nature.

This woman realized that unless she had help from God her daughter would be eternally lost. Unless we pray unto God our loved ones will be lost. A church may use entertainment and many other ways to draw men and women into it, but unless they have prayer in behalf of the forgiveness of their sins, they will be lost. Various attractions and manipulations may gather members, but only the blood of Christ can save them. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," John 3:3. The trouble with many of our churches today is, that people have joined but have never been born again. Prevailing prayer and repentance are required that souls may be born again.

This woman prayed earnestly and the only answer she received was from the disciples, "Send her away." However she did not give up but fell before the Lord and worshipped Him. All of us need to pray, "Lord help me." If we do not feel the need of the Lord's help we are lost. What answer did she now get? "It is not meet (it is not proper) to take the children's bread and give it to the dogs." Would we not thus be discouraged? She was not even peeved but continued her petition, in a very humble manner. Call me

a dog, but do leave me have some of the crumbs from Thy table, Lord. A humble, meek, broken and contrite spirit is always pleasing unto the Lord."

Now she received the broadest promise ever made to a human being, "Ask what ye will and I will give it unto thee." Was it worth seeking, knocking and persevering in prayer? We are living so far beneath our privileges that it is pathetic. There is no comparison between the blessings God has offered us and the ones we really use in His service. Some day we will be required to give account of our stewardship. How we use everything that God has given us charge of. We have possibilities for His service that we have never even thought of. Why do people rush here and there, is it seeking some hope, some security that they have never found in the church? We who know and enjoy His Holy Word, to what extent are we allowing it to shine unto others? Brethren and Sisters, many of the Prophets prayed mightily for the sins of the people, do we? Do we have a form of godliness and yet deny the power thereof? There is much difference between religion and salvation. Are we so fearful that we limit the power of God to convert sinners? The power of God is unlimited. If we are not a new creation, we are not born again.

Luke 18 tells us "Always to

pray." "Continue instant in prayer." "Pray without ceasing." "I would that men pray everywhere." "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God," Phil 4:6. Is our connection with God a formal memorized prayer, or do we pray from the heart? If so, why do we stumble by the wayside? Our prayers will mean much to us as we stand before God. Jesus often arose early to pray and He even prayed all night. Is His example good for us? As He prayed the fashion of His countenance was changed, could our countenance stand any changing? Why did they first call His followers Christians? They took knowledge of them, that they had been with Jesus. We need a message from heaven today and the way to receive it is upon our knees. The time may be very near that we will faint, unless we pray mightily. God's time is ready, the sorrows that He will send upon the earth are near. Lord help me, do we sincerely feel the need of help?

Let us look at some of the promises which God has delivered unto us, in Matt. 17. Why not believe God, why not take Him at His Word? The New Testament is full of prayer and fasting. Multitudes are bound by habits, by lusts, by unbelief and prayer alone can loosen them. God loosed the bands of Paul and Silas. God still has unlimited power today, but we must be con-

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connected to Him in order to receive and use His power. "And whatsoever ye shall ask in my name, that will I do," John 14:13. "If ye ask any thing in my name, I will do it. If ye love me, keep my commandments, V. 14-15. God never condemned anyone for having too much faith or too much zeal.

As Peter sank into the sea he cried saying, Lord save me. We each have been given a stewardship, are we worthy of the blessing? How much time do we spend waiting upon the Lord? Those who put out a product are responsible for its successful operation. We should be much interested in the successful operation of the Lord's work. What short-circuits prayer? Enmity, bitterness, pride and an unforgiving

spirit each will do it. If we had the power that God intended for us to have, the church would be much stronger than it is. Do we labor to correct our lives? Or do we conclude that the Bible does not mean what it says? Lord help us to see ourselves as Thou seest us. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7.

From sermon by
Eld. Ernest Miller

"CHURCH AND STATE"

Our Saviour prayed for those, His followers, the "Called Out," as recorded by John in Jno. 17:20-21, using these words. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." These verses definitely teach us, as well as the entire seventeenth chapter, that Jesus was praying specifically for believers in Him, and not for the kingdom of this world. For verse nine says, as He prayed, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

Hence, this prayer of our Christ is a special prayer for His Church and for those who would believe on

Him, "through their word" the word of His disciples, hearers of His Word, and believers in Him, those who receive Him and know Him, verse 8. In the light of Christ's words, What should be our attitude toward the world, the State? We, you and I, dear reader, are living in the same world, as did the disciples, and if true believers in Him, through their word, His prayer is for us as well as for them.

Note verses 15 through 17, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Therefore since we as His believers are living in the world kingdom, Satan's kingdom, what should our attitude be in regard to making the Civil laws, the National and State laws? . . . of which Jesus said we are not of that kingdom. We remember we are in the midst of an election year, of both National and State, should we then cast a vote, for evil leaders, evil men, officers of the Civil and State laws?

Reader, what think ye? Remember the Word of God clearly teaches of the kingdom of this world, and of the kingdom of God's dear Son, and that there is a distinction between them. Does God's Word instruct believers in Christ, just what their duty and obligation is toward

the world and its law, the laws of the Nation and the State? Decidedly so. We wish to divide our above subject and look at it under two heads. First . . . to show the "Church's" relation to the "State." Second . . . Our individual responsibility, as members of the Church, to the "State." What did the "apostolic fathers" consider was their duty, as believers in Christ, concerning their obedience to "State"? Did they feel to obey the "State" in all things? Should they, or we help to make the Civil Laws? . . . the Laws of the "State"?

Read Rom. 13:1-8. Let us read and consider those words, verse by verse. "Let every soul be subject unto the higher powers." Every soul, individual member's responsibility, is to be subject to the higher powers. Who is the higher power? . . . whose law? . . . God's or man's? There is no question here, it is God's. Yet are we not also to be subject to the State? Yes, in the sense of being submissive to the officers of the State, but not subject to their laws in the sense of obedience to their laws, when and where they conflict with the Higher Powers, which is God's Law. Acts 5: 29, "Then Peter and the other apostles answered and said, We ought to obey God rather than man." This shows that the apostles made a distinction between God's law and man's law.

Paul's words in Rom. 13:1, show

that law even for the world, is sanctioned by God, authorized by Him, for the preservation of the Nations. V. 2, "For there is no power but of God: the powers that be are ordained of God." Yet we should remember, our salvation is not by the law, but through faith. "Because the law worketh wrath: for where no law is, there is no transgression." "Whosoever therefore resisteth the power (the Officer of the State, either believer or unbeliever), resisteth the ordinance of God: and they that resist shall receive to themselves damnation." We believe this means, that if Christians resist an officer of the Civil Law they stand condemned of God, for law is ordained of God, and His children are to be law abiding citizens. And above all if we resist God's eternal Word, we will receive damnation to our souls. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil (transgressors)."

Hence we believe God has authorized law for the nations, for the preservation of peace to His believing children, since Christ prayed

that they be not taken out of the world. We should not look upon "rulers as a terror to good works," (not a terror to the Christian, but to the evil doer) for an officer is ordained of God, as a minister of peace, "a revenger to execute wrath upon him that doeth evil." Also we as Christians should "obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give, that they may do it with joy, and not with grief: for that is unprofitable for you," Heb. 13:17. We should not forget that God has set officers in the Church "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (the Church)," Eph. 4:12. If we obey, or submit to magistrates we "shall have praise of the same."

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers (God's authorized), attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear (respect), honour to whom honour. Owe no man anything (give God all the honour:), but to love one another: for he that loveth another hath fulfilled the law." The fact that God has authorized and sanctioned law for the nations of the world, does not mean

that the nation, or state, should take into its hands the rule over the church, to dictate to the church its principles and its regulations. Neither does He authorize a one-world church. The writer is one who believes in separation of Church and State. The world has seen enough of Church and State combined, and the awful consequences that went with it.

Jesus said, Jno. 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The world is Satan's kingdom. 2 Cor. 6:14-18, There must be a separation from the unbelieving world, to become a child (sons), of God. Please read. God hath decreed, given orders, directions for: an established law among nations, as well as for His Church. His said law for Nations, which is decreed by His Providence, given by Inspiration, often determines the fate of Nations. Every since the time of Cain and Abel, the biggest problem of mankind, the human race, has been his behaviour, hence the need of world government. However should the citizens of Christ's kingdom, dictate the authorization, selecting of officers, or rulers and the enforcement of the Civil law? The Lord willing we will present our Scriptural answers to these questions in our next

article.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

STEPS IN THE RIGHT DIRECTION

When we start out on a journey in this life, much thought is taken for the safety and comfort of those travelling. The driver make a careful study of the road map until he determines the best route in the direction to which he is going. So every person "born again" sets out on a voyage. He also must study and ponder well the right path for his feet. This path is carefully mapped out in God's Word. There he is warned of the many pitfalls which Satan has placed by the way to become a snare to him and lead his steps in the wrong direction.

A Christian's way is not an easy way, for the easy way is not always the best way. We need the hardships of life to become strong, that we might endure to the end of the race. There must be an effort put forth. Matt. 7:13-14, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life and few there be that find it."

A true Christian cannot stand still as there is much danger in a

neutral position, but he must always strive onward and upward towards the goal. He does not look backward, but forward. The apostle Paul said in Phil. 3:14, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As the eagle flies directly toward the sun when his enemy is after him, thus blinding him, so the Christian must flee towards "the sun of righteousness," Christ. True progress means less of self and more of Christ. By keeping the devil behind us, and fixing our eyes upon Jesus, we lose our worldly, carnal nature and selfish desires, until our life is hid away in Christ.

May each of our steps be ordered in the right direction so that we may say as Paul did in 2 Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

God never loses sight of anyone who makes a step in the right direction.

These thoughts were inspired by one of Bro. Paul Reed's revival sermons.

Sister Maxine Surbey

EACH STEP I TAKE

W. Elmo Mercer

Each step I take my Saviour goes
before me,
And with His loving hand, He
leads the way.
And with each breath I whisper,
"I adore Thee."
Oh! What joy to walk with Him
each day.

At times I feel my faith begin to
waver,
When up ahead I see a chasm wide,
It's then I turn and look up to my
Saviour,
I am strong when He is by my side.

I trust in God no matter come
what may,
For life eternal is in His hand,
He holds the key that opens up the
way,
That will lead me to the promised
land.

Chorus:

Each step I take, I know that He
will guide me;
To higher ground He ever leads
me on.
Until some day the last step will be
taken,
Each step I take just leads me
closer home.

I pass through this world but
once. Any good therefore that I
can do . . . let me do it now. For
I shall not pass this way again.

MACEDONIA

We did not have a visiting minister to South Fulton in February because of conditions of the weather. We were thankful to have Bro. and Sister Walter Bird on March 1. Bro. Bird expressed his feeling of weakness in expounding the Word and said he had almost declined the invitation to come preach for us. He keenly felt his inexperience, being a new minister. He asked for our prayers for his sermon. In his behalf I ask you to remember him at the Throne of Grace. I think you will agree, as you read his message, that this young man and his wife are destined to become devoted servants of God.

Quote: We sometimes feel we are alone because our numbers are few. Elijah was alone and requested that he might die, yet he was fed and cared for. When he was in the cave he complained to God that none followed after righteousness. That the people had slain the prophets and thrown down the altars. And "I even I only am left and they seek my life to take it away," I Kings 19:10-18. God told him to "Go Forth" and anoint men to be kings and prophets, that there are yet seven thousand men in Israel who have not bowed the knee to Baal.

When we are sick, alone and feel we are no good we think God should remove us. No matter what our

station or condition in life, there is something for us all to do. Psalms 122:1 says, I was glad when they said unto me let us go unto the house of the Lord. Do we know what this sentence means? Are we glad to go into God's house? Are we as glad as David was? We go into the house of God to stimulate our interest and to remind ourselves to hold fast our faith and to exhort one another to go into the house of God more often as we see the day approaching.

On a bulletin board of a neighboring church we read the words, "Enter to worship, depart to serve." Worship means honor and respect. Consider, who should one worship? That seems a strange question, but we find many who have things closer to their heart than God. Such as cars, houses, entertainment, etc. These things keep us from worshipping as we should. It is amazing how often we revere a man who has no interest in God. If we are Christians we look up to God and revere Him. Peter refused to accept the worship of a man. We should not worship angels either, only God.

We should not worship the God of this world, yet we may do it unwittingly. Matt. 4:7 tells us not to tempt our God. Satan is ingenious in his approach to us. He always attacks our weakest points, as when Christ was hungry. Worship neither man, angels or Satan, but

Him only.

Who should worship? Angels worship the Lord and so do saints. All men are told to worship, I Tim. 2:4. What should be our attitude in worship? A serious mind, for it is the soul's salvation. Bow down in humility that we may be lifted up. Adoration for the one we worship, the Being Divine, great reverence for the Divine Redeemer. Love and fear Him, not the fear that means to be afraid of someone, but that we want to do His will and learn of Him.

How do we worship? There are many ways to worship. First is praise, hymns, Scripture and thankful hearts. Praise in our private thoughts, gratitude for our blessings. Praise in public as in church services. Give thanks for goodness and mercy. Prayer of thanksgiving is the greatest way to worship God. Perhaps the greatest prayer is a longing in our heart that cannot be uttered. Prayer is a wonderful thing. We don't fully understand how it works. We sometimes feel we don't accomplish what we desire in our prayer. The answer may take a few years but God surely hears and will answer, in time. Nothing is outside of God's answer except what is outside of His will.

Meditation — consider its meaning. Any discussion of Scripture brings good, if we contribute thoughts that will inspire and edify. Phil. 4:8, "Finally brethren what-

soever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Apply this verse to your daily life and you will receive great benefits. Think and talk about what is true, honest and just. Look for the pure and lovely. Good report? Listen only to such things that will leave a good name. Seek virtue and praise for others and you will be fulfilling your Christian mission.

Depart to serve. Perhaps we don't think of this as we should. After worship we have the responsibility to live what we have learned. What shall I render for all the good I have received? To render good for evil brings the happiest results and is the greatest lesson we can learn.

There is nothing free in this world, we must pay one way or another. In a public drawing, such as a basket of groceries, a new car free or a Florida vacation, etc., there are strings attached. Someone has to pay for what appears to be free. Those are material things: are available only by someone's efforts to provide. In salvation, Jesus paid the price for us. Our good works show our appreciation for that free gift. We cannot buy it with the world's goods. It is free to all who will accept it in a spiritual way.

One way we can "depart and serve" is to take the responsibility to teach what we learn of salvation. In Mark 10:44 we are told, The chiefest of you shall be the servant of all. That means to help others learn how to serve. Circumstances come to each of us differently. Some of us may be more susceptible to the wiles of the devil. He never attacks our strong points. He carefully and quietly works where our armour is weakest.

John 15:27 tells us to witness. What better way to do this than when we walk among the world. What we say in a Christian manner is sometimes like a drink of fresh water to a fellow traveler. If he accepts God's Word you have a base to work on, to help him grow in grace. The best witness is the example of our lives. More often than we think, we are observed in silence. We do not need to tell anyone how good we are, our works will show it.

Service to others for the Gospel's sake, Rom. 12:1. A reasonable service. We are not to be conformed to this world, our mind is to be renewed, we are not to think of ourselves more highly than we ought. When we give mercy with cheerfulness it is beneficial to ourselves as well as those we minister unto.

What can we do when we are few in number? The drifting away from Christianity is a sign of

Christ's coming. Things some members say and do would never make you think they belonged to church, yet their name is on the church book. There may not be much we can do to change it. Perhaps the best way is to be an example of the Christian Graces, a poet gives us three of them:

PRAY, GIVE, GO

He needs them all, the open hand
The willing feet, the praying heart.

To work together and to weave
A threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the workers deed.
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go: not all can give
To speed the message on its way,
But young or old or rich or poor or
Strong or weak we all can pray.

Pray that the gold filled hands may give
To arm the others for the fray,
That those who hear the call may go
And pray that other hearts may pray.

Sister Elta K. Blythe,
822 W. Calhoun,
Macomb, Illinois.

NEWS ITEMS

REVIVAL MEETINGS

Bethel, Pa.—Aug. 2-16
 Orion, Ohio—Aug. 9-23
 Goshen, Ind.—Aug. 9-23
 Dallas Center, Ia.—Aug. 16-30
 McClave, Colo.—Aug. 23-30
 Shrewsbury, Pa.—Aug. 23-Sept. 6
 Walnut Grove, Md.—Sept. 20-
 Oct. 4.

BETHEL, PA.

The Lord willing, the Bethel congregation will hold a two weeks revival meeting from August 2 to August 16. Bro. Paul Reed of Riner, Va., will be our Evangelist. Come and enjoy these services with us.

Sister Darlene Longenecker, Cor.

NORTH CANTON, OHIO

The Orion congregation is looking forward to another Revival meeting from August 9-23, with Bro. Jacob Ness as our Evangelist. We ask an interest in your prayers that souls may be saved and that we may all be made stronger in the Master's work.

Bro. Alvin Silknitter, Cor.

McCLAVE, COLO.

The Lord willing, the Cloverleaf congregation will hold their Revival meeting from Aug 23-30. The Lovefeast will be Aug. 29, beginning at 10:30 and Communion in the evening. Bro. Floyd Swihart will be

the Evangelist. Come worship with us in these meetings.

Sister Rosella Kasza, Cor.

ENGLEWOOD, OHIO

The Englewood Dunkard Brethren church was happy to have Bro. Paul Reed of Riner, Va., for a two-week's Revival. We were strengthened by the many Spirit-filled messages. Although there were no new members added to our number, the Gospel was proclaimed with power and authority. It is sad to say that another opportunity was passed and no souls accepted their Lord. We pray that the good seed sown may have fallen into fertile soil, which will some day bring forth much fruit for the Master.

Sister Maxine Surbey, Cor.

THANK YOU

I want to express my thanks to all those who cooperated so wonderfully during the last General Conference. It would not have been possible to serve the convenience and necessities of all those who attended the meeting, if those who served had not so willingly given of their time and energies to contribute to the comfort of those who attended. It was no small task to assign lodgings, keep accommodations clean and serve a total of sixty-five hundred meals. With few exceptions this task was completed satisfactorily. I know that those

who served will be blessed for their unselfishness. Thank you all.

Ord L. Strayer,
Chairman, Arrange-
ments Committee.

APPRECIATION

I wish to thank each one for their prayers and words of comfort, also for the many cards and flowers I received during my stay in the hospital. While I can only thank you, may God richly bless you in my prayer.

Bro. Carl H. Broadwater

APPRECIATION

I want to thank all the Brethren and Sisters for the many cards and the earnest prayers that were offered in my behalf, while I was confined in the hospital. I thank God for the wonderful healing power through the anointing service, our only hope in sickness. God bless each and every one and the Elders for their services.

Sister Alma Meade

TO EACH MEMBER OF OUR DEARLY BELOVED CHURCH

Knowing of no better way to thank and give recognition to each of you who have manifested such a keen interest in our welfare, we have chosen this method.

Since Conference I have spent ten days in the hospital. I have a heart condition, have suffered a nervous breakdown, am on a very

strict diet, and am under doctor's orders to get away where I can completely rest and relax, and quoting the doctor, "Lie dormant for a while, like a tree during the winter months."

Always having been active, I am presently not permitted to do any work of any kind. Ever having the work of, the purity of, the spiritual growth of the Church deeply imbedded in my heart and soul, to comply with this request is a great cross to bear. Not knowing God's Will for my life in the future, but fully submitting to Him, I willing accept the course He shall lay before me.

I take this means to thank each who had a part in sending me thus far, 175 get well cards, 51 letters and over 40 long distance phone calls. I fervently, prayerfully and most earnestly beg each member to put my wife and I high on your prayer list, that God's Will and not ours, be done in our lives.

It is my keenest desire and prayer that I might regain my health sufficiently that I will again be permitted of the Lord to help the rest of our dear Elders and Ministers to give Satan the whipping he most surely deserves and that God will privilege me for many, many more years to "Earnestly contend for the faith once delivered unto the saints."

Again, we want to thank all the members of the church and also

the many others who have been so interested and so understanding, and while we can only say thank you, may God bless each of you.

By God's help I am preparing a series of articles for the Bible Monitor, as physical strength permits. I pray they might prove a blessing to each reader. May each member of the Dunkard Brethren Church be faithful to the promises and vows we have made before God and man.

Your co-workers in the Ministry,
Paul and Margaret Myers.

DALLAS CENTER, IA.

Dallas Center is located on Route 64, twenty-four miles northwest of Des Moines. Turn south off of Route 64 at Percival Ave. (1st street west of R.R. tracks) and the Dunkard Brethren church is located three blocks south, on southeast corner of Percival and Ash Streets.

THE SEVEN FEASTS OF LEVITICUS 23

God gave His people of old seven great annual feasts, presented to us in the twenty-third chapter of Leviticus. This is one of the most profound chapters in the whole Bible. These annual feasts ("appointments with God") re-assured the Jew that there was a God in Heaven who still cared for them and watched over them. The feasts were to be observed once every year. They were seasons of special

joy and thanksgiving and festivity among the Jews.

Three of the annual feasts (actually all seven could be classified under the three labels) were general meetings or conferences when all male Jews were to appear before the Lord in the city of Jerusalem. These feasts were actually harvest festivals. The Passover (first month—April) was at the time of the barley harvest. Pentecost (third month—June) was at the time of the wheat harvest. The Feast of Tabernacles (seventh month—October) was at the time of the grape, fig, and olive (fruit) harvest. What a happy time it must have been, when from all over the land, hundreds of thousands of Jews marched to Jerusalem to meet together in happy fellowship and to praise the Lord (during harvest time in Israel) for all the bounties which He had so liberally provided for them.

But these Bible feasts go far beyond the national boundaries of Israel. The New Testament says that many of these Old Testament happenings were "types" or "shadows" of good things to come. When writing to the Corinthians about some of the Israelite experiences in their wilderness wanderings, Paul says, "all these things happened unto them for ensamples (or types)." That is—these were not only the actual experiences of the Israelities—but they were intended

to teach future generations, especially God's people, necessary and important lessons that we need to learn. God attaches great importance to the types. One of the likely reasons why God dealt so severely with Moses in connection with the incident at Meribah (when he smote the rock instead of speaking to it) is because Moses spoiled an otherwise perfect type. The rock had already been smitten. And as smiting the rock was a type of the death of Christ, it was not necessary to smite it again, for "Christ was once offered (smitten and afflicted) for the sins of the world." Jesus Himself attached great importance to types. For example, in John 3:14, He referred to Himself as the Anti-type of the brazen serpent in the wilderness: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

We would like to point out in this message that these feasts prefigure for us, in outline form, the whole history of redemption, from its commencement at Calvary to its close at the end of time. This message will be an effort to bring to light just a few of the many wonderful truths which are imbedded in these Jewish holy days. The seven feast days clearly outline for us seven steps in God's program from the Cross of Calvary to the reign of Christ as King during the kingdom age.

1. THE PASSOVER—

Leviticus 23:4, 5

The first feast in the Jewish holy year (their civil year began in the seventh month) was the Passover. Lev. 23:5 reads, "In the fourteenth day of the first month at even is the Lord's passover." Now as the name indicates, the Passover was first instituted in Egypt and kept on that dreadful night when the destroying angel went through the land, slaying the first-born of every house which had not been sprinkled with the blood of the slain lamb. The Passover marked the deliverance of Israel from the bondage of Egypt and was to be observed every year in memory of that wonderful event.

On the night of that first Passover, a lamb had been slain; a life had been substituted for the first-born in each household; and the blood of the innocent lamb was sprinkled on the lintels and doorposts of each Israelite home in the land of Egypt. God had said, "When I see the blood, I will pass over you, and there shall be no plague upon you to destroy you, when I smite the land of Egypt." And now for these Israelites the Passover was their annual Independence Day, because on that very night Pharaoh called for Moses and Aaron and begged them to leave the country.

The Passover was celebrated with a sacred feast. The central feature

was a lamb without blemish which had been slain. It was eaten with "bitter herbs" to symbolize the cruel tyranny which they had endured back in Egypt, and "with unleavened bread" to recall the haste of their departure from the land. Now all this is plainly a type of our Lord Jesus Christ, the Lamb sacrificed for us at Calvary. The Passover foreshadowed a far greater deliverance than that of Israel out of Egypt, and that slain lamb of the Jewish Passover pointed forward to another Victim, the Lamb of God, whose body was broken and whose blood was shed for us.

Just as God found Israel in bondage in Egypt, so He finds all men in the slavery and bondage of sin. Just as the sprinkled blood of the slain lamb saved Israel from the dreadful destruction which came upon every family in Egypt (the first-born of every family lay cold in death), so we too are "justified through the redemption that is in Christ Jesus, whom God hath set forth to a propitiation, through faith in his blood." And if you are inclined to doubt what I am saying about the Passover, notice the Holy Spirit's own commentary on the Passover Feast given in the New Testament, I Cor. 5:7, "For even Christ, our Passover, is sacrificed for us."

2. THE FEAST OF UNLEAVENED BREAD—Leviticus 23:6-8

The feast of unleavened bread was really a continuation of the Passover. It began the following day (15 Abib) and lasted a whole week. The characteristic feature of this feast was the exclusion of all leaven (see verse 6). Leaven was a symbol of moral corruption and it was not to be found in any Hebrew home during the observance of the feast. The people were so scrupulous in this regard, that, before the feast, they carefully swept every part of their house to discover and remove every fragment of leaven.

The meaning of the feast (typically) is quite evident. Israel had just observed the Passover to recall their redemption. Now, as a redeemed people, they must be a holy people. They must exclude all evil from them. The Passover refers to what Christ has done for us, and the Unleavened Bread refers to what the Christian believer does in return. The Holy Spirit's own commentary on this feast is found in I Cor. 5:7-8, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us; Therefore let us keep the feast (a figure for the whole Christian conduct of life), not with old leaven (the old habits indulged in before conversion), neither with the leaven of malice

and wickedness; but with the unleavened bread of sincerity and truth."

The Feast of Unleavened Bread is a type of the Christian believer's life of practical holiness. Our salvation only begins in accepting Christ's sufferings and death as an atonement for our souls. Immediately there must be a new life of holiness and consecration to God. The Passover must be succeeded by the Feast of Unleavened Bread in your life! A redeemed man must be a holy man. He should now live a life separated from sin for the glory of God. Deliverance from death and judgment (as seen in the Passover) is not the only purpose of redemption. Holiness of character and godliness of life is also a part of that purpose. And just as the Israelite banished leaven from his house as soon as he was under the shelter of the blood (day after Passover)—so the Christian should be holy from the very beginning of his new life in Christ. And just as the Israelite was to keep this feast for seven days (the number of perfection and completion), so the Christian has a responsibility toward holiness during the whole period of his life. Luke 1:74, "That we might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

3. THE FEAST OF FIRSTFRUITS

—Leviticus 23:9-14

The third of the seven Jewish feasts was called the Feast of Firstfruits. This too was observed in the first month, and was associated with the Passover and the Unleavened Bread. The Israelite was to cut a handful (see 23:10-11) of ripening grain from his fields, and take it to Jerusalem, and lay it upon the altar as a pledge that the whole coming harvest would be dedicated to God. The priest (on the "morrow after the Sabbath") was to "wave it" before the Lord. He held it out toward the altar and brought it back again, and in that way, the harvest was ceremonially dedicated to God.

Do you recall that word "firstfruits" being used in the New Testament? We find here again, as in the Passover and Unleavened Bread, the Scripture is its own interpreter. When presenting the great truth of the resurrection, Paul declares that Christ arose from the dead on "the morrow after the Sabbath," for he says, "Now is Christ risen from the dead and become the firstfruits of them that slept," I Cor. 15:20. The Jewish presentation of the sheaf of the firstfruits was typical of the resurrection of Jesus Christ. And just as that presentation of the first ripening grain was a pledge, or a guarantee, that the whole coming harvest would be dedicated to the

Lord, so the resurrection of Christ is a guarantee that all men will some day be resurrected.

Paul, in I Cor. 15:23-24, says the resurrection will take place in three companies: Christ the firstfruits; afterward, they that are Christ's at His coming; and then cometh the end ("end ones"). The resurrection of Jesus Christ is the glory of the Christian religion. The founders of all pagan religions are dead men and buried in dead men's graves. How can they ever offer any hope of a future life? But Jesus Christ is alive, the firstfruits of them that slept, and He says, "Because I live, ye shall live also." His resurrection is a pledge that we too will be resurrected from our cold graves—at His coming.

4. THE FEAST OF PENTECOST —Leviticus 23:15-22

After the sheaf of the firstfruits had been "waved before the Lord," seven weeks were counted (49 days), and then on the fiftieth day came the Feast of Pentecost (sometimes called The Feast of Weeks). Pentecost, like all the others, was a harvest festival, at which the Jews were to render their thank-offerings for the bounties of the field. But like the previous feasts, the Feast of Pentecost is rightly regarded as typical. This fourth feast was to occur exactly fifty days after the third. Without forcing the Scriptures to fit a desired in-

terpretation, it's easy to see what happened on that day, fifty days after the resurrection of Christ. For forty days He had showed Himself alive by many infallible proofs. Ten days later, after His ascension, and on the fiftieth day after His resurrection, the Bible says: "When the day of Pentecost had fully come, they were all with one accord in one place; and suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Ghost," Acts 2:1-2, 4. "They that gladly received His word were baptized: and the same day there were added unto them about three thousand souls," Acts 2:41.

All this is divinely perfect! Christ had to die (as seen in the Passover) before He could rise again (as seen in the Firstfruits). And the Holy Spirit (as seen in Pentecost) could not come before He was glorified.

The main feature of the ritual for the Day of Pentecost consisted in the presentation of two "wave loaves" baked with leaven. The "loaves" were two in number, prefiguring the two component parts of the Church, Jew and Gentile. The "leaven" indicates that a measure of evil adheres in all members of the Christian Church. Yet the loaves were presented along with a sin offering, with the blood of a slain lamb, and thus the offering

(even though baked with leaven) still was acceptable to God. Isn't that a beautiful picture of the Christian believer, who is an imperfect creature, but can approach the presence of God through the sin-offering, the shed blood of our Lord Jesus Christ?

Thus we see that the Passover symbolized the death of Christ; the Unleavened Bread, the holiness of a believer in Christ; the First-fruits, the resurrection of Christ; and the Feast of Pentecost, the descent of the Holy Spirit fifty days later.

5. THE FEAST OF TRUMPETS — Leviticus 23:23-25

The blowing of the trumpet at the Feast of Trumpets was to usher in the seventh month, which came as a climax to the Jewish sacred year. These trumpets (read verse 24) were made from rams' horns, and were blown to announce the coming events of the seventh month. These events included the Day of Atonement and the Feast of Tabernacles, which would then end the Jewish feasts for another year.

And here, too, as in the previous feasts, there are symbolic suggestions related to the trumpet, found in the New Testament. The sound of the trumpet will signal the return of our Lord Jesus for the Church: "For the Lord himself shall descend from Heaven with a shout, with the voice of the arch-

angel, and with trump of God: and the dead . . .," I Thess. 4:16. "In a moment, in the twinkling of an eye . . . the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," I Cor. 15:52.

Between Pentecost and the Trumpets there was a long interval of time. In fact it was the longest period of time between any two of these feasts, and this long time of waiting between the fourth and fifth feasts is not without deep significance. To the spiritual mind, this sets forth the long period of time that has already elapsed since Pentecost! Has it ever occurred to you that this present age (in which we now live) is the longest period in human history that God has not broken in upon the affairs of men with a public demonstration of His power and might? Two thousand years have come and gone, and the world has not received one word from Heaven, aside from the revelation of the truth of God's written Word to the Christian believer through the Holy Spirit! God has not publicly interfered with the affairs of men for almost two thousand years now, and many have cried out, "Where is God?", "Why doesn't He speak?", "Why doesn't He interfere for the sake of the righteous?" Ah, listen my brethren, the long interval between Pentecost and the Feast of Trumpets is just about over! You can be

sure of this, my friends. God will not keep His silence forever! The Bible says (2 Pet. 3:9-10) that God is long suffering, but the day of the Lord will surely come! And then, "in a moment, in the twinkling of an eye, the trumpet shall sound." The Feast of Trumpets is typical of the rapture of the Church at the Second Coming of Jesus Christ.

6. THE DAY OF ATONEMENT — Leviticus 23:26-32

The Day of Atonement was the most solemn occasion in the Jewish year. The ritual of this solemn day is set forth in detail in Leviticus 16, but here is it mentioned merely in its sequence with the other feasts. We can only refer to it briefly in this message.

Once a year, Aaron laid aside his priestly garments and put on a garment of white linen. He offered sacrifices for himself and for his family, and then he offered two "he-goats" for a sin offering. The one goat was slain in the offering, and then he placed his hands on the head of the live goat, confessing the sins of the people. Ceremonially these sins were transferred to the goat, which was then released to flee into the wilderness. Provision had already been made for the forgiveness of *individuals*—but this was a service which symbolized atonement for all the sins of the *entire nation*. Day by day, sins had been confessed and sacrifices had

been offered, but now, once a year, on the Great Day of Atonement, expiation was made for "all the iniquities of the children of Israel, and all their transgressions, even all their sins."

The key words in the passage (Lev. 23:27-29) are "ye shall afflict your souls." All this is a type of Israel's *national* conversion to Christ at the end of the Tribulation Period, just before He returns to reign. Look at Hosea 5:15, "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early." "And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born," Zech. 12:10. Just as the Jews were to "afflict their souls" on this great day of Atonement, so there's coming a day when the Israelities will be convinced of their stupendous mistake in rejecting Jesus Christ as their Messiah, and the Bible says they will afflict their souls with a genuine repentance. Pauls says in Rom. 11:26, "And so all Israel shall be saved." There will be a nation-wide repentance for their sin of rejecting Christ as their Messiah. The blood of atonement will become effective, for in that day there "shall be a fountain opened to the house of David," Zech. 13:1.

7. THE FEAST OF

TABERNACLES—Leviticus 23:33-43

From the fifteenth to the twenty-second day of the seventh month, the Israelites left their houses and dwelt in tents (tabernacles) made from the branches of trees. They observed the most joyful feast of the whole year. The Feast of Tabernacles (see verse 39) marked the end of the Jewish agricultural year. All the produce had been gathered in, not only the harvest of grain, but also the products of the vine and fruit trees.

This great Feast of Ingathering (as it is sometimes called) symbolizes that time when at last all nations shall be brought into the garner of God! The Bible says that, at the end of the ages, there will be a period of one thousand years of peace, prosperity, and plenty—when wars will be utterly unknown, sickness will be conquered, and poverty will be abolished. All the nations will be one great United Nation, under the government of one King, the Lord Jesus Christ Himself. The return of Christ and the establishment of His perfected Kingdom has been the blessed hope of the Church through all the passing centuries. We have often prayed "Thy Kingdom Come," and the day is coming when that request will be fulfilled. "And the Lord shall be king over all the earth," Zech. 14:9. "And it shall come to pass, that everyone that is

left, of all the nations which came against Jerusalem, shall . . . go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles," Zech. 14:16.

We have seen in these seven great feasts presented here in Leviticus 23, a picture of God's plan of redemption from the dark hour of Calvary (in the Passover) to the glorious millennial morning (in the Feast of Tabernacles). The *first three appointments* were in the first part of the year (first month), and this set of feasts refers to the work associated with the first coming of Christ, His death, His holiness, and His resurrection. The *last three feasts* were in the latter part of the year (seventh month), and this last set of feasts refers to events connected with the second coming of Christ, the rapture, the tribulation, and the Millennial reign. And the *interval between* corresponds to the present dispensation of grace, the church age.

I would like to let this final thought with you: The Feast of Firstfruits (and Pentecost, fifty days later) was always observed on a Sunday. The firstfruits was always on the Sunday after Passover. It was always on the same day, but not necessarily on the same date. The Feast of Trumpets was always observed on the first day of the seventh month. This was always on

the same date, but not on the same day. And therefore the period of time between Firstfruits (or Pentecost) and the Trumpets was of *uncertain length* each year. The number of days between was different each year—like our Thanksgiving and Christmas. Thanksgiving is always on a Thursday, the same day, but not the same date. Christmas is always on December 25, the same date, but not the same day. Thus in 1959 there were 28 days between Thanksgiving and Christmas, but in 1956, there were 32 days between Thanksgiving and Christmas. And so it was between Pentecost and Trumpets! And thus we see another accurate type of the Church Age, for we don't know exactly how long it will be. "But of that day and that hour knoweth no man," and "Take heed, watch and pray, for ye know not when the time is," Mark 13:32, 33.

Friends, I marvel at the beauty and the unity of the Scriptures! It's amazing to note these perfections in God's Word. It is marvellous that God, way back in Old Testament times, many years ago, foretold (in type) His great plan of redemption. The Scriptures are verily the Word of God, and don't ever let some little half-baked false teacher lead you to believe that they are untrustworthy and out of date!

Passover, death of Christ; Unleavened Bread, burial of Christ; Firstfruits, resurrection of Christ—

First Coming of Christ.

Pentecost, descent of Holy Spirit—Church.

Trumpets, rapture of Church; Days of Atonement, conversion of Jews; Tabernacles, Millennial Reign—Second Coming of Christ.

Sel. from Bible Helps

LAW AND GRACE

Someone has compiled the following, which beautifully describes the contrast between law and grace.

The Law was given by Moses.

Grace and truth came by Jesus Christ.

The Law says—This do, and thou shalt live.

Grace says—Live, and then thou shalt do.

The Law says—Pay me that thou owest.

Grace says—I frankly forgive thee all.

The Law says—The wages of sin is death.

Grace says—The gift of God is eternal life.

The Law says—The soul that sinneth, it shall die.

Grace says—Whosoever believeth in Jesus, though he were dead, yet shall he live; and whosoever liveth and believeth in Him shall never die.

The Law pronounces—Condemnation and death.

Grace proclaims — Justification and life.

The Law says—Make you a new heart and a new spirit.

Grace says—A new heart will I give you, and a new spirit will I put within you.

The Law says—Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.

Grace says—Blessed is the man whose iniquities are forgiven, whose sin is covered; blessed is the man to whom the Lord will not impute iniquity.

The Law says—Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.

Grace says—Herein is love: not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Law speaks of what man must do for God.

Grace tells of what God has done for man.

The Law addresses man as part of the old creation.

Grace makes a man a member of the new creation.

The Law bears on a nature prone to disobedience.

Grace creates a nature inclined to obedience.

The Law demands obedience by the terror of the Lord.

Grace beseeches men by the mercies of God.

The Law demands holiness.

Grace gives holiness.

The Law says—Condemn him.
Grace says—Embrace him.

The Law speaks of priestly sacrifices offered year by year continually, which could never make the comers thereunto perfect.

Grace says—But this Man, after He had offered one sacrifice for sins forever . . . by one offering hath perfected forever them that are sanctified.

The Law declares—That as many as have sinned in the Law, shall be judged by the Law.

Grace brings eternal peace to the troubled soul of every child of God, and proclaims God's salvation in defiance of the accusations of the adversary. "He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment (condemnation), but is passed from death unto life."

Sel. from The Vindicator
by Bro. Willard Beam

Speaking of Gossip: Never believe anything bad about anybody unless you positively know it to be true; never tell even that, unless you feel it is absolutely necessary—and that God is listening while you tell it.

—Henry Van Dyke.

There is so much talk in the world today about Left and Right that a whole lot of people have forgotten about Above and Below.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous
more holy, and more perfect through faith and obedience.

GOD'S BOUNTIFUL BLESSING

"And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed," Joel. 2:26. Having just received bountiful showers of rain and noticing the response of nature in the growth, beauty and harvest of fruits in season; we are again reminded of the provisions of our Heavenly Father for our every good. With rain and sunshine that the plants, trees and crops may grow and produce their harvest, this is truly a blessed time of the year. The harvest should remind everyone of the power and concern of Almighty God for His creatures here upon the earth.

The prophet Joel promises us, "ye shall eat in plenty and be satisfied." This is one of the great promises of God unto man. This promise gives us hope, it encourages us with the assurance of the blessings of life. In this part of the country no one need go hungry unless they are too

lazy to work for God's blessings; unless perhaps handicapped through illness or deformity of the body. How many of us are satisfied with the food and raiment which God supplies us? This Scripture does not promise us all the dainties of life or the best of everything, in fact most physicians urge that we do not have all these things which we might desire. If God supplies our needs and we are not satisfied then we are to blame for our dissatisfaction or lack of hope in the future, rather than God.

Even at this beautiful harvest time of the year, Do we praise the name of the Lord our God? Is saying thanks on Sunday or even at every meal enough for us to say, that we are praising the Lord? We even expect a certain amount of appreciation from those we help, we provide for, or those whom we may assist. Consider the many, many blessings which Almighty God showers upon us each and every day, how much thanks and praise do we return unto Him? Can any of you deny that God hath "dealt wondrously with you"? Have you

repaid Him for your blessings? Am I a profitable or an unprofitable servant? Perhaps we only take a day a year (Thanksgiving Day) to enumerate the wondrous blessings of God unto us. Is this even a small way to be satisfied and praise the name of the Lord our God? What would be our condition if God only blessed us one day a year?

Some of the countries of the earth do not regard Almighty God and yet promise the people provisions in plenty and satisfaction of life. In a number of cases these countries have not been able to meet their promises and their people lose trust in their leaders and the people must be forced to obey their leaders. God does not force us to do anything.

He does try, through His Word and that of His Holy prophets, to show us that it is our duty to serve Him and be thankful unto Him. Are we allowing His mercy and His leniency to lull us to sleep and drowsiness of our continual duties unto Him? Surely we are wondrously blessed, surely we are surrounded by the beauties of God, surely we have been faithfully taught of God and what is required of us to faithfully serve Him. May we enjoy His blessings, may we thank Him at every opportunity and may we loudly praise His Holy name.

Did you ever think that perhaps

you are too quiet, too secret, too secluded and too much alone in our praise of God? Are we not sent unto the utmost parts of the earth? Should we be ashamed of God's blessings unto us? Perhaps those whom we come in contact with have not had the privileges we have had to see, realize and understand that all these wondrous blessings come from Almighty God? We know Him, do they, and are we proclaiming Him unto them? We should not be ashamed of our God, but rather rejoice that we have talked unto Him, learned to know Him and actually seen Him through the Holy Spirit.

—o— **THE DUNKARD FAITH VERSUS THE DUTCH REFORMED FAITH**

Chapter 1

In the series of articles entitled "Come Over Into Denmark," Chapter two, I related that Bro. Halde-
man and the writer visited the Isle of Marken. This island is inhabited by a sect of believers known as the DUTCH REFORMED. As stated in that chapter, our visit there was on a Sunday and all business places were closed. We could not purchase a sandwich or a cup of coffee. The inhabitants remain in their home on the Lord's Day. In that chapter, I closed my remarks regarding the Isle of Marken with these words, "We were

impressed that there are those that do 'remember the Sabbath Day' and keep it Holy."

I was personally touched and strongly impressed by our visit there. That experience there, has lingered heavily on my heart and mind, on my soul and spirit ever since. For some limited time, God only knowing of how long a duration, I am not permitted to work or take an active part in the ministry, due to physical conditions. Pray that it will not be long! Having a very keen desire to serve my precious Lord and our beloved Brotherhood, I have chosen to write a series of articles for the Bible Monitor, comparing our faith, doctrine, creed, polity and practice, with those practiced by the Early Dutch Reformed Church. There is a tremendous similarity of practice, as the reader will discover throughout this series.

In my search for authoritative, true, historical data as a basis for comparing the two doctrines, I have consulted commentaries, encyclopedias, numerous Biblical historians, etc. In addition, I have acquired a 135-page copy of their Polity Book dated 1907, Revised Edition, which indicates a prior edition. This booklet will be the source of considerable of the material that will go into these articles.

On our way to Copenhagen, we visited the city of Amsterdam, Holland. The Isle of Marken lies ap-

proximately fifteen miles northeast of Amsterdam. It is a small island, lying in a bay of the North Sea, called the Zyder Zee. We crossed the Zyder Zee by boat. The little island is very interesting in itself and all the more so, by the fact that its inhabitants are mostly Dutch Reformed people, who live in strict obedience to their faith.

This chapter is only an introduction to the series. If God will give me the words, as I would like to give them to the reader, I feel confident that each reader will be as surprised and impressed as the writer, as to the similarity and practice of their and our interpretation and application of God's Eternal Word. The next several chapters will be historical. Then will follow their faith, doctrine and practice of the Holy Scriptures.

Chapter 2

We, as the Dunkard Brethren Church, trace our origin back to the year 1708, with its birth or beginnings in a little, mountain-surrounded village in Germany by the name of Schwarzenau.

The inhabitants of the Isle of Marken are descendants of the original Dutch Reformed Church, adhering to the polity and Biblical standards adopted in Holland in 1837, then known as and identified as "The Westminster Catechism." This Reformed movement migrated

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over Europe, England and to the United States. The adherents to this faith in Europe were impelled to leave their homes and largely migrated to the "Low Country," where they could once again enjoy worshipping according to their interpretation of God's Word.

The New Funk and Wagnall's Encyclopedia describes the "Low Country" as including the Netherlands. The same encyclopedia refers to the Netherlands as Holland. Further reference in this same encyclopedia states that approximately 13 per cent of the area of the Netherlands lies between sea level and three feet above sea level. And more than 25 per cent lies below sea level; hence, the name "Low Country."

The Isle of Marken, so near Amsterdam, is but slightly above sea level. Here a remnant of the Old Dutch Reformed people are maintaining their foothold on their formerly avowed faith. This faith consisted of a board called the consistory, whose duties, in part, were to maintain a strict observance of discipline. Another of their responsibilities was to hold a mid-week meeting for the purpose of discussing the sermon preached the Sunday before, at which time the minister had to defend his exegesis.

The Dutch refugee church at Heidelberg was largely responsible for the introduction of The Westminster Catechism into the Dutch Reformed Church which centered in the Netherlands. Later, the movement was introduced in the United States.

The Twentieth Century Encyclopedia of Religious Knowledge, edited by Leferts A. Leetscher, Ph. D., D.D., Professor of American Church History, Princeton Theological Seminary, gives no less than eight different headings of Reformed Churches, including the Dutch Reformed.

Centuries in the past, the Protestant Churches in Europe were lead by men of different thinking. A man by the name of Calvin proved a powerful leader and on the Continent of Europe the Reformed Churches were generally regarded as Calvinistic, being so identified

because of the name of their leader.

The Dutch Reformed, who inhabit the Isle of Marken, are a conservative group, not many in number, who cling to the 1837 polity, with slight changes in the years following.

(To be continued.)

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

A GLIMPSE INTO HELL

During my recent stay in the hospital for eleven days, I had many things to think about and to see the things going on about me. The suffering and misery and all the ungodliness. Lying among worldly people of different classes, some morally good, others just seemed nothing good in them. I was in a room of five, just a tiny place compared to the vast numbers at such a large institution. I could not sleep, at my side lay a young woman forty-seven years old and slowly dying of cancer of the throat, nothing but skin and bone. She could not eat and was fed through the veins, which made her terribly sick. The food she ate could not get to her stomach as she was eaten away inside. She had terrible pain which only injections would help and then for just a while. She was a sad sight to behold with her neck burned black from radium treatments.

Another who had an operation

coughed most all the time she was awake, she had something wrong with her lungs. Another was eighty-six years old, was operated on and they found cancer. One eighty-one had a cataract on both eyes, supposed to be taken off soon. One came in with a ruptured disc in her back, all she did was moan, groan and smoke one cigarette after another. Across the hall was a lady slowly bleeding to death. Another eighty-one years old was blind and had both legs taken off, she cried most of the time. In the middle of the night, screaming and such weird wailing was awful to hear. Several women had their breasts taken off. One talked to me and was very rough, she said "Her doctor said she had cancer but they had removed it all. She said you can never tell when it will break out somewhere else." She remarked, "The good Lord knows best." That night she had a beer party out on the porch, cursing and swearing with some of the other patients, what a terrible attitude at such circumstances. I wondered that such things are allowed at such a place, but later even the nurses asked some of the patients if they wanted beer.

To be among these things made me think, if Hell was no worse than this it would be plenty bad enough. But the nurses were kind and considerate, we could have our loved ones and those of like precious faith come to see us and there was a

chance of getting out. I thought that in Hell there will be no kindness and no getting away from the conditions there; only weeping, wailing and gnashing of teeth. I have experienced bitterness while lying in my bed, but not such as the burning forever of Hell. Such a hereafter cannot be described, so it behooves us as children of God to stay close to His Word and do His Will with all our heart, soul and mind. We dare not be too interested in the things of this world, for they only lead to sorrow, disappointment and extreme suffering in eternity.

Let us forsake all and follow Jesus all the way, so we may be ready to meet Him in the air. I have learned a big lesson, God forbid that any true child of God should turn aside unto sin of any kind and inherit the pangs of Hell. God bless the elders to be stern, to reprove and rebuke with all long-suffering and doctrine. May we as Brethren and Sisters be willing to accept all of God's Word and live it in our every day lives. May God bless the true Church of Jesus Christ.

Sister Alma Meade,
Bernville, Pa.

CHURCH AND STATE

Part 2

First, in answer to our questions, as we closed part one of this sub-

ject, we as children of Christ's kingdom should have no part in dictating and formulating or enforcing the laws of the State, we think, since God's Word has clearly outlined the principles that are outlined for the Nations. Also for us, God's children, to cast a vote for, must we say the average, or all candidates of "World Politics," is a very questionable matter. When we think of the corrupt methods advocated by most politicians, the very questionable background of many of them and the things they teach, we think it not permissible for us as God's children to take part in politics.

Now, back to the Scriptures. We wish to present Scripture along this line, as we proceed with our comment. We believe God has ordained Nations, to govern the unruly and to protect the helpless and the innocent. Nevertheless we should not forget that the kingdom of this world, the kingdom of Satan, is a separate kingdom from God's kingdom. Satan offered all the kingdoms of this world to Christ if He would but fall down and worship him, and we believe that God would have allowed him to carry out his promise, to have that power, providing Christ would have yielded to him. Of course we know that was impossible for the Son of God.

We should remember also that we are taught in both the Old and

the New Testaments, "Thou shalt not kill." The nations of the world kingdom go to war and shed man's blood. Subjects of Christ's kingdom will not do so. Therefore they should not vote for a government, nor rulers, who would advocate war. If we vote for such rulers, we place ourselves in a position to be responsible for National Government and to fight with carnal weapons to help protect it from sinful men. Christ commands all His saints to respect rulers, obey their laws of taxation (pay tribute), pray for them and to submit to persecution, if need be, rather than to retaliate. Also we are to obey their laws that are just and right, for conscience sake. Nevertheless at all times and under all circumstances we "ought to obey God rather than man."

Questions have been asked, Shall Christians vote, or help to make Civil law? . . . Should they have anything to do with nominating, electing, controlling and running of the Government, such as holding political office, in the kingdom of this world? What is your answer? The forefathers in our beloved church, have left it up to the individuals conscience, regarding the right to vote. What about your conscience and mine, when it comes to voting, in these days, when worldly men are indulging in so much that is evil, even in National Government? Remember Jesus'

prayer, "that thou shouldst keep them from the evil." We are commanded to "shun the very appearance of evil." As for me, I cannot vote. Definitely "Church and State" are two separate kingdom's, two different ruling powers, and their laws are separate. God's Law never changes, while man's laws frequently change. God's Law (Word) is "forever settled in heaven," Psa. 119:89.

Prov. 28:9, "He that turneth away his ear from hearing the law (God's Law), even his prayer shall be abomination." The kingdom of our Lord, of which He laid the foundation principles, and of the kingdom of this world, He said, to His own disciples, "If ye were of the world, the world would love his own: but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you," Jno. 15:19. Jesus prayed, Jno. 17:14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Some have thought that, because of the moral issues of our times, which are at stake, that Christians would not be doing their duty, except they go to the polls and vote.

Some church folk have gone so far as to say that if we do not vote, we are not Christians. We ask the question, Should the people look to God's Law, to settle the moral

issues of today or should they look to Washington, D.C., to enforce laws of morality? Please remember that true Christians are at all times, teaching, preaching and upholding, as well as living those moral principles, before the world, that their daily life is their vote, and that they are not of the world even as Christ is not of the world. Also that they are to be "kept from the evil." People read the life of a true Christian more than they read their Bible.

The kingdom of this world (which is the devil's kingdom) is made up of various Nations who change: their boundaries, their rulers, their laws and methods often. . . . They do this usually as often as physical and political power is able to do so. God's kingdom has one Law Giver, its boundary is the entire universe, it has only one Law, the Bible the Word of God, and that Law never changes, its ruler is Eternal, the rules are Divine and established, everlasting rules. Thus the true character of Christ's kingdom does not change over the centuries. Each of us as individuals are born under God's care, and if we belong to Him are born into His kingdom, born anew. Each soul born into the world kingdom, has been given the choice of the kingdom they will serve under. It is true that the powers given to man often do much to hinder, an individual's free choice,

but in the sight of God, man chooses his own walk in this world.

God rightly can decide man's destiny, because He is so much greater than man, and "he knows all things." Another thing as we have stated, Satan is the ruler of the kingdoms of this world. Nations can choose to rule by Christian principles, or otherwise, but saints cannot walk by the rules of Satan, in his kingdom. "Ye cannot serve God and mammon." Or ye cannot serve God and the world. God's Word teaches separation of "Church and State," yet when we look back into Church history, we find that the Church was under the ban of "State Rule." In some of the Nations of the world, the professed church is still under that "ban," it was so for 1,000 years or more in the past.

The apostle Paul gave warning, predicting deterioration, as he gave his farewell charge to the Ephesians. Acts 20:28-30, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." This was Paul's charge to the Ephesian Elders and he stated to them in verse 29, "For I know this, that after my departing shall greivous wolves enter in among

you, not sparing the flock." Paul's "wolves" entered into the Church early, already in the Ephesus period of the Church age.

According to Christ's messages to the "seven churches" and by reading "Church history" since the Apostolic period, we are made to realize the deterioration of the so-called Christian Church, even to the present period, which we believe is the "Laodicean" period. True, there was some return to "Loyalty" in the Philadelphian Period, yet we find that deterioration has been steady throughout all the other periods, until it would seem, that it has almost reached a climax in these days of liberalism and federation of spurious faiths. Paul's "wolves" at "Ephesus" were the "Nicolaitanes," false apostles, in the days of "pagan Rome," these continued from the close of the "Apostolic Age," near the close of the first century, to the "Edict of Toleration," issued by Constantine in the year 313 A.D. That church was a sect in the Roman Empire, under the Ban of their Laws and endured, at times, severe persecution.

Paul pointed out those false leaders in writing to Corinth. 2 Cor. 11-13, "Such are false prophets, deceitful workers, transforming themselves into apostles of Christ." Church and State continued on to the "Great Reformation." Jesus said, "No man can serve two mas-

ters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon," Matt. 6:24. Many who know of the blessings of God's kingdom, have tried to serve both kingdoms, but because of their own weaknesses and the effort required to faithfully serve according to the rules of God, as delivered by Christ and His apostles in the New Testament, they are enticed by the temptations of Satan and yield to the weaknesses of the flesh, to serve in the world-kingdom. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

Christ's followers have no permanent home in this world. Their citizenship is in heaven. "We have no continued city here, but seek one to come." Saints only remain here in this world to bear Christ's saving power and heavenly joys to those who do not know of His kingdom, or those who have never been born into it. 1 Cor. 2:7-8, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they know it, they would not have crucified the Lord of glory."

The princes of this world advocated the crucifixion of Christ. In various periods of this world

they have slain multitudes of the citizens of His kingdom, because the purposes behind the world-kingdom and Christ's kingdom are opposed to each other. The kingdoms of this world use their devices to defend themselves, while those in God's kingdom depend upon God to defend them, hence Christ's kingdom is a kingdom of peace. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth for ever. The zeal of the Lord of hosts will perform this," Isa. 9:6-7.

What a comforting thought to the citizen of Christ's kingdom . . . "Into thy hands I commend my spirit" . . . as exemplified by Christ, by David, Paul and Stephen. We look not to the world for peace. The children of God are strangers on this earth, they have denied their citizenship in this world. They have been reborn and become citizens of the heavenly kingdom. Our Ruler and Creator is in heaven. His Spirit mingles with His people, to guide them safely through the wilderness of sin, and on their voyage

to the promised home in heaven. They have been translated from darkness into light. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:12-13.

As children of God, we have no time to waste in the elements of sin, or the controversy of earthly kingdoms, who are not "steadfast, or unmovable" but are dissatisfied and changeable from generation to generation. In conclusion, who shall we obey? . . . God or man? Paul wrote Timothy, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine," 1 Tim. 1:9-10. A righteous man does not need to fear the law, he does not need the law, the law is not made for him and then, Why should we try to make it?

Has God or will He ever try to force His Law upon mankind? The Law is only for those who live "contrary to sound doctrine." If we try to help make "Civil Laws,"

it is our duty to defend them. Any one who sends someone else to make, to enforce or draft laws, are duty bound to help and to defend them. How many kindom's do you and I want to be involved in? Is not much of the perplexity of nations today brought about by delving in other men's matters? Do you and I have enough to do in Christ's kingdom, if we "Render unto Caesar the things which are Caesar's and unto God the things that are God's"? If not, why not?

It is our hope and prayer that our beloved America will always remain free from the combination of "Church and State." (The end.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

OAKLAND, MD.

The Swallow Falls congregation plans a series of Meetings from Aug. 21-28, starting at 7:45 D.S.T. There is to be a Lovefeast Aug. 29 and all-day meeting Aug. 30. Bro. Paul Reed is the Evangelist. Everybody is cordially invited.

Paul Mellot, Cor.

ASTORIA, ILL.

The Lord willing, the South Fulton congregation plans on having their Lovefeast Sept. 5. Services Saturday at 2 P. M. and Communion at 8 P. M., all-day services on Sunday. Please accept this as an

individual invitation and do come and be with us in these services.

Sister Martha I. Harman, Cor.

WAYNESBORO, PA.

The Lovefeast date for the Waynesboro congregation has been changed to October 11.

GRANDVIEW, MO.

The Lord willing the Grandview congregation will hold a series of meetings beginning September 27, with Bro. William Bashor conducting the services. The Lovefeast will be held October 10, with District Meeting to be held on the following Monday, Oct. 12. We invite all who can to come and be with us in these services.

Sister Jolene Andrews, Cor.

GREAT BEND MISSION

Since our last report from this place, one precious soul has been baptized and received as a member of the Dunkard Brethren church. We solicit the prayers of the entire Brotherhood in behalf of this young Sister, that she may ever hold faithful to the "faith once delivered unto the saints," and be an inspiration to others in living the Christian life.

Throughout the summer our visiting members have inspired and cheered the little group here very much. Following are some of those who have come to worship with us: Bro. David Root of Denver, Colo.; Bro. and Sister Floyd Haldeman of

Dallas Center, and Bro. and Sister John Ruschhaupt, Roy and Thetis. We extend a hearty invitation to all our members who are passing by to stop and worship with us. We have services each Lord's Day in the forenoon. Please pray for us.

Bro. Wm. Root.

SANTA ROSA, CALIF.

We have just had a wonderful experience here on this lovely Sonoma mountain which we would like to share with the rest of our little church family, it was a refreshing experience. Like an oasis, fresh, cool and sweet, though surrounded by a burning desert, of unbelief, where men and women prefer to die of thirst rather than come to the fountain of life, drink, and live.

We are tired, but happy, things around the house are a bit out of place, but let us not be in a hurry to straighten things up, just let them remind us of the happy hours we spent together.

The clock showed twelve noon July 25 (Saturday) when the first car arrived. It was Ora and Alice Skiles from Modesto, Calif., and with them was Brother and Sister Clapper from Pennsylvania, also Sister Altus also from Modesto. A wonderful afternoon of fellowship in the Lord was climaxed by a wonderful service in the evening led by our dear Brother Ora Skiles, which lasted into the night. No one seem-

ed to tire, it was a good omen. We all retired, tired but happy.

Sunday, July 26, dawned a beautiful day, a foretaste of the time when God will restore our earthly Paradise to live together with Christ and His Saints for a thousand years, even the thought makes us very anxious, and perhaps at times a bit impatient.

At ten o'clock two more cars came in, three more families. Our dearly beloved young Elder Hayes Reed, Sister Mary, and we must not overlook Gary their young son. Then there was Brother and Sister Charles Switzer from Waterford, Calif.; also Doyle Litfin, his wife Sharon and three lovely children. To add to our happiness here comes our children from down Mountain, afoot, two lovely teenagers also, Steffenie and Johnny. Everybody was in a hurry, the Sisters arranging the noonday meal, so there would be no activities during service. Everybody helped to get the large living room in order for services. Little Johnny saw to it that everybody had a song book. We were the most fortunate people in the whole world. We had our dear Sister Mary to inspire us to sing our best; Sister Mary has a wonderful ministry in song, both in her ability to lead and her adaptability in choosing the right songs.

Brother Clapper brought the morning message, reading the second chapter of second Peter. The

burden of his message was, that people were mistaken if they thought that they would get into the Kingdom of God without keeping the commandments of God, all of them. I am sure that we all sensed that our Brother had heard and seen much counterfeit teaching and preaching. We were all deeply inspired and remember the words of our master, "watch and pray."

The Sisters had prepared a wonderful meal, which they had brought with them. No one seemed to be too hungry; like Christ we had had meat that the world knew not of. At two-thirty, the cow-bell called us together again for another service. Brother Ora Skiles opened the afternoon service with Scripture reading and prayer. Then our dear Brother Hayes brought us a wonderful message on leadership and working together. Bro. Hayes warned us in his Spirit-filled way. As you know there is but one Eld. Hayes Reed, we love him and his fine family.

All lingered almost to night fall, it was really hard to say goodbye and there was many tears in our eyes as we tried to sing, "We'll Never Say Goodbye in Heaven," No. 601 in the hymnal.

With love and respect,

Elder James F. Swallow,
6560 Sonoma Mt. Rd.,
Santa Rosa, Calif.

NOTE OF THANKS

I want to express my thanks and appreciation to all my dear brethren, sisters and friends for their visits and many prayers in our behalf, the beautiful cards and letters which gave us encouragement during my stay in the hospital and recovery thus far. I still desire an interest in your prayers. May God's blessing rest upon each and every one.

Eld. Ben Klepinger

MANY THANKS

We would like to take this opportunity to thank our many friends, relatives, brethren and sisters, for remembering us with cards, letters and especially the many prayers during our recent bereavement. Even though there were many miles between us, we could feel our burdens being lifted by your prayers. We also want to thank Bro. and Sister Millard Haldeman for making that 2,000-mile journey for our loved one. May the Lord richly bless them for their efforts. Thanks again to all of you, in Christian love

Bro. and Sister Frank Beck
and children.

OBITUARY

LENA FAY COCKLIN SHANK

Daughter of Walter E. and Clara Mohler, was born Feb. 8, 1896, in Carrol Twp., York County, Pa. She departed this life April 30, 1964, at the home of her parents,

at the age of 68 years, 2 months and 22 days. She was married to Bro. Ray S. Shank March 25, 1916, in Carrol Twp., York County, where they lived until 1917. They then moved to Mechanicsburg Pa., where she resided till her death.

She was a faithful member of the Dunkard Brethren church and a faithful helpmate and mindful of others. She is survived by: her husband; her parents; one brother, Robert Cocklin of Newville, Pa.; three sisters, Fannie Grove and Helen Cave of Hershey, Pa., and Anna Britton of Mechanicsburg, Pa.; one sister preceded her in death in 1902.

Funeral services were conducted May 3 at 2 P. M. at the Myers Funeral home, Mechanicsburg, in charge of Eld. James Kegerreis, assisted by Eld. David Ebling. She was laid to rest in the Mechanicsburg Cemetery.

Sister, thou was't mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave below,
Thou no more will join our number,
Thou no more our songs shalt know.

Dearest sister, thou hast left us,
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet
thee,
Where no farewell tears are shed.

GRACE, THE DIVINE PURPOSE IN THE PRESENT AGE

The Old Testament age, in which the purpose of God for Israel is stated in the Covenants, into which God entered and by which He is bound, closes with those purposes unrealized. After the death of Christ, God instituted a new Divine program, not to replace the program for Israel, but to interrupt that divinely covenanted program. This new program is anticipated by the Lord in His upper-room discourse, John 13 to 16, and becomes actual after the advent of the Holy Spirit at Pentecost.

The Jerusalem Council (Acts 15: 14) announced that "God at the first did visit the Gentiles, to take out of them a people for his name." The "taking out of a people" constitutes God's present age program. This people constituted the Church: the body of which He is the head (Eph. 1:22-23); the bride of which He is the bridegroom (Eph. 5: 25-27); the branch of which He is the supporting vine (John 15:1); the flock of which He is the Shepherd (John 10:7-27); the temple of which He is the Cornerstone

(Eph. 2:19-22, 1Pet. 2:5); the ministering priests of whom He is the High Priest (1 Pet. 2:5-9); the new creation of which He is the head and first-fruits (1 Cor. 15:45). The reason for this calling out is stated in Eph. 2:7, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." The divine purpose in the calling-out of His church is to display the infinity of His grace.

Chafer writes: There was that in God which no created being had ever seen. They had seen His glory, His majesty, His wisdom and His power; but no angel or man ever saw His grace. Other attributes might be subject to a variety of demonstrations, but the manifestation of grace is restricted to what God may do for those among men who, in spite of the fact that they deserve His judgments, are objects of His grace. As every other attribute or capacity of God must have its perfect exercise and exhibition, in like manner His grace must also be infinitely perfect, revealing within the restricted undertaking by which He saves the lost.

To say that a sinner is saved by grace is to declare that, on the ground of a substitute's death and in response to faith in that Saviour, God has wrought a work so perfect in its entirety and so free from the cooperation of other beings, that it is a complete all-satisfying-unto-

God demonstration of His grace. A statement of this kind may be made as easily as words form sentences, but who on earth or in heaven is able to comprehend the infinity of such a salvation. This demonstration will, by the very nature of the case, have its out-shining in the life of each individual thus saved.

It may be assumed that, had but one of all the human family been selected for the supreme honor of exhibiting eternally, before all created beings the infinity of sovereign grace, the salvation of that one would be no different than the salvation of any one of the unnumbered throng: from every kindred, tribe and people who are saved by grace. It would seem then, that God in this present age, is pursuing a program through which His infinite grace shall be perfectly displayed throughout all Eternity.

Sel. by Bro. Dewey Shaffer

THE HOLY BIBLE

The Bible is a storehouse of whose contents no one can afford to be ignorant of. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," Rev. 1:3. First we must read the Word, then hear and understand it. But we still have something more to do, we must keep those things which are written therein if we want

to be blessed. I believe God reveals His deeper truths through the eye of faith. Those who come to the Bible seeking wisdom and understanding receive the most blessings.

It is necessary that at the very beginning that the reader be a partaker of that new life, which alone can digest Heavenly food. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned," 1 Cor. 2:14. I believe further that the reader must have faith in the Bible and a love for it, before he will receive much good from it. Perhaps you have heard it said, Human knowledge must be understood to be loved, but Divine knowledge must be loved to be understood. The Bible comes to us as a whole and no one has a right to add or subtract from it, we must accept it all from cover to cover.

I thank God that there is in It a height which I have never been able to reach, a depth which I have never been able to fathom, a length and a breadth which I know little about. It makes the Book all the more fascinating and proves it is Divine. Do not expect ever to exhaust the full meaning of the Holy Scripture, a supernatural God must have a supernatural book and the persons who know the Bible best find it ever new. Let us study our Bible, take it at its word, do the

things it tells us to do and shun the things it tells us to shun. These we must do if we want to gain heaven as our eternal home.

Sister Myrtle Broadwater,

R. 6, York, Pa. 17404.

REMEMBER

Remember, child, remember,
That God is in the sky;
That He looks down on all we do,
With an ever wakeful eye.

Remember, oh remember,
That all the day and night,
He sees our thoughts and actions
With an ever watchful sight.

Remember, child, remember,
That God is good and true;
That He wishes us to always be
Like Him in all we do.

Remember, oh remember,
That He is like a friend,
And wishes us to holy be,
And happy to the end.

Remember that He ever hates
A falsehood or a lie;
Remember He will punish too,
The wicked by and by.

Remember, child, remember,
To pray to Him in heaven;
And if you have been doing wrong,
Oh, ask to be forgiven.

Be sorry in your little prayer,
And whisper in His ear;
Ask His forgiveness and His love,
And He will surely hear.

Remember, child, remember,
That you love, with all your might,
The God who watches o'er us,
And gives us each delight;
Who guards us ever through the
day,
And saves us in the night.

—Sel. from McGuffey Third
Reader by Sister Dewey Shaffer

THE VANITY OF THINGS PERISHABLE

I said in my heart, I will prove thee
with mirth,
With laughter, enjoyment, and
pleasures of earth.
I builded me houses, made gardens
with trees;
I made pools of water to nourish all
these.
I planted me orchards for fruit that
they bore;
Of small and great cattle none other
had more.
I gathered possessions and treasures
untold
Of men and maid servants, of sil-
ver and gold.
Then I looked on the works that
my labor had wrought;
Behold, all was vanity—all came
to nought.
For what can man do that hath
not been done?
And there was no profit under the
sun.
What joy is in pleasure that man
can devise?

For as the fool dieth, so dieth the
wise.

Though I labor in wisdom, another
shall rule,

And what shall he be, a wise man
or a fool?

Yet wisdom and knowledge to man
the Lord giveth,

To the sinner travail as long as
he liveth.

In the joy of his labour man's soul
shall abide;

What is good in God's sight He
will surely provide.

—Based on Ecclesiastes 2
Sel. by Bro. Ray S. Shank

CHRISTIAN

In Acts 11 the disciples were
first called Christians at Antioch,
because they were Christ-like. What
does the word Christian mean to
you? Are you a Christian in the
full sense of the word? If so you
must be a follower of the Lord
Jesus Christ in deed and in truth.
Rom. 12:16, "To be of the same
mind." Phil. 1:27, "That ye stand
fast in one spirit, with one mind
striving together for the faith of
the gospel." Phil. 2:2, "That ye
be likeminded, having the same
love, being of one accord, of one
mind." Let this mind be in you
which was also in Christ Jesus, who
made Himself of no reputation, and
took upon Him the form of a serv-
ant, and was made in the likeness
of men. He humbled Himself and

was obedient unto death, even the death of the cross. The church at Antioch were followers of the Lord Jesus Christ, are you a follower of this Lamb of God?

Jas. 4:6, "He (the Lord) giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." Which class are we in? Are you a proud contestant or a humble servant of the Lord Jesus? Jas. 2:9, "If ye have respect to persons, ye commit sin and are convinced of the law as transgressors." According to the Scriptures, thou shalt love thy neighbor as thy self. The brethren at Antioch determined to send relief unto those who dwelt in Judaea. Which they did, every man according his ability. 1 Pet. 4:8, "Above all things have fervent charity among yourselves." Jas. 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." There may be many guilty so-called Christians. 1 Pet. 2:21, For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile in his mouth. Who his own self bare our sins in his body on Calvary's cross. By whose stripes ye were healed. Are we willing to suffer for His sake? Are we willing to follow His footsteps?

Rom. 14:17. "For the kingdom of God is not meat and drink but

righteousness, and peace, and joy in the Holy Ghost." Rom. 8:6, "For to be carnally minded is death. But to be spiritually minded is life and peace (everlasting life)." If so be that the Spirit of God dwell in you. Matt. 7:12, "Therefore all things whatsoever ye would men should do to you, do ye even so to them." To love thyself is to be carnally minded, for the Scripture tells us to love thy neighbor as thyself. Rom. 8:9, "Now if any man have not the spirit of Christ, he is none of his." This does not make any designation of denomination or creed. If so be that the spirit of God dwell in you. For as many as are led by the spirit of God, they are the Sons of God. Man's ways or a denomination cannot save anyone unless ye be born again and walk in newness of life.

2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Do you still have money greed, tobacco, liquor or other bad habits? We must be a separate people from the world. 2 Cor. 6:16, "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you. 1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the

flesh, and the lust of the eyes (including fashions of the world) and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." 1 Pet. 4:17, What shall the end be of them that obey not the gospel of God? How do many so-called Christians follow the Scriptures, which are given by the inspiration of God and are profitable for doctrine . . . for instruction in righteousness?

Luke 14:33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 5:11, When His disciples brought their ship to land, they forsook all and followed Jesus. 1 Thess. 5:13, Be at peace among yourselves. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Let us therefore follow after the things which make for peace. Rom. 12:18, "If it be possible as much as lieth in you, live peaceably with all men." John 16:33, "These things I have spoken unto you, that in me ye might have peace." Be of good cheer for as many as are led by the spirit of God, they are the sons of God. To whom does the name Christian apply? Jas. 3:16, "For where envying and strife is, there is confusion and evil work." Whatsoever ye do, do all to the glory of God. It re-

quires doing good unto all men. In Acts 11, the church at Jerusalem sent forth Barnabas and he exhorted them all with purpose of heart, that they should cleave unto the Lord. At this time the word "Christian" was only applied to those who followed the teachings of Jesus. What does the name Christian mean to you?

Luke 18:22, Come and follow me. How many so-called Christians of today are following the words that Jesus taught? 2 Cor. 16:17, "Wherefore come ye out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you." Are we on the Lord's side? We have many man-made church rules in this world. Luke 14:33, "So likewise whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." How can you follow the things of the world, and be one of His disciples? Peter said unto Jesus, Behold we have forsaken all and followed thee. What shall we have therefore? Jesus promised, they shall receive a hundred-fold in this life and shall inherit Eternal life. Are we doing good to all men or do we cheat, defraud and swindle every man we can? The Lord knows our life. Jas. 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." We are in a time and age when the rich are

worshipped and many of the poor are despised, disdained and disregarded. This is not only in the world but is also in many churches. Matt. 11:5, Do the poor have the Gospel preached to them now? Jas. 2:5-6, "Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?" 1 John 3:17, But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? God is greater than our hearts and knoweth all things.

Acts 26:28, King Agrippa said to the apostle Paul, Almost thou persuadest me to be a christian. This may be the lot of many so-called Christians of today, not willing to forsake the pleasures of the world. We all can fall from the grace of God. We do not have eternal security. Yet we follow the world, with all its sinful pleasures. 1 Pet. 4:3, "When we walked in lasciviousness (sensual, lustful), excess of wine, revellings, banquetings, and abominable idolatries." Who shall give account to Him, the judge of all mankind? A true Christian is a disciple of Christ, one following all His teachings, conforming to all His precepts and examples. Jesus commanded that we be born anew, into His kingdom. "I say unto thee, except a

man be born again he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The word Christian and Christ are used misleading on this earth, and many are being deceived. Christ, the Son of God, is our Saviour and He is to be respected. A Christian will do his best to be obedient to all His Words. There is no salvation in a pre-adopted creed, a name or some man or woman belief. Christianity takes in all the New Testament. John 5:39, Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. The apostle Paul in 1 Cor. 2:16, For who hath known the mind of the Lord, but we have the mind of Christ. Paul was speaking not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. Jer. 17:10, I the Lord search the heart. The heart is deceitful above all things and desperately wicked: who can know it? The Lord Jesus knoweth all things.

John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son. Verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. And hath given him (the Son of God) authority to ex-

ecute judgment, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." How about those who have deceived so many? They that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation. There will be no lawyers or ministers to defend our case. Must I be to judgment brought, where such a strict account must be given of all I spoke or did. Oh, what shall our answer be?

We are passing on to the great judgment day. We are making our own destiny. If we are without Christ, we have no hope and are without God's glorious promises. But now in Christ Jesus we can be made nigh by the blood of Christ. Do we deny the power of the blood of Christ? This is on condition, if we repent, believe and follow Him. Grace be with you all that love our Lord Jesus in sincerity. He that doeth the will of God abideth forever. Matt. 5:20, For I (Jesus) say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. These were religious people. There is a vast difference between the life of a professor of religion and a Christian true to name. The Pharisee could be a hypocrite and so can any

other professor. A Christian is a separate person from the evil things of this world.

Wm. N. Kinsley,
Hartville, Ohio.

WHILE YOU'RE AWAY

While you're away, I'll think of you
And offer up a prayer
That God will keep you safe for me
And see you safely there.

I shall not worry then at all;
I know that when I pray
God will hear my humble plea—
Go with you all the way.

While you're away, I'll think of you
Your kind and gentle way.
The hours then will quickly pass,
You'll soon be home to stay.

Why worry? You are in God's
hands;
He knows the love we share.
And He will see you safely home
Because He knows I care.

DEATH AND LIFE

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Romans 6:5.

The death and the resurrection of Christ are the two greatest events of our Lord's life on earth. They are, in fact, the two most important events in the whole history of the world. And both events

have a primary significance for the Christian experience of the believer in Christ.

It is needless to argue as to which of these two is the more important. If He had not died, there would of course be no resurrection. If He had not risen, then His death would be deprived of all its salvation-giving power. But it is important to observe that He died first and was then raised to a newness of life. Paul, in his epistle to the Romans, places emphasis upon the significance of this order. We must die with Christ before we can live with Him; we must experience crucifixion with Him before we can live with Him. We cannot be truly alive unless we have first died.

It is painful to think of Christ on the cross, but it is pleasant to think of Him triumphant over death, emerging from the tomb. And so there are people who like to dwell upon the beautiful thought of the living Christ without giving to the cruel cross its rightful place. Likewise in the Christian experience we like to be reminded of how pleasant it is to live with Christ, but we dislike to hear of the necessity of the crucifixion of the old man. We revel in the glories of grace, but we are afraid of undergoing the agony of being crucified unto sin.

We have no right, however, to

pay the price. And that price is death—death to self, death to sin, death to our ambitions, death to our present plans for ourselves, death to the pleasures in which we delight, death to all worldly ideals and ways of life. The Lord has various ways of bringing us into this experience of death to self. He allows us to be tested and tried; through temptations we learn how weak and helpless we are in ourselves and how strong is the enemy of our souls; we are called to take a position or to undertake a work from which everything in our flesh would quail; we may be misunderstood or falsely accused or persecuted by others, perhaps even by our brethren; we may be appalled by our weakness and lack of power in carrying the Gospel to those who are under the power of sin; we may receive convictions that something about us is contrary to God's will, and we find it exceedingly hard to give up; in these and many ways we climb the hill to our place of crucifixion.

God's promise is that if we suffer we shall reign; if we are willing to die we shall live; if we descend into the valley we will reach the mountaintop on the other side. But Good Friday comes before Easter; death is the antecedent to life.

Sel. by Montez Sigler

If you must publish someone's faults publish your own.

A VIRTUOUS WOMAN

A virtuous woman

The Bible doth say,
Is far above riches,
In price and in pay.

She blesses her household
And guideth her brood,
In ways that are pleasant,
Honorable and good.

Her husband can trust her
She doeth him good
In love and devotion
She submits to his will.

Blessed they name her,
The children she bears,
And her kind deeds of mercy
So many can share.

Sel. by Sister Shella Stump

For a hot Sunday: In a non-air-conditioned church:

Mid-July in a church where a sermon is a must! The minister mounted the pulpit as the people reluctantly sat down. Wiping his forehead, he began:

"It is HOT. It was hot this morning when you got up. It was hot when you came downstairs. It was hot when you stepped out into the street to come to church. And when you got here you found the church hotter than the street you just left.

It is hot in the vestibule. It is hot in the choir loft. It is hot in

the body of the church where you are. It is hot here in the pulpit where I am.

When you leave this church in a half-hour the street will be hotter than when you left it a short while ago.

This is the hottest day I have known. The forecasters promise no relief — tomorrow will be hotter than today.

There is only one consolation: Hot as it is here, there is a hotter place still.

STAY OUT OF IT! Amen."

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1964

PRIMARY LESSONS

Sept. 6—Jesus Wants Us To Be Happy. Mark 4:1-20.

Sept. 13—A Kind Father Who Forgave His Boy. Luke 15: 11-24.

Sept. 20—The Man Who Said Thank You To Jesus. Luke 17:12-19.

Sept. 27—Being Jesus' Helper. John 14:1-6; Acts 1:8-15.

ADULT LESSONS

Sept. 6—The Prayer of Humility. Luke 18:1-17.

1—Is the failure to see our own faults caused by a lack of humility?

Sept. 13—One Thing Thou Lackest. Luke 18:18-43.

1—Is the accumulation of material wealth one of the most

prominent reasons why there is a falling away among professing Christians?

Sept. 20—True Repentance. Luke 19:1-28.

1—What are some of the reasons why professing Christians fail to make an increase?

Sept. 27—Christ Entereth Jerusalem. Luke 19:29-48.

1—The disciples prepared the way for Christ's entry into Jerusalem. Have we prepared the way for Christ to come into our lives?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPTEMBER 1964

GOD'S REWARDS

Memory verse, Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Tues. 1—II Tim. 2:1-16.

Wed. 2—Rom. 2:1-13.

Thurs. 3—Col. 2:8-23.

Fri. 4—Eph. 6:1-10.

Sat. 5—Rev. 20.

Memory verse, Rev. 22:12, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Sun. 6—Col. 3:12-25.

Mon. 7—Heb. 11:23-40.

Tues. 8—Matt. 10:32-42.

Wed. 9—Jno. 4:27-38.

Thurs. 10—Luke 6:27-38.

Fri. 11—Dan. 12.

Sat. 12—Isa. 62.

Memory verse, Prov. 11:18, "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward."

Sun. 13—Matt. 6:1-15.

Mon. 14—James 1:13-27.

Tues. 15—Zech. 3.

Wed. 16—Prov. 11:1-20.

Thurs. 17—Matt. 16:13-28.

Fri. 18—I Cor. 9:13-27.

Sat. 19—Deut. 5:22-33.

Memory verse, Matt. 5:12, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Sun. 20—I Kings 13:1-10.

Mon. 21—Jer. 31:10-21.

Tues. 22—Isa. 40:1-11.

Wed. 23—Psa. 58.

Thurs. 24—Gen. 15.

Fri. 25—II Peter 2:9-22.

Sat. 26—II Thess. 1.

Memory verse, Matt. 6:1, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

Sun. 27—I Cor. 3:1-15.

Mon. 28—Matt. 5:1-16.

Tues. 29—Psa. 19.

Wed. 30—Matt. 25:14-30.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

WHICH OF TWO MEN?

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4:20-24.

As we grow into the age of accountability, there are two individuals with which we have intimate acquaintance. The one or the other dictates in every moment of our living on this earth. These two in-

dividuals are opposite in all their characteristics and motives. Christ is the ruler of the one and Satan is the ruler of the other. We may refer to them as "the New Man" and "the Old Man." The new man is a result of the New Birth and the old man is a result of the natural birth. In order to please our Ruler, we must develop the New Man and be as dead to the old man. Therefore we must feed the New Man and starve the old man. After reaching the age of accountability we are largely on our own, therefore we individually must put on the New Man and put off the old man.

Each of us should be encouraged in our development, not by the next day or next month but by the future in eternity. We should be especially thus encouraged because not one of us know, when or where we shall be ushered into eternity. The New Man is guided by light and understanding, while the old man must stumble along in darkness and defilement. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto

babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3:1-3. This must have been very discouraging for Paul to write to individuals for whom he had laboured so long and so zealously. Is Christ discouraged with the progress that I have made?

"For to be carnally minded is death: but to be spiritually minded is life and peace," Rom. 8:6. Are you grasping the opposites of the New Man, as compared to the old man. Here is life and peace as compared with a disturbed mind, misery and finally death. The New Man is showered with blessings and the old man with infirmities. The results are: for the New Man the fruits of the Spirit and for the old man the wages of sin, Eph. 5:1-20. The glorious and eternal "fruits of the Spirit" are not realized alone, of our own strength "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do," Rom. 7:18-19. Shall we therefore give up in despair, especially when so many teachings of the New Testament imply that there "Are few that be

saved"? "I can do all things through Christ which strengtheneth me," Phil. 4:13."

God has given to each of us the conditions for our Eternal salvation in His Holy Bible, have I met each condition? Christ has ascended unto Heaven but He has sent the Holy Spirit, to "teach you all things, and bring all things to your remembrance, whatsoever I (Christ) have said unto you," John 14:26. We have many glorious promises, from an Almighty and all-powerful Heavenly Father but we also have some severe and eternal curses for those who allow the old man to be their ruler. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile). For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. 1:16-18.

THE DUNKARD FAITH

V. S.

DUTCH REFORMED FAITH

Chapter 3

The Reformed doctrine distinguished itself from another religious movement headed by Martin Luth-

er. Elector Frederic, who took great interest in matters pertaining to God's Kingdom, experienced the power of the Gospel in his heart. After participating five days in public disputations which took place in Heidelberg, Germany, declared himself in favor of the Reformed doctrine. He steered away from the Lutheran movement by abolishing pictures, crucifixes, candles, altars, etc., from the churches. In their place he introduced a simple, sober form of worship. At the same time he used German hymns in place of the customary Latin hymns.

Elector Frederic, with the aid of Caspar Olevianus and Zacharias Ursinus, prepared or formulated the Heidelberg Catechism, largely a revision of the Westminster Catechism adopted in Holland in 1837. This work they completed in the spring of 1563. This Creed, Polity, Doctrine or by whatever other name it might be known by, was the basis and strict belief of the Dutch Reformed Church.

It had no philosophical introduction, but began with the clear and simple testimony of a pardoned soul, being the only comfort in life and in death. Each teaching was fully supported by Scripture, the object of the work being largely interpretation, that all might walk by the same rule.

Through the centuries following, it had its opposition. However, those who believed in this Reform-

ed Movement clung to its principles. It was gradually introduced into Germany, Holland, several Swiss Cantons, Hungary and Poland. Later, the original Dutch Reformed separated into at least eight different groups, the lines of separation being composed largely, by the acceptance in part or in full of the original principles and doctrine.

Immigrants from Holland and Germany brought this catechism to America where it remains to this day the confession of faith of the Reformed Church and its only lawfully recognized book of instructions for its youth. (Quoting from the 1907 Edition.)

The following few chapters will give more details as to their faith at that time, which constitutes the faith of the Dutch Reformed today, who reside and worship on the Isle of Marken. In many, many aspects, it parallels the Dunkard Faith as the reader will note.

Chapter 4

The Dutch Reformed Creed divides the Books of the Bible as follows: Genesis, Exodus, Leviticus, Numbers and Deuteronomy comprise the five books of Moses. They, with Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah and Esther were classified as HISTORICAL.

The five DOCTRINAL books of the Old Testament were: Job,

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Psalms, Proverbs, Ecclesiastes and Songs of Solomon.

The FIVE major prophets were Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

The twelve MINOR prophets were Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The New Testament was divided thus: five Historical Books were Matthew, Mark, Luke, John and the Acts of the Apostles.

The Book of Revelations was classed as Prophetical. The remaining twenty-one books were Doctrinal.

It is interesting to note that the Dutch Reformed accepts as needful, for salvation, all the sacred writ-

ings, both Old and New Testament.

Sin entered into the world through Satan tempting our foreparents in the garden of Eden. They accept the promises of God of a full redemption, through His Son, Jesus Christ. That, being God's part, left a part for man to do, to be worthy of, or eligible for redemption. The entire Scriptures they called the Canon (or rule) of faith and life.

Immediately, in establishing their polity they recognized the Prophets as God inspired. They accepted the miracles recorded in God's Word, as proof to man, that it was the work of God and not of man. With unquestionable faith, they felt that no man, regardless of his learning, could correctly foretell the future events that would surely come to pass, unless the Omniscient God revealed them to the man.

They accept the Bible as different from any other book, because God is its author. They attested to the certainty that the WHOLE, every word, of the Bible was of God. Their doctrine regarding the Scriptures was that they form a whole, beginning with Creation in Genesis and closing with the second coming of Christ, as referred to, in the last book, namely Revelations.

They are strong in their belief, as recorded in Revelations, that man is not to add to, nor take from the Sacred Word. They believe in God

as the Father, Christ as our Mediator and Saviour and the Holy Spirit as being sent and abiding now, with Christ's Church on earth.

(To be continued.)

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THE SOURCE AND AUTHORITY OF POWER

Part One

The word "power" is used, generally, for rule or authority; frequently for might and strength. We hear it so frequently stated in these days, that we are living in the power age. It is quite true that God, who is the source of all power is allowing to mankind the use of His power in this world, in many ways. We think of power in two phases. First, "Power from God"; secondly, "Power with God."

The Patriarch Jacob, as he was returning homeward, to the land of his pilgrimage and was about to meet his brother Esau, whom he had wronged, feared greatly. As he camped at night with his wives, his maidservants and his eleven sons, the God of heaven demonstrated His power to him, by sending His man to Jacob and he wrestled with him all night. Bible readers know the story well, let us note these verses: "And Jacob was left alone; and there wrestled a man with him

until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:24-28. These verses show us man's power with God, when he has faith and trust, when he holds on to God, seeking His blessing.

Hast thou power with God? Jesus said, John 15:16, "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your faith should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." This brings to our attention, as we analyze these words of Jesus with other Scripture, the source of man's power with God. After that we become branches of the Vine (Christ), and are ordained of Him, we are anointed by the Holy Ghost, the Spirit of God, which is the source of power. Verse 7 of this same chapter says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done you." 1 Jno. 2:20,

27, "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Do we not grasp the source of power which saints have with God?

Now: Zech. 4:6, "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." Not by "might," or by physical strength, not by explosive power of atomic energy, made by man's ingenuity, through his evil imaginations, which power is allowed unto man, from God. Not by an army of men or vain weapons, such as Saul would have David take to conquer the Philistine. "And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." And he took his staff in his hand, and chose him five stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about,

and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. Please read 1 Sam. 17:38-50, and get the full account of this story. How that David slew the Philistine with a sling shot. What was it, friends? The power of might? Or was it by the power of God's Spirit? The Philistine, with all his weapons was powerless before the boy David, why? Because David trusted in God. It was God's power.

Micah proclaimed power, from God, Mic. 3:8, "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." These Scriptures have shown us that the source of power comes from God, and that it is of God's Spirit. Hence it is our purpose in these articles to follow that power through the New Testament, and let us say right here, that that power is in our Lord and Saviour Jesus Christ. This is a great subject, the Power of God, even in the Old Testament. However in this series we only wish to discuss it in detail from the New Testament.

Power, the word is derived from the Greek word "Dunimas," and when used in revealing the power of the Holy Spirit, the third person of the "Trinity," it signifies what we call "dynamic power," explosive power, power which is over and above human strength, or might.

Power sent down from God, power which is in God and in His Son Jesus Christ. We see that "power" in Christ, from the time of His birth. Matt. 1:18, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." No one but an atheist would dare to deny that Christ is Divine, born of the Holy Ghost, as well as being born of woman, the virgin Mary; and that it is declared by the writers of the New Testament that God's Spirit, the Holy Spirit, was in Him even from the time of His birth. Joseph had a dream proving that fact to him, concerning his espoused. Verse 20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." In the face of this positive Word of God, men, so-called ministers of the Gospel, leaders in the so-called religious world, repudiate this doctrine, as well as many other truths of God in both the Old and in the New Testaments, calling them myths of the Bible. Beloved, does it not look as though we are rapidly approaching the end of the Gospel age? and the Coming of Christ?

John the Baptist recognized the power of the Holy Spirit in the

Christ, who was Israel's promised "seed," who took not upon Himself the "seed of angels, but the seed of Abraham." Matt. 3:5-12, "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

John was sent by God to preach and he got his message from God, hence he recognized the Holy Ghost (Holy Spirit) in Christ. For that same Spirit was in John the Baptist also, of which we shall give the

proof, farther along in these writings. Let it be noted, at this point, that wherever baptism is mentioned in the New Testament it always means water-baptism, unless specified otherwise. Other baptisms, such as the baptism of the Holy Ghost, baptism of sufferings, etc., are specifically mentioned as such.

We find this "power," which we are discussing, the power of the "Holy Spirit," descended from heaven upon our Saviour as a witness at His baptism. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," Matt. 3:13-17. This we believe to be a special anointing of the Holy Spirit upon Christ, witnessing God's Divine plan of righteousness through the Gospel. Christ's submission to the order of baptism in water, as an example or pattern of this step, was a condition in His plan for salvation of sinners.

Christ was to preach and did preach, "the Gospel of the kingdom of God," Mark 1:14. Note Peter's sermon to the Gentiles. Acts 10: 37-43, "That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power (Dunimas): who went about doing good, and healing all that were oppressed of the devil: for God was with him." Jesus was anointed with the Holy Ghost and with "power" to rule and to reign over His Spiritual kingdom, His Spiritual Priesthood the Church, at His baptism. Men deny this, but we stand by the Word of God here before us. "And we are witnesses of all these things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree (the cross). Him God raised up the third day, and shewed him openly: Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people (to preach to the Jews first and then to the Gentiles later), and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him (both Jew and Gentile) shall

receive remission of sins."

We have said that Jesus was filled with the Spirit and Power, even from his mother's womb. The Holy Spirit went with Him, led Him while here on earth, and when He went away He prayed His Father to send that Spirit and Power upon His disciples, including us. Matt. 4:1, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." We see the Spirit went right with Him, was with Him at His temptation in the wilderness. "Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim: That it might be fulfilled which was spoken by Essias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand," Matt. 4:12-17. It was at hand, both in time and place, it was God's, Christ's Spiritual Kingdom the Church, which you and I as son's of God are born into, by a new birth. Jno. 3:3-5.

Then Jesus began to call out

His assembly, He called the twelve and they followed Him. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan."

In our next article, we shall continue, the Lord willing, with our discussion of "Power." Power of Christ, power of the Holy Spirit and power given to believers in Christ, showing the Eternal God as the source of all power.

(To be continued.)

Bro. Wm. Root,
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NEWS ITEMS

REVIVAL MEETINGS

West Fulton, O.—Sept. 13-27

Lititz, Pa.—Sept. 14-27

Walnut Grove, Md.—Sept. 20-
Oct. 4

Grandview, Mo.—Sept. 27-Oct. 11

Waynesboro, Pa.—Nov. 2-15

LOVEFEASTS

Astoria, Ill.—Sept. 5
 Hart, Mich.—Sept. 5
 Mt. Dale, Md.—Sept. 27
 Walnut Grove, Md.—Oct. 4
 Waynesboro, Pa.—Oct. 11
 Dayton, Va.—Oct. 17
 Lititz, Pa.—Oct. 18
 Englewood, O.—Oct. 24
 Bethel, Pa.—Oct. 25
 Shrewsbury, Pa.—Nov. 1

SWALLOW FALLS, MD.

The Swallow Falls congregation met in Council July 30, 1964, with Eld. Ernest Miller presiding. Eld. Homer Mellott opened the meeting. We decided to have whole-wheat communion bread, because it would be more nearly the same as Christ had. It was also decided not to have dessert or coffee for dinner Sunday, Aug. 30. It was decided to have all-day meeting on Aug. 30.

WAUSEON, OHIO

The Lord willing, the Revival meetings at the West Fulton church will begin Sept. 13 and continue for two weeks. Bro. Ernest Miller from Harrisonburg, Va., will be our evangelist. You are welcome to attend these meetings and will you pray that many souls may be won for Christ.

Sister Leola Beck, Cor.

HART, MICHIGAN

The dedication of the Hart meeting house was held the week-end

of May 10th. We had wonderful meetings, both Saturday and Sunday. We, the members who reside here at Hart, wish to thank everyone who came to make these services most enjoyable and profitable to all.

Visiting ministers present were: Elder Ben Klepinger, Elder George Replogle, Elder Herbert Parker and Bro. Harley Flory. Each of these brethren took part in the dedication and gave us wonderful messages. High attendance was in the nineties.

On the 26th day of April we rejoiced when three souls accepted the Lord and on the 21st of June we again went to the water where another young man accepted the Lord. We ask an interest in the prayers of all in this work for the Master.

We also wish to announce, the Lord willing, we plan to hold a Lovefeast September 5th. Services starting at 2:00 P. M. We invite everyone to come and enjoy these services with us. Especially the ministering brethren, as we need the help.

Bro. Eldon Flory

LITITZ, PA.

The Northern Lancaster county congregation plans to start their Revival Meeting Monday evening, Sept. 14, for two weeks, with Bro. Eldon Flory from Michigan as evangelist. A special invitation is ex-

tended to all who can attend these meetings.

Susanna B. Johns, Cor.

OBITUARIES

CATHERINE E. MOSER

Daughter of John E. and Elenora Killfer Shellenberger, was born Oct. 5, 1887, and died June 8, 1964, at the Vindobona Nursing Home, Braddock, Md., after more than three years of illness, at the age of 76 years, 8 month and 3 days.

She was united in marriage with E. Layton Moser. To this union were born eleven children, two of whom died in infancy. They united with the church early in life and have been active in the work of the church as long as health permitted.

She is survived by: her husband; four sons, Edward F. of Richmond, Va.; Charles W., George L. and Lester L. of Thurmont, Md.; five daughters, Mrs. Norman Anders, Mrs. Paul Toms and Mrs. Lottie Low of Thurmont, Md.; Mrs. Edward Heim of Mt. Airy, Md., and Mrs. Barb Wachter of Havre de Grace, Md.; 27 grandchildren; 13 great-grandchildren; one sister, Mrs. Sarah Baker of Hummelstown, Pa.

Funeral services were conducted June 11 at the Creager Funeral Home, Thurmont, Md. Services were conducted by the writer, assisted by Eld. Howard Surbey.

Burial in the United Brethren Cemetery, Thurmont, Md.

Joshua A. L. Rice

AARON BECK

Son of Daniel and Fannie King Beck, was born in Fulton County, Ohio, Feb. 23, 1883, and departed this life July 28, 1964, at the Detwiler Memorial Hospital, Wauseon, Ohio, after a long illness. He spent most of his life in Fulton County, where he reached the age of 81 years, 5 months and 5 days.

On Feb. 15, 1906, he was united in marriage to Rena Stutzman, who preceded him in death in December 1918. To this union was born one son and five daughters. In December 1921 he was married to Mrs. Bertha Berkebile, who also preceded him in death, four years ago.

Those left to mourn his departure are: Harold of Archbold, Ohio; Mrs. Ethel Whitmer of Beaumont, Cal.; Mrs. Elma Jamison of Quinter, Kans.; Gladys, Orpha and Leola of Wauseon, Ohio; 8 grandchildren; 4 great-grandchildren; 5 sisters, Mrs. Amanda Schantz and Mrs. Nancy Seiler, both of Pettisville, O.; Mrs. Katherine Becker of Toledo, O.; Mrs. Eliza Nofzinger, Mrs. Mary Nofzinger and a brother, Oscar, all of Archbold, O. His parents, two brothers and two sisters preceded him in death.

In 1917 he was baptized into the Dunkard Brethren faith. He was later called to the office of Deacon,

in which he served for many years. He will be sadly missed by many relatives and friends.

The journey is ended
The life's race is run.
The star has gone down
And dark is the sun.

The earth seems cheerless
But oh, bright is Heaven.
Our dear father now sings
Where a new song is given.

Funeral services were conducted from the West Clinton Mennonite church, August 1, 1964. Eld. Edward Johnson, Eld. Charles Leatherman, Bro. William Carpenter and Bishop E. B. Frey were in charge of the services. Interment in the Pettisville Cemetery.

Sister Leola Beck, Cor.

MACEDONIA

This sermon marks the anniversary of one year since we at South Fulton asked for help in our church services. Words cannot express the gratitude, the inspiration and encouragement that we feel toward those who have made such great effort to help us. We are deeply thankful to all. We can understand better what Paul told the Ephesians, "To know the love of Christ passes knowledge," that "He gives us exceedingly abundantly above all we ask or think." How good and

how wonderful are these visits from our brethren and sisters. We ask God to bless all who have come and all who will come in the future.

On April 12, Bro. and Sister Harley Rush worshipped with us. May God grant the reader blessings from Bro. Rush's words. Quote: The master is come and calleth for thee, John 11:28. As Mary and Martha sent for Jesus when their brother was sick, so we go to Him when we are sick. Do we arise quickly and go to Him, as Mary did when He called her? Are we willing to arise quickly in His service when He calls us to come?

They brought those who were sick of every type of disease and torment. He healed all of them, no matter what the illness or the extent of it. They came because they knew He had healing for them. When they departed He asked them not to tell anyone who healed them, because He felt His own weakness. Why do we not feel our weakness as He did? He wanted to be alone after healing multitudes to refresh Himself and to commune with God. Just as Jesus did, so we need quiet humble communion with God. After all the healing He still does not weary in healing another. He never tires of our coming. What great compassion, it is just as great for us today as it was for those in the days He trod upon this earth.

There was brought to Him a person not in his right mind. Regard-

less of who it was or what condition man was in Christ had a concern for him. Is it possible for us to have more concern for one person than for another? Are we more concerned for a person in his right mind than we are for a feeble minded one? If this is our attitude God have mercy on us all.

In Mark 9:17 we have the story of the child with a dumb spirit. What a terrible thing this affliction is. A father loved his son and hoped for a cure. What a great love and concern this earthly father had for his child. How much greater love has our Heavenly Father for us! It is a sad thing for God to behold the human race and the condition we have allowed ourselves to get into. The father of the stricken child said, "I spake to thy disciples that they should cast him out, and they could not." The disciples did not have enough faith for this miracle. Perhaps Jesus said, "I will not make you suffer any more, bring him to me." When the child was brought to Jesus, He saw how grievously the spirit caused him to suffer. The father begged Jesus, "Have compassion on us and help us." When told, "if thou canst believe all things are possible to him that believeth," the father of the child cried, "Lord I believe; help thou mine unbelief." The child was healed because his father had faith to bring him to the greatest source of healing. Many times we

are not healed when we ask for help, because we do not have enough faith and belief.

Luke 5:18 tells about the helpless. Men brought a sick man on a bed to a home where Jesus was teaching. They could not get through the door because there were so many people. How helpless these men felt who were carrying the sick one. The multitudes came because they wanted to be helped, encouraged and strengthened. The man on the couch wanted help but he had to depend on others to bring him to blessed relief. The faith of these men was so great, they went to great effort and time to get a sick man to the housetop. They let him down through the roof tiling before Jesus. How Jesus must have rejoiced to see their faith! The man of palsy, who was made whole, left his bed and carried it away glorifying God. What a happy reward for those whose friends bring them to Jesus.

He healed the blind. Luke 18: 35-43. "Have mercy on me." We beg mercy for our physical and spiritual blindness. Jesus asked the beggar, "What wilt thou that I should do unto thee?" The beggar implored, "Lord that I may receive my sight." How like our plea today, "If only we may see the spiritual light." The wonderful answer, "Receive thy sight, thy faith hath saved thee." What a comfort to us when we receive spiritual sight.

The beggar immediately followed and glorified God. Many people saw the miracle and they too gave praise to God.

There are the seekers. John 1:41-46, two disciples said to Jesus, "Where dwellest thou?" They followed Jesus as He led and abode with Him. Andrew went to find his brother Simon and told him, "We have found the Messias" and brought him to Jesus.

The day following Jesus findeth Philip and sayeth unto him, "Follow me." Philip found Nathaniel and said, "We have found Him of whom Moses and the prophets did write." When Nathaniel asked if any good thing could come out of Nazareth, Philip answered, "Come and see." Again in John 12:20, the Greeks came to worship and to say to Philip, "Sir we would see Jesus." Those who seek will find. If there be doubt in your mind as Nathaniel seemed to have, that not much good could come out of a place like Nazareth, do as Philip said, "Come and see."

John 8:3, the Scribes and Pharisees tempted Jesus with the question about the woman taken in adultery. He turned the temptation into a trial of their conscience, when He gave the one without sin the privilege to cast the first stone. When all the accusers left, Jesus said to the woman, "Has no man condemned thee?" She answered, "No man, Lord." He said "Neither

do I condemn thee, go and sin no more." By this lesson Jesus taught that adultery is not the only sin.

The Lord is coming to call His Bride (the Church) to Heaven. How sad we feel when a loved one is called and we are left. He will call you. How wonderful when He comes and calls and we are prepared. The Master is come and calleth for thee. Unquote.

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MACEDONIA

On May 10 Bro. and Sister Harry Gunderman and Bro. Roy Swihart came to worship with us. They gave us thoughtful messages of instruction for our meditation. We pray their words will be a help to you also. Quote Bro. Swihart —

The importance of Prayer, Luke 11:1-13. In this scripture we find someone in great need. He went to a friend. When we are in need it is important for us to come to God, for if we ask He will freely give. James 4:3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." There are two things to remember. One is not asking at all and the other is asking wrongfully. How much time do we spend in prayer? How real, vital and necessary does prayer seem unto us? Do we think like Daniel and set a time for pray-

er, no matter what threatens?

We need much communion with God. We need grace and strength to meet the problems of life. He will hear in secret and reward openly. It is important that we go unto Him, ask in faith and ye will receive liberally. Coming unto our God is a privilege and also a duty. Man ought always to pray and not to faint.

The widow who asked the judge to avenge her of her adversary, did not give up. The unjust judge avenged her because he was wearied of her continual coming. God wants to be worshipped and is pleased when we come humbly unto Him. Do not give up but seek His counsel and His promises. Paul says to give thanks for all men: governors, kings and brethren. God gave each man of authority a great responsibility. It is our responsibility to pray even for those who sin and who do not believe in the God of heaven, that they may be enlightened.

What profit prayer? It gives us fellowship with God. We can do all things through Christ who strengthens us. Whatever problems of sickness or trouble we have, we are comforted by coming to One who understands and has a knowledge of our problems. Also pray the Lord of the Harvest that He will send forth laborers. We need God-fearing laborers today. The community, the church and those

with whom we come in contact need our prayers. It is a wonderful blessing that we can easily have an audience with our Lord and our God.

Isa. 6:5-8, "Woe is me. I am undone because I am a man of unclean lips." A live coal taken from the altar touched his lips and cleansed them. When our lips are cleansed by repentance and prayer, we can say, "Here am I, Lord, send me." After we forgive we will receive forgiveness. Sin separates us from God. First come to be cleansed and then God will keep us from falling and receive us into His kingdom.

Delight thyself in the Lord. We should keep our minds upon heavenly things. Psalms 1:2, tells us to meditate upon His law, day and night. There is so much today to turn our minds away from the Bible. It takes much study to know His Word and remember it. Lack of concern for the Gospel is a great sin. Paul was concerned for his brethren, his heart went out to them. Acts 20:31, "Remember I ceased not to warn every one, night and day with tears." As an ambassador for Christ, he concerned himself about others.

Our desire to learn the power of prayer will give us success. James 5:16, "The effectual fervent prayer of a righteous man availeth much." We must believe that He is the Rewarder of them that diligently

seek Him. God's ways and thoughts are so much higher than ours, that we need always to be submissive unto Him. Peter toiled all night at fishing and caught nothing. Yet he submitted to a higher authority when he said unto Jesus, "Nevertheless at thy word I will." No doubt Peter thought he knew more about fishing in the Sea of Galilee than anyone else, nevertheless he listened unto Jesus and there was results.

Satan trembles when he sees even the weakest Christian, upon his knees. Why? Because he knows there is power in prayer. Take time to be holy and speak oft with thy Lord, thus we will be helpful to many on the highway of life.

Bro. Gunderman — I believe our brother gave us good advice upon the importance of seeking through prayer. God intended a mother to have power in prayer. We all no doubt can recall many instances when a mother's prayer influenced a child. A mother's prayers brought many a wayward child to trust in and know their Saviour. I believe a mother's prayer will prevail where a man's will not. I say that in all sincerity because woman is usually more spiritual minded. I believe most Christian women are more devoted unto Christ than men are. Christ was often honored by women following Him, while here upon the earth.

God did not give the same con-

cern for children to the father, as He did to the mother. It is her flesh and blood which nourishes the child. Many a mother has made a great struggle alone with God. If she is with God, she does not need to fight her battles alone. Bear in mind when I say, I feel a mother's prayer is more powerful, I mean a real Christian mother.

I believe if the Roman soldier had not pierced the side of Christ, you and I could not have been grafted in. Without an opening there can be no graft. Ruth 1:1-4, We know those Moabites were heathen people. During her stay there, Naomi lost her husband and both her sons. A terrible sadness which no one can realize unless they have gone through with it. Naomi heard that the Lord had visited His people in the land of Judah, so she decided to return. What a wonderful thing to be able to live in a land of plenty, such as we have. In the Spring we plant and usually we see good results and a harvest, which makes us happy. Naomi's life was not like this, the death blight came and destroyed the hopes and the harvest.

When news of food in Judah reached Naomi, she told her sons wives to return to their mother's house as she was going home. She felt with all their sorrow, they might be dealt with more kindly and be more satisfied near their mother's love. Generally speaking we are happier with our own peo-

ple. Because of the great love Naomi had for her daughters-in-law she kissed them and wept. This is a great lesson, Orpha kissed her and returned to the former things in her life. We are prone to return to the things which we have learned to love.

However Ruth said, "Thy God shall be my God and thy people my people." Naomi was a great influence for good, in the mind of Ruth and she would forsake her former things for those of Naomi. We should weigh carefully the lifeless things of this world, against the blessings of Almighty God. When Naomi saw her determination she ceased to persuade her to leave going with her. Through the wonderful council of this God-fearing mother, Naomi, Ruth came to know the true God. Do we listen to the counsel and reasoning of experienced Godly mothers? It is no wonder that Solomon writes, "The price of a virtuous woman is far above rubies." Whether or not we are fathers or mothers, our responsibility is to give the best to our fellowman. God has a special blessing for us that we may not realize, if we live the Golden Rule. May we pray for our faith in God to continue.

On May 24 we were happy to have Bro. and Sister David Skiles with us, from the Navajo Mission. This young brother has a great responsibility. Our hearts go out to

him and Sister Skiles, as they go about the task of bringing hope to the hopeless and light to those in darkness. Pray that God will give them strength for this burden. Quote Bro. Skiles.

We have sung "My Closet My Temple". I wonder how many of you can remember the first time you went to the closet to pray? We think of Paul on his way to Damascus, when we asked, "Lord what wilt thou have me to do?" If we are struck down it matters not what is around us or how good we think we are, but what shall I do now? All of us have sinned, all are short of the glory of God. Prayer is communion and fellowship with God. We need to seek the Lord often. We are glad to meet with others and can sympathize with small groups. I feel all of us should go out of our way to visit other congregations and encourage one another.

"My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels," Psa. 81:11-12. As we travel through the country we see prosperity, except in the slums of the cities and at our Mission. Seeing how few attend God's services, what does all our wealth bring us? People do not hearken unto God's voice, but they go to beaches and places of amusement. They are walking in their

own counsels. We are living in a time when men have eyes but do not see, and ears but do not hear. I believe God has given up men to their own counsels. The world is walking the road of the pride of the eye and the lust of the flesh.

Ecc. 2:3, "Acquainting mine heart with wisdom." Is this our concern? Some try to have both wine and wisdom. Most of the American people can have anything they wish. However there is still Gospel salt enough on the earth to keep the earth together. Many christian people know nothing about the poverty of spiritual darkness. This is worse than natural darkness. I wonder how Solomon felt when God gave him more wisdom than any other man? He was able to use this wisdom to gain more of this world's goods than any other man. Yet when he looked back over it all he said, It was all vain and vexation. Why? because through it he had forgotten God. Could it be possible that this could happen to us? If we strive for wealth, a great name or whatever, it will be vain if we forget God and His commandments. If we serve God to the best of our ability we can come to the end of life and close our eyes in peace.

Solomon found there was more to life than the things of this world. What are we accomplishing with our labor? We are placed here to enjoy the blessings of God, how-

ever if we partake of forbidden fruit our labor is vain and peace and hope will be lost. Where your treasure is, there will your heart be also. We can only lay up treasure according to God's commandments. The church has taken a fine step towards heavenly treasure, in the relief and mission work with the Indians. Credit goes to the home congregations faithful prayer warriors. Such treasure will not be taken from you. He that wins souls is wise. God lead us to put forth all efforts to lead souls to Christ.

We think of bank stocks and savings. A little treasure in heaven is worth more than all these we might obtain. Paul says, I count all things loss, but what I gain for God. What we do for Christ cannot be taken away from us and it will grow. We can be certain of being on the right way only when we submit ourselves unto God. Matt. 5:14-16 we find the pattern of being a light to the world. As we serve Christ we become part of His great light. How terrible it is to grope about in darkness. Many of the Indians live in fear and superstition, trying to appease the spirits of darkness. In spite of all their rituals they are no closer to the light of life. The Devil gets possession through sickness, poverty and sin. We are to be a light to those who are in darkness.

No man can see the mercy of God until he first sees the light of

Christ. It is a terrific responsibility and takes wisdom to be able to always show light to the world. God will give us strength to manifest His light, if we lean heavily upon His instructions. Take of the water of life freely. It should thrill the child of God to be able to take God's light to a dark corner. God help us to express His love. It is not God's will that my neighbor perish, but that he may be enlightened, that he too can see the love of God.

We must submit our will unto God, that we may receive the spirit of the living Redeemer. Our spirit is weak and we must seek the Divine Spirit through the closet of prayer. May we humble ourselves at the foot of the Cross. It is possible for us to have light and yet have it hidden. Light that is hidden will be taken away and given to someone who uses it. Only a weak light, one devout christian, can give much light in a community. A good christian will always give a true light and a good impression for Christ. One bad professor can spoil the influence of a whole congregation.

Material needs are necessary but God has greater treasure than these. We are not placed here to hinder anyone, to throw stones, but to work out our salvation. Happiness is where there is light, where there is truth and where one imparts that

little which he has, to those who need it.

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READY FOR CHRIST?

"That ye may be **mindful** of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and **saying**, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation," 2 Peter 3:2-4. We are living in very perilous times and we continue going on as though time would continue as it has.

"The Lord is not slack concerning His promises." It is only the goodness of the Lord and the mercy of the Lord, that man should not be lost. He has taken every means for man's salvation, even the giving of His only begotten Son. He is keeping the door open and trusting that, through the overtures of the Holy Spirit and the work of His servants here, a few more souls might come in through the door before it is closed.

There was a question that was asked Jesus and I should like for us to look at that question and it's answer for a little while. Every-

thing that is in the Bible has a purpose. There is not one idle word that does not have a tremendous significance. It is significant that the Holy Spirit would permit these disciples to come to Jesus and to ask Jesus, "Tell us, when shall these things be?" "Matt 24:3. And what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. I feel there are many today, who are concerned about the same question. Some say, we cannot know when. I know we cannot know the day nor the hour of the first phase of Christ's second coming. The New Testament command is that we be always ready. That we may not be caught unawares but always ready. Why? He is coming at an hour that ye think not.

In fact none of us know when we may be called, even if the Lord does not come first. We are living today without proper warning, for life is uncertain for each of us, regardless of age, health or prospects of life. Therefore we should be continually and always ready, to come face to face with the Judge of all the earth. Listen every one will face Him, every knee shall bow unto Him. This is the day of by-passing and we actually can by-pass many things in God's Word. Yes, we can take the short-cut, but reader that will not take you to that Eternal Home. We cannot by-pass the fact that we must meet

our Lord face to face and give an account for the deeds done in the body. We cannot get away from it, just as sure as we have breathed the breath of life we must give an account unto our Maker.

What shall I do with Jesus who is called Christ? Pilate was convinced of the innocence of Jesus, but he did just like so many people do today. He allowed the multitude to sway his better judgment. Let us be careful that we do not follow the crowd, instead of the teachings and examples of Jesus Christ. Study this a little while, are you following the crowd or are you digging deep into God's Word and grasping the wonderful truths found there? Pilate was satisfied to allow Jesus to be crucified. Are you accepting all He commanded or are you allowing others to crucify and revile His Word? Are you under His blood or are you trampling it under foot. Are you willing to accept and live His whole plan of salvation, or are you trying to by-pass some of it? The saving blood of Christ is offered to each and everyone, with no exceptions. What are you individually, doing with His invitation? This is a serious matter, because through His blood only is there safety from sin.

Man is scared at every little happening, what will come next? What difference does it make if you are safely abiding in Christ? The only safety is under the whole plan of

salvation, as delivered to earth by Christ. The only escape from the arrows that fly, the bombs, the curses that are coming upon the earth is forgiveness through the blood of Christ. If there is no atoning blood, there can be no atonement for our sin. The entire Bible holds out the thought that, without the shedding of blood there is no remission of sins. There is power in the blood, without which you have no salvation.

"When shall these things be?" What things? Man's imagination cannot grasp the glories and grandeur of Heaven, just so man's imagination cannot fathom the terrible destruction and affliction because of sin. The Bible is full of the horrors of eternal death, for those who are not redeemed. The more you read the Bible, the more you like to read it and the sweeter the glories of God become to us. The closer you get to God, the more you will love Him and just so the farther away you get the less you care for things Godly. Many of us do not have much faith because we are so far away from God that He looks so small and powerless. Thus we think ourselves big, but when we really get close unto God He becomes big and we feel very small. We came from dust and that is where most of us belong in humility.

The Saviour, the Son of God, who was born of the Holy Ghost

was crucified, arose again and ascended into Heaven, where He now intercedeth for each of us, who know and love Him. if you do not believe these things now, some day you will when you open your eyes in Hell. People are being led away from God and His teachings by false doctrine, the teachings instigated by the lying Devil, who denies all these great privileges and revelations, which are revealed in God's Holy Book. This lying began in the garden of Eden and has gone on ever since. Satan has denied God's Word and deceived man down through the ages and if you are believing his deception, the Devil is the one that you are following. Jesus wept over and plead with Jerusalem, He came to save them and He came to save you also. He called, He said come, He pleaded with man, "Come and I will give you rest." The multitudes rejected Him and they are still rejecting Him. He offers us light, but so many do not wish to see, they do not want to leave their evil ways. Sad that so many souls continue to reject Him, in one way or another. The Spirit will not always strive with you, why not unconditionally accept Him while you have an opportunity?

He said that Jerusalem would be utterly destroyed and it happened. Just forty-three years later it was over-run and the remnant was scattered to the uttermost parts of

the earth. Jesus continues to warn others, of what value is His warning to you. History has perfectly fulfilled all of Christ's prophecy so far, and it will fulfill the remainder also. Notice what was said of the restoration of Jerusalem 712 B. C., which is being fulfilled in our time. "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it," Isa. 31:5. The Gentiles had trodden over Jerusalem for hundreds' of years, but in World War I Jerusalem was again opened to the Jews. General Allenby flew over the famous city, with 100 aeroplanes 2700 years after it was prophecied, and almost without firing a shot it surrendered. Did Jerusalem lie dormant or did it spring up with life? The nationalization of Palestine has almost been super-human in the last forty years. The tree of Palestine is budding. Brethren and Sisters beware, the time of the last days of the earth is nigh.

Part of Matthew 24 refers to the destruction of Jerusalem and part refers to the second coming of Christ. The Son of God, the way, the truth and the life, is coming back to earth. Most of these things cannot be understood until nearly the time of fulfillment, till God step by step fulfills His prophecy. The Bible explains itself, if we prayerfully apply it. Yes, Nation shall rise against Nation and Kingdom

against Kingdom, this never was fulfilled as many times as it has in the last forty-five years. Lo the vast destruction in these years is astonishing. Christ warned the disciples of four things which are signs of the end of this earth: wars, famines, pestilences and earthquakes. As you read history do you realize how many more of these troubles we now have, than there were fifty years ago? Knowledge has increased and sin has increased more.

In times gone by, God revealed His deeds among the people unto His followers and prophets, to Abraham, to Moses, to Ezekiel, to Amos and many others. Will He not reveal His plans to His followers today? When He told His disciples of the things that are to come, do you believe it? He also said, these are the beginning of sorrows." Instead of believing and following God's Word, **multitudes** are feeding on the filth sent out over the air and over the press. "Many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold," Matt. 24:11-12. Do you see this taking place almost everywhere today? Love is not shown in the home, in the church, nor for our Lord and Saviour. "The gospel must first be published among all nations," Mark 13:10. Have you read statistics of how many Bibles are sold each year

and in almost every known language. "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings," Nahum 2:4. Is not this fulfilled today: on the earth, under the water and in the air? The end is even at the door. It is time for every individual to study God's Word, to obey God's Word and to be waiting, looking and ready for His second Coming.

From sermon by

Eld. Ernest Miller.

CHILDREN REMEMBER

When you rise in the morning, remember who kept you from danger during the night. Remember who watched over you while you slept, and whose sun shines around you and gives you the blessed light of day.

Let God have the praise of your heart, for His kindness and His care, and pray for His protection during the wakeful hours of the day.

Remember that God made all creatures to be happy and will do nothing to prevent their being so, without a good reason for it.

When you are at the table, do not eat in a greedy manner. Eat quietly and do not reach forth your hand for the food, but ask someone to help you.

Do not become peevish and pout because you do not always have

your way. Be satisfied with what is given you. Avoid a pouting face, angry looks and angry words. Do not slam the doors and make loud noises about the house.

Be kind and gentle in your manners; not like the howling winter storm but like the bright summer evening.

Do always as your parents tell you. Obey them with a ready mind and with a pleasant face.

Never do anything that you would be afraid or ashamed that your parents should know. Remember, if no one else sees you, God does, from whom you cannot hide even your secret thoughts.

At night before you go to sleep, think whether you have done anything that was wrong during the day, and pray to God to forgive you. If anyone has done you wrong, forgive him in your heart.

If you have not learned something useful or done some useful thing during the day, it is a day lost and you should be sorry for it.

Trust in the Lord and He will guide you in the way of all good. The path of the just is as a shining light, that shineth more and more unto the perfect day.

We must do all the good we can to all men, for this is well pleasing in the sight of God. He delights to see His children walk in love and do good one to another.

(Sel. from McGuffey's Third Reader by Sister Dewey Shaffer.)

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

THAT YE MAY BE ONE

"And the apostles and elders came together for to consider of this matter," Acts 15:6. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," John 17:21.

In this latter text we find the design and purpose of God the Father, Jesus the Son and the Holy Spirit. This purpose we find interwoven throughout the entire Bible and whenever God's people did not endeavor zealously to fulfil this purpose, God was displeased with them. Among a multitude of individuals, who may be drawn from any part of the world, from various families and communities, with each endowed with their carnal natures, it is very difficult to unite them together as our Saviour prayed that they might be.

In fact such a unity will be possible in a State, Nation or throughout the whole World, only through: guidance of the Holy Spirit, fervent prayers for one another, brotherly love and frequently coming together for to consider

matters which may be questionable one way or another. We find through history, even since our Brethren have been in this country, that they have drifted far apart because of one or another's notions and practices. Through our fast modes of travel today and the ease of writing and communicating with one another, there is no reason for any of us to be other than "one and one in us" as Christ prayed. True there may be many excuses for not being thus, but they all sum up in one thing, the pernicious ways of the devil.

(Herewith we submit a conclusion from "The Path of Life"). Am I a child of God? Is a question we should decide from the sacred standard of truth "The Holy Bible." We should not rest satisfied with ourselves so long as we are in doubt about our conversion to God. It is our privilege to know that we are children of God. The Bible declares that "by the mouth of two or three witnesses every word shall be established." Now we have many witnesses by which we may know that we are the children of

God. The first is the witness of the Spirit, "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. 8:16. The office of the Spirit is to "guide us into all truth," John 16:13. If our spirit willingly accepts all the truth, and is guided by the Holy Spirit in obeying it, we have the witness of the Spirit that we are the children of God. Then the Spirit of God and our spirit agree -- both testifying to the same thing, the Word of God. Beware, "Now if any man has not the Spirit of Christ, he is none of his."

The second is the witness of obedience, "And hereby we do know that we know him, if we keep his commandments," I John 2:3. This is positive knowledge. It is practical religion. Obedience to the commandments of God is living on the highway of holiness.

Another witness is that of brotherly love, "We know that we have passed from death unto life, because we love the brethren," I John 3:14. Love is the essence of christianity itself. It is to the moral and spiritual world what gravitation is to the physical world; it holds all things to a common center. Love binds the spiritual universe to the throne of God. Take away love and you take away religion itself. Some may ask, who are the brethren, whom we are to love? "Whosoever shall do the will of my Father which is in heaven, the same is my brother,

and sister, and mother," Matt 12:50. Hence, if we have the love of God in our hearts, we will love those that do his will.

How is it with those who claim to be the children of God and despise the followers of Christ? It is an easy matter even for sinners to love their associates. The children of God have their affections renewed, live in purer atmosphere, enjoy higher spiritual associations; and thereby God has given them evidence that they "have passed from death unto life." With the witness of the Spirit, obedience and love; we have a three-fold evidence of our sonship. A child of God then, lives in the Spirit, obeys God's Holy Will and also loves one another. Thus he lives a holy life and completes the whole of christianity; the Alpha and Omega of the christian race.

1963 CONFERENCE NOT FORGOTTEN

(Since only a small percentage of our readers were able to attend the Santa Cruz, Cal., Conference, and no doubt those who did attend have forgotten most of the Biblical lessons learned there and since this collection of thoughts, by one of our young Sisters, gives a general coverage of the messages during this Conference, we are reserving this issue for the thoughts of 1963 General Conference. —Editor.)

Although over a year has passed, some request the sermons be printed as I have them. So here they are to freshen our minds.

SATURDAY AFTERNOON

First speaker, Bro. Daniel Skiles. Subject, God the Father. "There is a time to be thankful and a time to praise God. We are not here because of blood ties, but for a much better Home. We would like to look at some of the reasons of one God, the Father. Acts 17:22-34, these people praised the false gods out of fear. If any pestilence or disease came they were apt to blame it onto a god. God of Israel was of unlimited power, while Baal had limited power. God has a very special interest in us. In the beginning God was responsible, for He is the only God. Our God is a loving and merciful God. Romans 1:7, He desires peace to be within us. He desires us have His love. We should worship God because he first loved us. God has a very special interest in us, because he created us. As you have traveled you have beheld the variety of climate and surroundings. What is man that thou are mindful of him? We all know we have times that our feelings are not always timely. God will forgive and have mercy where there is a time for forgiveness. Cain started out with the same things, and ended up with nothing. The story of Abraham and Cain

sounds about like us, doesn't it? Thinking of "give me." If we are to work with God, we have to say 'Make me.' If we want the good things that last, we have to come unto God."

Second speaker, Bro. Paul Byfield. Subject, The Son, Our Atonement. "Think of the gift of God, John 3:16. The Son of God came in the flesh. We like to think of how Jesus came as a babe. As we go along the path we see how He grew up, and I believe an obedient child. How He died and arose again. I felt so small in studying this topic. He definitely had a purpose for His life. Atonement is a sacrificial offer. Genesis 3:6, 23; we have the first disobedience of man. The time man first injured God. The blood Jesus gave was for our atonement, that we might get right with God. How glad we are that God still had enough love for man after so much disobedience. I feel we have many things to be thankful to our Lord. May we have the love of God and have it more abundantly."

SATURDAY EVENING

Elder Joshua Rice, subject, Feet Washing and Lord's Supper. "We are dealing with souls of men and women. The scripture is not the word of man. It is the law we are going to be judged by. When you are tramping on the word of God, you are tramping on dangerous

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ground, saying it is not essential. The ordinance of the Bible are steps to salvation. Lead us to higher grounds of spiritual living. John 13. Exodus 12; 6-10. Why did Peter say Thou shalt not wash my feet? He never heard of the Lord washing a servants feet. Was Peter too stubborn? If I wash you not, you have no part with me. If you and I refuse the word of God, it makes void our hope of salvation. I am not here to trouble anyone, but to preach the word of God. If you have any clubs to throw, throw them at the word of God. If you doubt what I have read to you tonight, the difference is between you and God.

Is it any more essential now than it was then? Until we humble our-

selves to obedience, we will not have the cleansing. We know Christ humbled himself to be a servant. Some say we ought to wash and not must. Ought is just as demanding as must. Is not the word ought, more binding? If we don't do what we ought, we won't have salvation. Have we failed to do what we ought to do? I didn't come here to debate with John 13, but with you. That is the way people want to be, they don't want to debate with the Bible but with you. Many people will say they don't believe this and they don't believe that. A man wanted to hear lecturers and each night the lecturer told what was necessary for the apostles but not now. Show me your literature and I'll show you where your religion is. Turn filthy TV on for the children. Then parents say they don't know where delinquency comes from. I think it is parent delinquency. The devil's time is short and he must do all he can. When we serve Satan to the fullest, he repays with death. Why do you reject Jesus Christ when He gives you the fullest? It wouldn't surprise me if the Lord came anytime. The Lord will give us salvation any time we will accept. Some say why do you meet so often? We are apt to forget. If you observe in act or dinance and not in faith, it won't do you a bit of good. We don't understand the steps when we accept. How can we omit these important

ordinances and expect experiences of eternal happiness. God suffered for you and me because He loved us. I hope these few words will be an inspiration to one and all. Come unto me. What a loving Father. There is no better than He."

SUNDAY FORENOON

Elder Sherman Reed, first speaker. Subject, Faith. "I wonder if God can look down upon us and see our inspiration. I Cor. 13: 13, How well do we embrace the word of God? Hebrew 11, I would that each of us would dismiss from our minds anything that would detract us from the word of God, 26th verse and what shall I say more? I wonder how much weight this scripture carries with us here. What effect has it upon us? How much faith did we have when we left home? What was our faith when we got here? Did we have faith that we would meet here with brethren and sisters, and God? What is faith and how much do we have? Faith is the substance of things hoped for. What is our hope? Have you and I accepted this word of God? It is a part of our lives. This barren land needs water that it might produce. The bread and water of eternal life is the Word of God. What great things have been accomplished by obedience and faith.

God is a rewarder to those who diligently seek Him. The word of

God may be in our life but dormant, with not much action. The devil is in the world and he rules the world. Workers in the church, where are the workers? We are pretty good Christians when we come together, aren't we? God's people should go out and preach to the people. Satan, the devil is not ashamed. That faith was for someone else, not for us. This Bible was for all people and for all time. God did not have to guess what would be in the future. We must have a Bible to guide us by. Moses parents had faith. Let man do what he will, but we must obey the word. We have fear of man and not of God. We look to man for protection and not to God. How deep is our faith? I don't know how we feel about that scripture. If you have faith as a mustard seed; pretty small. I don't believe we have that much faith. How many when we get home can say we are crucified?

God is with us. What are we seeking? I believe we have to admit the word of God has an influence on us. These bodies of ours are bound to make mistakes. God made all people because He loved them. Jesus bought them with His own precious blood. He had not subdued the word of God, but it had subdued Him. Our way is directed by the word of God. It should concern us how we embrace the word of God. James 2:14, how will we prove our faith? We dis-

play our faith by our works. If you have faith and I have faith, it is going to motify our faith into action. Am I proving that I have faith? Have I displayed in my life that I believe in God the father? The entire scripture is a challenge. I trust we will have a new faith. We are too slack in examining ourselves as how much faith we do have. How able are we to tell how much faith we have? How are we going to increase our faith?"

Elder Roscoe Reed, second speaker. Subject, Repentance. "I trust this morning that God will not withdraw from us. Yet the world will not walk with us. But God says He will not forsake us. Without faith it is impossible to please God. Faith isn't enough. II Cor. 7:5-7, Acts 3:19; we find there are a few things that must follow faith and first is repentance. Convicted that we are sinners and Godly sorrow for our sinning, forsake sin, confession of sin. I want to preach on true repentance. We must be honest to ourselves and then admit we are sinners. We must be convicted that we are sinners. Paul said Christ died for sinners of whom I am chief. It is hard for us to confess. We are unwilling to confess our sins one to another. We must be willing to forsake our sins. The prodigal son was willing to forsake his sins. We can make restitution to God only by confession of our sins. Repentance means change of

heart. Not just change of mind. Some one may say he will quit tobacco. That is change of mind, but there has to be change of heart or he won't stop. To join church to get gain of man, is not conviction of the sinner. Rom. 2:4, Repentance comes through the goodness of God. We could never exhaust the goodness of God. If we truly repent then our souls will be convicted. David repented and God forgave him. John 16:8, Through the convicting power of the scripture we repent. We should hate sin. People seldom turn away from their sins as long as they have satisfaction. Mark 4:12, Repentance is coupled with the remission of sin. The blessing we have from repentance is beautiful. Luke 13:1-5, Suppose those of today around us are worse than we are. Unless we repent, we shall all perish."

SUNDAY AFTERNOON

Elder Paul Blocker, first speaker. Subject, Confession. "Confession of the name of the Lord, Rom. 10:9. If we fail to partake of the Lord's word, we have no part in salvation, Matt. 16:13. We see a difference of opinion here as to who the Saviour is, 14th verse. We should have the same faith conviction. What is our mind concerning the Lord Jesus? Matthew 10:32. Also I say unto you, how Peter denied the Lord and how dear he had to pay for it. If we fail to abide

in Jesus He is not abiding in us. We have many people who deny the Christ. Surely this man was ready to tell her of her past and it was not a nice one. John 11:27, We find there are many who did confess His name. We must believe then with our whole heart. We need not look for another way of salvation. From the experience of another prophet, by obedience, another soul is saved. It is very important that we live and talk the scripture. We must confess Him by act. People profess we know Him, but in acts we deny Him, Mark 7:6. Many people say they believe Him, but their lives are very unclean. Ezekiel 33:31, I wonder if that can be the condition of us today? I believe if we tell people of Jesus, we will be overflowing. Will our acts go with our words?"

Elder Will Bashor, second speaker. Subject, Baptism. "Matt. 28: 19-20, Rom. 6. We cannot find a doctrinal subject that is not a controversial subject (according to man). We know we must have faith to become a child of God. We are justified by faith and not works alone. We know we must repent. We know we must confess not by lips alone; Rom. 10:10, Mark 16: 16, Matt. 20:19, John 4:23. I don't believe more than one baptism will be accepted in heaven. Naaman was not cured of leprosy until he dipped himself in the River of Jordan seven times. We cannot receive it until

we obey. Matt. 7:17-18, That doctrine must be obeyed by all who confess one faith, one Lord, one baptism. Does not tell how many actions we have to go through? Just how important is baptism? Can we be saved without it? Mark 16:16 says we cannot be saved unless we believe. Faith plus nothing, equals nothing. Be baptized and ye shall receive the remission of your sins. Whosoever shall call upon the name of the Lord shall be saved. The promise comes after baptism and obedience. Hebrews 2:1-4, It is a tragedy if we neglect to accept the plan of salvation. Can its parts be separated? I think not. Three things on earth: spirit, water and blood. Agree in one? Was the baptism of John necessary? I believe it was. We know when Christ died, His head went forward. Thus we are buried. Colossians 2:12, Buried with Him in baptism in likeness of His death. We are all children of God. We must be baptized for remission of sins. I believe a little child is accepted of Jesus Christ until he reaches accountability. We must believe that we must be baptized. When children come to the age of accountability, then they are given the opportunity to accept their Saviour. Baptizing in name of Father, Son and Holy Spirit. Acts 7:36, This is enough to show what we are talking about this evening. We can readily see the meaning of the great

commission. What are we going to do? Accept the great commission or the opinions of man? Do we believe in God and His baptism? We know we become transgressors of the law. I have found no man who can analyze the great commission. I Corinthians 15:13, We must believe Jesus is the great commissioner and Paul says we will see Him as He is."

SUNDAY EVENING

Elder Harry Gunderman first speaker. Subject, Anointing. "First I feel very small and insignificant in your presence. There is not much of this that is an every day subject, James 5. Sometimes we shun when we could get comfort from others. We have had the privilege of kneeling by the bedside of our brother and sister, and prayed for them. Your unworthy servant calls that a privilege. The anointing goes on and on. Why? Faith, of course. We ourselves should be anointed. Anointing gives us spiritual strength confidence and joy. The spiritual strength goes on. The spirit praying together gets results. Some of the prophets needed to say very little. Water is cleansing, but the faith we have is what brings these blessings. Those who ask for the anointing offer up a fervent prayer and the elders also. We must co-operate, a blending of spirits. Your spirit, my spirit and the Holy Spirit. If we are not co-operating with

God's word, we are not of the anointed.

What anointing has been done hasn't always been on the head. Anointed pillars, stones, vessels of God's house. They were anointed for a sacred purpose. We must keep ourselves as the anointed. Could we say we were born for a purpose? How could the will of the Lord be carried on if we weren't born? I John 2:27. God's word is true and not a lie. Christ was divine and didn't need to be anointed, Matthew 26:6-7. When it comes to the anointing, why do we wait till the last minutes? Sometimes we don't want the woman to do anything. We must not set ourselves too high. We must have peace with God. I would feel so sorry if we thought we could give a blessing. Put it all in God's hands. Let us be faithful to the end. It takes repentance after baptism to be with God. Jesus said He would send the comforter. It was a terrible thing to betray the Saviour for thirty pieces of silver. I have betrayed my Saviour for less than that. By their bedside I have seen the nurses pick up the hands and the eyelids stayed open. We must come with peace and comfort and faith to receive the blessing. There will be a time when there will be no children on earth. All adults and those who have come to the age of accountability. Do you want to be here with no children?

I don't. If we are not anointed we will cry for the rocks to fall upon us."

Elder Ernest Miller, second speaker. Subject, Non-conformity. "I never felt so much like I stood on holy ground as I do tonight. My faithful companion is sitting among the young people, which makes me happy. My companion wouldn't be here if it weren't for the prayers of our loved ones. Thank the Lord for such a man to deliver such a message. There is a walking Bible. I love the young people, not because of age but in my heart. Romans 12:2, It is wonderful to know if we do obedience we will receive a blessing. There are no exceptions or limitations to the promise. All means all. No two snowflakes or leaves that fall are alike. We are not alike. I Peter 1:14-16, As obedient children is not addressed to the young people, but to all who have named the name of the Lord.

"We begin at two roads, at an intersection. One is narrow, few find it. The other is broad and many find it. It is built on sand. Everyone of us must make the decision. Coming here we had to make the decision often. One road went left, the other one went right. There are two kings, one is king of one highway and the other is king of the other highway. These scriptures bring to the fact that the devil is king of the broad way.

Many are going to be lost because they have failed to know the power of Satan. Ezekiel 28:15, Satan makes us think we are going the right way when we are going to destruction. The radios, the TV and the press is dominated by liquor. We are walking in step. We are in the position where we don't want to do our own thinking, but want the radio to do our thinking. Peace will never come till the Prince of Peace comes. Satan has it so camouflaged that we don't know. This present world system which is so well educated, refined, cultured, organized, and systemized, is so completely camouflaged. Some time we will wake up and find we had been blindfolded.

"Did you ever take the Bible and look up the word invention? And see what it says. We made a wonderful invention, the flour mill to make white flour. Invented twelve diseases because man tried to tell God how to grow wheat germ. Satan, the author of sickness and death. In every style and fashion Satan creates, it is made to destroy the souls of men and women. Every woman, when I was a boy, had to have a waist just so big. The woman would squeeze and squeeze to get her waist to Satans size. Suffer to meet Satan's wishes. If God had a standard so hard, no one would want to meet it. Who sets the styles and fashions of the world? Size four shoe on a number six

foot and make sardines out of our toes. God says for you to have long hair, Satan says to cut it off. To attain electricity, comb through the hair and the more hair you have, the more electricity you get. How well God knew His business, and what a liar Satan is. Our systems are being filled with poisons and the women are loosing their power through the hair. The lust of the world and the flesh is not of God but of Satan. The call is plain tonight to come out from the world. When a woman dresses like a man she loses her femininity. Femininity is very essential to the woman. Let's be consistent with the Word of God. We have no scripture for any particular dress, but we do have for modesty. According to Satan you have to change pattern of dress several times a year. This is extravagant. Have to change dress whether the dress is worn out or not. I can simply say nonconformity and outward dress is accomplished by an inner change. You can hang peach leaves and plum leaves on a crabapple tree till Dooms day, you will still have a crabapple tree. We have an inner change when we fully accept the Lord and that causes the change. We are just a little babe. We have many instructors in the world, but few fathers. How tenderly and patiently we handle a new-born babe. The Word says to handle the babe born in the Word as a new

born babe. Do we throw potatoes and meats and all foods to the babe and say 'make out the best you can'?"

MONDAY FORENOON

Bible Study with Brother Newton Jamison, teacher, of the first three days of the Creation. "I think the trouble with man today is that they are trying to get where they have no business. Take the first verse and be satisfied. The light is referred to as the light in our hearts. How can it be the light in man's heart when he wasn't created yet? Where is our atmosphere? If we did understand this, there is so much that we don't. God has everything timed to the second and always has. Man in this day and age thinks he knows more than God. Man has tried to invent many things. He has created an egg that looks just like an egg, but can't get it to hatch. They cannot make life but they have found a little germ they think will work. I think God put a stop to that. You just can't improve the perfect. They say there is heat on another planet. We have enough to do here, to take care of ourselves and we are doing poor at it. God says heaven is my home."

Brother Donald Ecker. Subject, The Holy Spirit and Its Works. "Pray that God's Holy Spirit will work at its will. John 16:1-16. Take notice, it is expedient that

God go away. There is a triune God-head. If you and I didn't have that Holy Spirit, how would we have our sins forgiven? I wonder if the Spirit isn't talking more to us than ever before. This is something we cannot fully understand, it is so powerful. Genesis 6:3, Psalms 51:11, John 16:13. Why question the Holy Spirit when you have not seen God? Daniel 2:7, There are things that bother us but if we have the spirit we hope to understand sometime. This chapter is so powerful that I haven't grasped the full meaning and wonder if I ever will. Satan is sweeping this globe. Are we accepting things that come upon us? Those who have children, are you at ease or troubled about something? Help us to not be a doubting Thomas. John 14:15-16, The Holy Spirit will help us to do the things Jesus did. I have stumbled along and fell because I forgot the Holy Spirit. Romans 8:1-9, There is no condemnation if we walk after the Spirit. The law of the Spirit is life. Adam and Eve died spiritually. Let us recognize the triune God-head. I am a man most miserable if I say that God does not dwell in me. What kind of Spirit raised Jesus from the dead? The same kind of Spirit that raised Him from the dead is in us. We have been given the Spirit of life and adopted into the family of God. Galatians 5:13, The Spirit leads me

to do thus and so. What kind of a spirit? How are we adopted into the family of God? If you have followed the sermons you know how. The Spirit has to lead you and me. The Spirit giveth us strength. I Samuel 16:14, We don't really know how narrow the way is. Our roads are so complicated that we have to watch closely or we will get off the narrow way. Luke 12:12."

MONDAY AFTERNOON

Brother Ora Skiles, first speaker. "First time I have ever got up in front of Conference. If we cannot see Jesus Christ on the cross, see this with the spiritual eye, we are not saved by grace. John 5:24, There is nothing in this verse that would distract from the Word of God. Paul is putting his words on the mark. Down through the centuries the church had to suffer from outside information. We are blessed and privileged that we can go to our Lord's Word. People cannot see the coming of the Lord and the atonement as they want to see it by the natural eye. Man cannot stand the temptations. Some say to show thyself a friend of a minister and thou shalt be saved. They say we get salvation the hard way. God's Word is the place where we can get the thought. If we let Christ have His place in our heart, He will take care of our disappointments."

Brother Jacob Ness, second speaker. Subject, The Salutation. "I Corinthians 16:13, Paul wrote to Corinth because of many differences. Watching is not a casual walk or look. It is watching earnestly. Who did Paul tell to watch? He doesn't say just watch, but stand steadfast in the faith. Sometimes we have to stand and look where we are. Where do we have to stand fast? In the faith. We don't dare stand still or we are worse off. How many today are addicted to the faith? We hope by coming to Conference we may give God another something that we need. Later we can say those meetings at Santa Cruz did refresh us.

"There are many terms of salutation. Addressing a letter, dear So and So. In services we greet with the salute. Salute means to greet one another. Romans 16:1-16 describes different groups that must salute and greet. In reading the New Testament I find we must kiss one another; must greet one another with a Holy Kiss. Paul did not give this ordinance for a physical practice, but for a spiritual thrill. It is sacred, you know. You have seen some who want to avoid the Holy Kiss. Who is my brother? A brother is someone born of the same parents, same household, same faith. I do believe we must be very careful that we do not cheapen this ordinance of God. Matthew 5:47, Salute and

greeting are completely different than the Holy Kiss. I believe we should exercise discretion. How did Judas betray his master? We make believe we love each other with hate in our heart. Who is my brother? Jesus told us very well in His scripture, For whosoever doeth the will of my Father is my brother and my sister. Sometimes I think we want to get in the higher class rather than in the lower class. We all are guilty of that. I would say regardless of who the brother is, especially to the low, 'You have done it unto me'."

MONDAY EVENING

Elder Will Root, first speaker. Subject, The Bread and Cup. "May you pray that we may bring the picture of our Saviour on the cross. The ordinance we are going to bring before you is the cup and bread. I Corinthians 10:16-17, It is a blessed thing to bring these ordinances. Many bishops have a different outlook, theory on these ordinances. Who is the author of the supper? Jesus is the author. The bread and cup is not the Lord's Supper. Matthew 26:25-29, If the bread and cup were the last supper, what were Jesus and His disciples eating before the bread and cup? The bread and cup will save a soul with our repentance. Luke 22:15-20, What a loving Saviour we have tonight. This is definite truth that the cup and bread is not the

last supper. My text John 13:18, John 6:53. What does bread and cup signify? I Corinthians 11:23-24. Jesus Christ is author of the Communion. John 6:43-51, It is impossible to get one soul saved unless that soul wants to be saved. If we believe in Jesus Christ we will accept His authority. We know this scripture is doctrinal and controversial, but we can't preach anything else tonight. Genesis 49:10. Jesus Christ was a divine teacher. How can they call upon Him whom they have not known? Have you eaten of Jesus Christ and have you accepted Him? He is a living Saviour. Whoever eats of this bread and blood shall live through eternity. He shall live forever and ever. We are saved through grace and faith within us. One very dear to my heart has her life threatened and she is forbidden to partake of these sacred emblems. Pray for her beloved.

"Phillippians 3:20-21. If you want to dwell in Christ, partake of these ordinances. I Corinthians 11:25. Jesus Christ is coming back in a cloud. We are looking forward to that glad day. You and I can escape of that punishment by examining ourselves and partaking of these ordinances. Isaiah 51:1-3, Luke 22:15-38, These sacred ordinances are to show us how Jesus suffered. Wickedness has gone around back. When will Jesus be revealed? Shouldn't it give us in-

spiration to spread missionary work? All the world will hear of Jesus Christ before He comes. Are we spiritually sleeping? It is high time we were awakening for our redemption draweth nigh, Luke 22:60-71, Luke 23:25-46. If we confess our sins He is willing to forgive us our transgressions. Acts 2:42-46, What we have been preaching unto you was instituted in the night time and not in the day time. Acts 20:7-11. Ephesians 5:25."

Elder Ord Strayer, second speaker. Subject, Non-resistance. "Matthew 38 to 48. We believe that the principle of non-resistance is clearly taught in the scriptures and therefore has been accepted as a doctrine of the church. In support of our position we give the following. Christ is the Prince of Peace, Isaiah 9:6. His kingdom is not of the world and His servants do not fight, John 18:36. The weapons of our warfare are not carnal, II Corinthians 10:4. But we are to love our enemies, Matthew 5:44. Overcome evil with good, Romans 12:21. And pray for them which despitefully use and persecute us. Learning the art of warfare and participating in carnal warfare or service in any branch of military establishment at any time is forbidden by the scriptures. And the boy and girl scout movements and any other movement requiring a uniform, or having any military features fall under the same condem-

nation. Romans 8:9, 2:17, Be not overcome of evil, but overcome evil with good.

"The Saviour said 'My kingdom is not of this world. If my kingdom were of this world, then would my servants fight,' John 18:36, Romans 13:9. Renew the commandment, Thou shalt not kill, Matthew 5:43-45, Matthew 26:51-54. We should prevent the defilement of the Temple of God. He could have prevented the crucifixion but it showed His courage and love. Non-resistance is carried down through the centuries. How do you react to contradictions in everyday life? Do you become angry, lose your temper? Non-resistance requires a contradiction at a high level. We accept a great responsibility when we accept non-resistance. It goes way beyond preaching and talking. It is a war in everyday life. We cannot be indifferent. Let us take Christ to the people. The spirit of non-resistance has been taught to you since you started to Sunday School. A coward cannot hold his head up. The principle of non-resistance is embedded in your mind and our minds more and more."

TUESDAY FORENOON

Bible Study with the Children

Brother Ray Reed. Subject The Covering. "Without God we are weak and cannot do. The adversary of our souls is round about us

to destroy. Let us realize God is our guide and creator. We have had God, the Son, the Holy Spirit preached since Conference. We have before us the Headship and Comforter. Genesis 1:1, John 1:1-5, I Corinthians 11:3. Do we see our place in the plan of God? How about the society in which we are living today? Are we submitting to the Lordship? God submitted to us. I believe God has a lesson for us today. We are very weak, without God we can do nothing. If we will not submit ourselves to God we will be weak. Let us humbly submit our ways unto Him.

"God, Christ and companion. Genesis 1:26-28. God limited man's dominion that he was to control. Is not man going out of his bounds? If we step over that bound, God will put a stopping place. Genesis 2:18, 21-22. Isn't this a beautiful description of the great creation of man? Did He create woman to be trampled under foot? No. Did He create woman to have dominion? No. Hebrew 3:4-6. Do we see the meaning of Christ over the church this morning? We are to teach and help one another along. A church of Jesus Christ, a beautiful institution in God's plan. Let us keep that church Holy and pure through the will of God. I Corinthians 11:3, II Samuel 15:30, Jeremiah 14:3.

"We find the covering does have a place in God's plan. Man ought

not to cover his head. But the woman is under authority of man and Jesus Christ in the plan of God, I Corinthians 11:4-9. Common reasoning will tell us when a man enters a solemn meeting, remove his hat. But does a woman cover her head in time of prayer and solemn thought? When a woman is shaven it shows much shame. A natural covering is to show, wear the covering shows subjection to their head - man. The calling of a Christian woman is very important. Women have a very important place in the church, in the home to keep the home and teach the children. Let us encourage the woman in the work of the Lord. Consider the place of a natural covering. Let us honor and respect the covering the women wear in the time of prayer. Coming to church without a covering brings contention. Let us practise that our church prosper and grow. May it be a covering rather than an emblem. They can make them smaller and smaller, until they lay them aside. I believe the Lord has a special blessing to the sisters, who wear the covering. They have lost the blessing and the church its power when they do not wear it. We do it because we love our husbands. Those who are not married wear because they love the Lord. II John 1:8-9. If we fail to keep the word of truth, I believe we are lost. Keep all teachings of Jesus

Christ that we may gain eternal life. I trust we are abiding in the teachings of the Word of God. May we keep it that we may have eternal life, is my prayer."

TUESDAY AFTERNOON

Brother Harley Flory, first speaker. Subject, Unity. "Acts 2: 1-9, 12. These messages you and I have heard are our tickets to Heaven. My train ticket was paid for before I left home. Your and my ticket to Heaven was paid for before you and I were born. We had to change our depot and transfer. I believe Jesus Christ is our transfer. God has established in His word what is essential to our salvation. The reservation is very important. Our train reservation was very important. We had our ticket but the reservations had to be checked. We have to have our reservation to get on the gospel train. Satan is trying to get you and I off the track. We have to be careful to have the ticket. This Book represents our lives. The front cover when you are born, the back is your death. Your destination depends on what you do with what is in between the covers. I think we have a mission to do this day and age. We must preach the gospel. Let this mind be as in Christ Jesus. Therein corporates much in Christian living. If you are going to endeavor to do something, it takes effort.

"I believe unity has been identified as progress. How wonderful to read and see eye to eye with apostle Paul and Jesus. That is what we need to see, eye to eye with servants of God, John 17. See how earnest He was in prayer? We sometimes go hesitantly, we don't go as willingly as we ought to. I believe we ought to have it upon our heart to become united instead of divided. Think of Moses, he had a battle all night with the children of God. I believe as we are climbing the mountain we can see the troubles. I have always enjoyed being with older people and hearing of their experiences. Instead of supporting the heavy hands, we would rather cast a stone. I believe the world is in its sunset of time. It is going faster now than ever before. I believe the time is coming when God will intervene. Do you have your reservation? Are you sure it is alright? Our days are numbered. These tickets say if they are lost, pay the conductor and settle afterward. That is one thing we won't do, argue with God. I am thankful for the covering and the ordinance it stands for. I am glad to belong to a group that does believe. Why? Because of the prayers of my mother for your unworthy servant years ago. Follow out what Jesus Christ gave forth in His Word. There is power in prayer if we will submit to Him to reveal unto us. God struck Paul

down and he saw the way. You and I are going to come to the end of our work. The church was united in prayer for Peter. If we come together in unity there are things going to come to pass, that will surprise the world and some in the Dunkard Brethren church."

Brother David Skiles, second speaker. Subject, Preaching the Gospel. "What are we leaning on? Are we leaning on anything? Why are we mumbling? Are we fearful of the congregation? I believe we should have a fear and trembling as we endeavor to work into the Word of God. We cannot preach the gospel without having all the subjects we have had. The Word has so much to say on unity and preaching the gospel. You cannot separate teaching and preaching. You cannot put a seed in the ground and leave it. It bears cultivation, Mark 1:16-39, especially 37-39. We like to think of Jesus going from town to town preaching, as setting a little fire. They were not satisfied to sit in their own back yard and preach, but wanted to go out. Somehow this scripture condemns me a little. I wonder if we aren't a little ashamed of it, or we would go out preaching it more. God has chartered our course, a compass to go by. There comes a time when we have to leave our back yard. It hurts sometimes. How many of us can say that we don't want Jesus to be with us to

the end of the world? Thanks be to God that we have this chartered course. The one Paul went by. I believe it is a well charted course.

"If we could see the Sodom and Gomorrah of the world of today, we would see men and women dying. Where does the responsibility lay? On our shoulders. Time is essential. We don't know how many days and years we have to live. Taking off taxes shows how our freedom is taken care of. This is all the work of the devil. We hurry as fast as we can to get sick people to the hospital. I wonder how it is when dealing with souls of men. Do we press the accelerator as far as we can? Will we get there soon enough? I hope we will take the preaching of the gospel seriously. Do you realize the Word of God requires prayer warriors and many important recourses. Time runs out. I don't know of anything that is any more precious than time. Let us go into the next town that I may preach there also. How wonderful, how unselfish. We sing 'How I Love Jesus' and then keep it all to ourselves, we love it so. How wonderful He said it and preached it in all towns. What are we doing to keep the fire burning or is it just smoldering?

"I am here to urge you to keep the fire of the gospel burning brightly. Is our enthusiasm growing a little colder and a little smaller? I am afraid it is. I be-

lieve God means that we be molded in the Father's field. It would be a strange world if we were all alike. How are men going to be saved without the Word of God? We are serving a living God. Why should we quit now when our forefathers worked till now? May we heed to the Word of the Master and continue, John 4:37, Amos 8:11-12. There are scales upon our eyes when we have not seen God and His ways. How often do we fear because we fail to preach the gospel? Exodus 4:9, Experiences of Moses and water turning to blood, shows symbolic the power of God. Jonah 1:4-7, Has the Word of the Lord come upon us? How like us was Jonah. How often do we do the same things. We have many ships of excuses. I wish God would send more winds into our ship of excuses. What was Jonah doing on that ship? The same thing we want to do when we want to get away from God. Are we in danger of perishing? I Corinthians 9:16, This should make us think. There is a gospel to preach, a soul to save and work that we all must do."

TUESDAY EVENING

Elder Millard Haldeman. Subject, Missionary Church. "How fast these few days have passed. Our hearts have been filled with joy. These messages have been inspiring, starting with God the Father and coming on down through the

ordinances. Unity being bound and fitly tied together in bond of love. The missionary church was the last mission Christ gave to His apostles. Go to all the world and preach to every creature. I am made to believe this is the greatest responsibility God ever gave to the church. It has increased to a greater responsibility than ever in the time past. Because of the increasing wickedness in the world. Many of us realize when we plant a crop that when the weeds come, the responsibility increases. Go to all the world and preach to all the world. There are less workers to garner in the sheaves. This makes a greater burden to those who try to go out. When there are so few, who is going to supply the financial need and who is going to supply the spiritual need? The spiritual support to carry out the need. The shortness of time. We realize when the harvest is ripe, we must go or the crop will be lost. Until the Word is preached to all nations, Jesus will delay His coming. Wait till you are endowed with power from heaven. This is the first step. The church of Jesus Christ must be filled with power before it can go. I believe we can still have a pentecostal revival in our hearts in this world. Holy Spirit in the home? If father and mother are not led by the Holy Spirit, it cannot prosper. Joel 2:28-29, Here is a spirit filled home. Not only family but serv-

ants. The home and church cannot go forward unless the spirit is in the individual. Ezekiel 36:27, What availeth us to go forward without the Holy Spirit. It is going to be futile. It must begin in the individual and begins at home. How many have waited till late to go on the mission field? The work of the great commission has not been carried on. I believe we must wait upon the Lord to endue us as to what we must do. We need men, women, boys and girls who call out 'Lord, what will thou have me to do?' Wait on the Lord. You and I must go out.

"Romans 10:13, How are they going to know unless someone tell them? Do we feel any responsibility tonight of them? Who will go and preach the gospel of our Lord Jesus Christ? When will we go to Jerusalem? Right at our homes that many of us are passing day by day. Jesus was known as a friend to the sinner. You and I are going to have to go where the sinner is. He won't come to us. He is right at home in places where we would not expect. Are we too good to go to another nationality and preach Jesus Christ? It is a great responsibility to go out to other nations and preach the gospel. We have had a call from Macedonia. Denmark has given us an earnest plea to come over and help them. Will we go or turn them down? We have been so reluctant to launch out

into the deep. What are we going to teach? Teach all things. How are we going to teach all things if we don't know them? If you and I are not willing to go out and teach all, let us not go. You and I can preach no other thing than the words of Jesus Christ. Except we repent, we will have no way of escape. Faith and the new birth. There is nothing that can save man outside of the new birth. You and I cannot reach heaven without the new birth. We have the messages from the Word of God. How are we going to reach this great need? First you and I must give self. Empty ourselves and prepare self. Giving of material things. The average is less than ten dollars a member, this past year, given to the mission work. How many of us have gone on pleasure trips and spent over ten dollars? God pity us. Some have given one hundred dollars. What have the rest of us been doing? Think of the sacrifices of our Lord Jesus Christ. Think of the sacrifice on the cross of Calvary. Give of ones self and of material things. Give up that pleasure trip? The blessing we receive are far more than what we would get from the trip. Pray for the Holy Ghost to guide. You and I must follow the Lord Jesus Christ. We will go to places where we hadn't expected or thought we would ever go. We must be fortified. God will be with

us to the utter most parts of the earth."

Other comments: How near and dear is the Lord Jesus this afternoon? I am thinking if we can't enjoy the fellowship of brothers and sisters, how are we going to enjoy heaven? If we worship a dead God, that is how alive we are going to be. We all know we have an earthly father, but where is our heavenly Father? What kind of a son am I? As children we walk with either father or mother. Who are we walking with? Can the Son of God say He is well pleased with us? The blood of the cross is very valuable. So familiar to many, but so easily not applied. Why are there so many miserable people in the world? It is because they do not have the atonement.

I feel no scripture is ours till we read and believe. It is milk to the babies. Meat to the older ones, food to us all. How are we sanctified? If we don't have love, we are like sounding brass. The world today is looking for happiness, looking for pleasures, but looking in the wrong place. Let us not show our love to one another once or twice a year, but often. It isn't very often we hear a sermon on feet washing and the Lord's Supper. Only one thing endures forever and that is God's love. Where is our faith in our Heavenly Father? What would Jesus preach if He were here?

How beautiful a team Faith and Repentance make when hooked up. We can't see Jesus if we don't have both. What man, woman and child on earth wants to miss the paradise of Heaven? If we could only realize what God has done for us. We may not understand the great mystery of Christ. I wonder if we really realize how large the God of the world really is. How large is He to me? How large is our world? We think we know it all when we leave out God. If your God is large enough to create the whole universe, He is large enough to tend to all of our troubles. If your God is not all sufficient, maybe you do not know the true God.

South Africa has been called dark ages. I wouldn't be surprised they'll be sending missionaries here, if we don't soon get back to God. We think of Satan in Moscow or Africa, but he is working harder in America. It is up to the minister to change the spirit of the age. Sometimes our own thoughts do not originate in the spiritual. We must place first things first. It is easy for me to say yes and take the wrong turn rather than take the defense. We belong to the Dunkard Brethren church and believe in the Holy Kiss and all these teachings. We should all be interested in the same things as Jesus Christ. When we put first things first, we do not reject Jesus Christ. We cannot measure God by our own short

comings. We like to make an impression for ourselves. I believe we almost take the salutation for granted. Go around saluting and not even thinking of what it means. They did not have surplus of food as we have now, but He had food left from two fishes. Jesus did not have beautiful carpets to walk on, but the sea of Gallilee held Him up.

We go through shades of night without knowing the dangers about us. Protection of our God. I wonder if we are still living in the same vow we have made, or has there been any moving? Troubles all around us but we should not be in distress. The rewards will be given to those who faithfully work to the end. I know whom I believe, didn't mean as much to us as this morning. Some day each of us is going to meet truth, death. What have we done with our life? We are engaged in a lot of places God has not inspired. We go a lot of places God has not inspired. Am I doing what God wants us to? If we come to the conclusion we are not doing what God wants us to, we better change our ways.

It is just as important that brethren pray or prophesy with heads uncovered as it is for sisters to pray with heads covered. I think we should handle God's Word precious and respectfully. If it weren't for the blood, where would we be? If we tamper with the

Word of God, we are tampering with our soul's salvation. A half-hearted Christian is no good to the Christian warfare. God urges us earnestly and diligently to follow His precepts. Some Christians are really ashamed to let anyone know they are Christians. As you entered the house of God, did you utter a prayer that your ear of understanding may be opened? Have you done that when you enter your home church? I can tell if you are interested or disinterested in the spiritual food. If I can, don't you think the Lord knows what is in our heart? He gives us things that are most beneficial to us. Everyone, even Christian people want the best of everything. I like to think of everyone I meet as better than myself. By looking for their good qualities, it builds me up.

Many who are in the church think the great communion ended with Paul. There is no unity without love. United in love, in doctrine, in practice. Let us be on our guard. We are affected morally by Satan. We Christians should be ashamed of ourselves.

No man can work up a revival, it has to come down. I believe we are living in a similar day as Noah. How much do we place on the value of a soul? Are we more concerned about ourselves than any other soul? How many of us can hear our mothers small voice calling us to come home? You and I are com-

ing to the supper time, when all is over. Will that son or daughter be there? Whose responsibility will it be? When we become humble in self, we are stronger in the Lord. We all should be set on fire for the Lord. May we go home set on fire.

We do feel grateful to our Lord to rise again to see the light of another day. Sometimes physical handicap prevents us from attending and then again physical handicap strengthens our spiritual learning. I still feel I do not have what God has in store for me. We try to take our own lives in our own hands. If we stand for nothing, we will fall for anything. We Christians lose our integrity. Though we are separated one from another, remember to pray for one another.

After being fed so much spiritual food at the General Conference, our car load attended services at: Newberg, Oregon; Beaumont, Cal.; Torreon Mission and McClave, Col.. If anyone is near any of these congregations, do visit them. You will receive a blessing. We all need fellowship of our brothers and sisters no matter where we live.

May you all enjoy these sermons as much as I have in typing them for you. Sorry I am so late, but God knows best.

Sister Martha I. Harman
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WHEN GOD FORGETS

Forgetfulness is a purely human characteristic, one of our chief infirmities. We forget one another's name; we forget one another's face; we forget our promises; we forget the pledges we make to each other and we even forget the vows that we make to God.

We even forget the Christ of the cross. That is the reason He gave us the Communion service. He wants us to remember. "This do in remembrance of me." He knows how easy it is for us to forget Him.

God never forgets a single child of His. He remembers to care for the sparrow and assures us we are of more value than many sparrows. He knows where we live. He remembers every prayer we have ever prayed, every penitential tear we ever shed.

The dying thief said, "This man (Christ) hath done nothing amiss." Then addressing Jesus, he said, "Remember me when thou comest into thy kingdom." Christ was not too busy conquering death, hell and the grave to forget this thief. He said, "To day shalt thou be with me in paradise."

Yet what a comfort to know that God sometimes forgets and because of what He forgets, it is as the caressing of the tender hand of a mother.

He forgets only one thing. Lay hold of this truth, my friend: be-

lieve this message and it will save your soul. There is only one thing in all the universe that God forgets. It is our sins. This is His assurance: "Their sins and their iniquities will I remember no more." There is a dark record standing against many of us even now. Christ is ready to blot it out.

On what conditions will He forget? You must repent of your sins. You must turn from your sin to Jesus Christ. If you do this He will forgive you of your sins and remember them no more forever.

Our Lord is ready and eager to forget our sin. Even to the most hopeless of us He says, "Go, and sin no more." "I will forgive . . . I will remember . . . sin no more."

Sel. by Jeanette Poorman

GOD KNOWS

There's a comfort in knowing God knows

My every secret care;
That, He, too, is attentive,
And will my burdens bear.
So I find the cross that looked heavy
Seems, oh! so very light,
And His yoke is kind and easy
And the way (tho' in shadows)
is bright.

For the Lord knows what we are needing,

And He knows that our strength is small,

He supplies all our resources

For in Him is our all in all.

—A Sister

Daily Reading—Genesis 18:9-16.

Daily Text — “*Sarah laughed within herself,*” v. 12.

Sarah was too polite to allow their visitors to hear her laugh aloud at what they had just announced, concerning her coming motherhood at her advanced age. Such a breach of etiquette would have brought a blush to Abraham's face, when he realized his wife's rudeness and discomfort to herself when her husband should later reprimand her. But the laugh of unbelief was there, nevertheless, and since one of the three visitors was the Lord, He knew what was in her heart even though she never utter a syllable nor a sound! And He dealt with the heart, not the sound. God today knows as well as He did in those days what is in the heart of any one of His people. He knows when a bit of skepticism is mixed with our faith; when rationalism travels alongside childlike trust and confidence. He knows *everything*. And it is well that He does, for His knowledge is mixed with mercy and tempered by love, since He remembers that we are but dust.—Pameii.

Prosperity tries the human heart with the deepest probe and brings forth the hidden character.

When you meet temptation, turn to the right.

The rise of anger may be the first rung on the gallows.

THE PRINCE OF PEACE

I wonder what the Prince of Peace
would do

Were He to walk this war-torn
earth again

And see the hate and greed which
seethe and brew

Within the minds and hearts of
godless men.

I wonder what the Prince of Peace
would say

Were He to witness battles being
fought

By half-crazed men He once had
taught to pray,

But who forgot the lessons He
had taught.

Would He not bow His head in
grief and shame

And utter fervently these words
anew:

“Forgive them, Father, in Thy holy
name—

Forgive them, for they know not
what they do”?

SUNDAY SCHOOL LESSONS FOR OCTOBER 1964

PRIMARY LESSONS

Oct. 4—Samuel's Good Friend. I
Sam. 1:19-28.

Oct. 11—A Song to Jesus. Matt.
21:1-17.

Oct. 18—Our Best Book. II Chron-
icals 34:29-33; 35:17-19.

Oct. 25—My Love Gift. Mark 12:
41-44.

ADULT LESSONS

Oct. 4—The Authority of Christ.
Luke 20:1-19.

1—Can the parable of the vineyard be applied to us?

Oct. 11—For He Is Not A God of the Dead. Luke 20:20-47.

1—What are some of the things we should render unto God?

Oct. 18—Signs of the Times. Luke 21:1-38.

1—Should the signs of the times strengthen our confidence in God?

Oct. 25—Judas Covenanteth to Betray Christ. Luke 22:24-53.

1—If we knowingly commit a sin, are we in a sense betraying our Christ?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER, 1964

SALVATION

Memory verse, Psal. 27:1, "The Lord is my light and salvation; whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?"

Thurs. 1—II Pet. 1:1-11.

Fri. 2—Eph. 2:1-12.

Sat. 3—Jno. 5:17-29.

Memory verse, Psal. 37:39, "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble."

Sun. 4—II Tim. 2:1-15.

Mon. 5—Phil. 2:1-16.

Tues. 6—Prov. 23:1-11

Wed. 7—Rom. 10:1-15.

Thurs. 8—Eph. 4:17-32.

Fri. 9—Gal. 3:1-14.

Sat. 10—Psa. 119:33-48

Memory verse, Rom. 10:13, "For whosoever shall call upon the name of the Lord shall be saved."

Sun. 11—Col. 1:1-18.

Mon. 12—I Cor. 15:1-20.

Tues. 13—II Tim. 3.

Wed. 14—Luke 1:67-80.

Thurs. 15—Jno. 10:1-10.

Fri. 16—Acts 4:1-12.

Sat. 17—Acts 15:1-12.

Memory verse, Psal. 68:19, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation, Selah."

Sun. 18—Rom. 5.

Mon. 19—I Thess. 5:1-10.

Tues. 20—Heb. 5.

Wed. 21—Matt. 10:16-33.

Thurs. 22—James 1:12-27.

Fri. 23—I Tim. 4:1-11.

Sat. 24—Zeph. 3:8-20.

Memory verse, Isa. 12:2, "Behold, God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

Sun. 25—Heb. 9:19-28.

Mon. 26—Isa. 33:1-12.

Tues. 27—Titus 2.

Wed. 28—Rom. 1:1-16.

Thurs. 29—I Chron. 16:23-36.

Fri. 30—Psa. 54.

Sat 31—Rev. 22:13-21.

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No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

GOD'S BLESSINGS UNIVERSAL

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentiles: for their is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law," Rom. 2:10-12. How thankful we should be that God sends His blessings upon all of us and that He is no respecter of persons, nations or races. How thankful we can be that we each will be rewarded according to our own deeds, depending upon our opportunities.

God did make a special covenant with Abram and would have especially blessed his seed, had they remained true to the covenant which God made. However, this covenant ever depended upon the obedience of Abram and his posterity. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew

thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed," Gen. 12:1-3. This was a far-reaching blessing but it depended upon the obedience of Abram for it to come to pass.

God demanded that they serve Him and Him only. He still demands this of those who would serve Him today. The descendants of Abram did not carry out this commandment and therefore they were severely punished for their disobedience and still are, even to this day. God's people of this day and age will be just as severely punished, if they fail to faithfully serve Him. The Jews were convinced that they had a special hold upon the blessings of God, and they would have had if they faithfully obeyed Him, just as all who faithfully obey Him today will.

Peter was forcefully made to realize that God's blessings were for all people, by a special revela-

tion from heaven. Here we note his universal conclusion to the opportunities for all people, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him," Acts 10,34-35. Do we live as though we believed this conclusion?

Again we see the conclusion of two of the first Christian missionaries, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so that the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth," Acts 13: 46-47. We notice that salvation is unto the ends of the earth and all who wish salvation should work towards that end to the best of their ability. Paul tells us that the Jews "did not judge themselves worthy of everlasting life," did not value it highly enough to unreservedly try to reach it. Do we?

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth," John 9:31. Here is a clear cut statement for each of us, what is my relation with

God? As yet, God's goodness and mercy continues to offer us these great blessings. We know not how soon God will discontinue His mercy. What will our relation be with God at this time? "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him," 1 Cor. 8:6. Is this my faith? Is our Father and our Lord receiving one hundred percent of our talents?

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink," John 7:37. The blessings are ours, if we will only come and drink. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3:20.

These blessings are offered unto all and even if we fail and come short, God will forgive us and give us another chance; if we repent and ask forgiveness. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments," 1 John 2:1-3.

Again the importance of keeping His commandments is stressed. We found that this was the reason for the failure of the Jews to be God's people, will this same failure be my separation from God's people?

Man has no control over his background. He has no opportunity to change his past lot in life, but he does have opportunity to change his future lot in life. The Bible lists no limitation as to color of skin, ancestral origin or to the country in which we live. However, there is a big question of: whether we are keeping His commandments to the best of our ability and whether we are using our talents fully to the honor and glory of Almighty God. Will God's blessings multiply and become unbelievably great with me or will He depart from me saying, "I never knew you"?

THE DISCERNING OF SPIRITS

There are two great spirits in the world. God the all powerful and Satan the less powerful. Both are powerful, but let us never lose our confidence that God is the pre-eminent power, that is above all powers. Both powers are constantly trying to exert a leadership in each persons life. This we must all realize, and with this realization comes the conclusion that we must

know which spirit to follow. This is not always easy, and has been a problem to many people. John 10:3-5 tells us, if we are His sheep we will know His voice and follow Him. So it is possible to know the voice of the Holy Spirit.

The first rule of all is to be His sheep. We must lay everything of this world on the altar of sacrifice and accept Christ without reservation then we are on the way to distinguishing between the spirits. The evil spirit, being the lessor spirit, will almost invariably present himself first, because he knows once God comes into a person he (Satan) would not have any chance. The Devil is an impatient fellow, he will try to get one to act at once, or at least to just try his plan. The person has doubts at first and once he has acted he is ill at ease, perhaps even irritable, nettled, envious, hateful, jealous, etc. At any rate he never has complete satisfaction and through his mental discomfort he is led by Satan into sin deeper and deeper. Satan even presents scripture when it will add to his cause. But he very cleverly misplaces and disarranges it. Beware of that voice, it is dangerous.

But the voice of the Lord's Spirit is sweet, low, peaceful, and does not rush. It gives assurance, and not doubt, nor fear, II Tim. 1:7. When acted upon it brings sweet peace to the soul, gives us patience and brotherly love, makes us ten-

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der, merciful, and forgiving toward all men. Read Gal. 5:22-23. It turns us away from pride, anger, jealousy and all the works of the Devil.

If we do not heed the Holy Spirit then Satan comes back to us with renewed effort. His arguments are strong, but remember a person always has doubt when following his instructions. It is high time to forsake his instructions and again seek the voice of the Lord.

Another thing to remember is that if we want the Holy Spirit's instructions the Devil has less power to overcome us. We are still living under grace and the Lord does not force us to accept the leading of His Spirit, so it is very dangerous to maliciously push it

aside. He may let us do it to our own destruction. 1 Thess. 5:19, Quench not the spirit.

The Lord never leads us to do anything that is not verified by His Word; the Devil does. When in doubt always stand still with prayer and wait to see the salvation of the Lord. If this is done with an open willing heart and mind, the Lord will not be long in showing you the way that you are to take. Then when taken you will have the peace of God that passes all understanding, and the Spirit from time to time will encourage you with blessings and promises from His Holy Word.

Let us surrender, and surrender, and surrender for God cannot use us with Satan's reservation. Please read Rom. 8 and Gal. 5:16-18. The discerning of spirits is one of the gifts of the Holy Spirit, 1 Cor. 12:4-12. The Lord's elect will possess it, John 10:4.

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—o—

ALPHA AND OMEGA

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water

of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:6-8.

The Lord Jesus Christ is the author and finisher of our faith, the beginning of the creation. No wonder when He purchased all mankind on Calvary, with His life's blood, that darkness was over all the earth for three hours. "Now from the sixth hour there was darkness over all the land unto the ninth hour," Matt. 27:45. The sun was darkened when God turned His back upon His Son, for He had taken the sins of all the world upon Himself. The sun, which is the life of all living was darkened because God had cut off the power.

All life draws its strength from Christ, so it was dark to prove that He was the Son of God. "For in him we live, and move, and have our being," Acts 17:28. We must accept his atoning blood to cover our sin, in order that we may enter through the gates into the city of God. Then we shall see Him as Alpha and Omega, the beginning and the end. We are now in the present world and time, in that City of God there will be no end

of time. Even the sun and the moon will not be there, for Christ is the light.

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The Dunkard Faith vs. Dutch Reformed

Chapter 5

The adherents to the Dutch Reformed faith are very jealous and earnest in living to their vows, made to Almighty God, at the time of their acceptance of Christ as their Saviour. It is their faith that from the time of their conversion, neither their soul or their body is their own. They belong to God, purchased by the Blood of Jesus Christ on the Cross of Calvary.

Under God's plan of salvation, they strongly believe that He protects His own from the wiles of Satan, laying great stress on two particular passages of Scripture. First, Matt. 10:30, "But the very hairs of your head are all numbered." From this particular passage they interpret it to mean that when we are God's dear children, He watcheth over us, in every phase of our life. How similar and parallel to the Dunkard faith!

Second, Romans 8:28, "And we know that all things work together for good to them that love God to them who are the called according His purpose." Regardless of

what might befall His own, it is so proposed by God and it is our responsibility to accept it and leave the outcome to God. But, that at all times, in order to have God accomplish His will in our lives, we must submit and not dictate to God.

That each adherent to the faith might carry out God's will in their life, they must be willing to allow the Holy Spirit to direct their lives. This willingness is made known to God by a devout prayer life and by strict obedience to His Commandments, Doctrines and Ordinances.

They teach emphatically the Love of God, demonstrated to man, by the giving of His Son on the Cross of Calvary. They teach emphatically that redeemed man demonstrates his love to God by loving his brother, his enemies, and by "Loving Him who first loved us."

They lay much stress on Jesus' own Words as recorded in Matt. 22:37-40, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Romans 13:10, "Love is the fulfilling of the law" is such a part of their faith that they not only do love each other, love God and love to do His commandments, but they are a people worthy to be

loved by all professing Christians. Is that not the doctrine of the Dunkard Brethren Church?

Chapter 6

They emphasize the fact that the fall and disobedience of our first parents, Adam and Eve, in the Garden, caused our natures to be so corrupt that we are all conceived in and born in sin. As we believe, so do the Dutch Reformed, that we must be born again as Jesus told Nicodemus, this time not by natural means, but by the Water and the Spirit. Then we become as a new babe, not again of the flesh, but now in Christ Jesus.

They strongly teach that by man's wilful disobedience to God, by obeying Satan, until man is re-born, until he becomes a new Creature in Christ Jesus, that he deprives himself of the power and blessings God has reserved or retained for His own, both present and in the future.

They maintain a firm stand against sin and the sinners relationship to God. They teach that God is terribly displeased with our in-born, as well as the actual sins we, ourselves commit. That He will punish every unforgiven sin and everyone that continueth not in all things which are written in God's Holy Word. It is their teaching that man sins knowingly and willingly. Also, that man sins in thoughts, words and deeds, by the

omission of the good and by the commission of the evil.

As we believe, they believe punishment for sin will be two-fold. First temporal, here in this present life. Romans 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Second, Eternal, after this life has been lived, there will be punishment meted out to the sinner, forever and forever. Matt. 25:41, "Then He shall say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Their membership believes in God's mercy, but He is likewise just. And to be just, He would need to reward the righteous and punish the unrighteous.

(To be continued.)

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THE SOURCE OF POWER

Part 2

We find a demonstration of the power of God in both the character and work of John the Baptist, who was the fore-runner of Christ the Son of God, who was to be the "Messiah" of God's people. He, Christ, the One who was to come as "Abraham's seed," to establish the kingdom of God, the Church,

through which all who would believe in Him, might not perish, but have eternal life."

Let us note that "power" again in the birth of John and Jesus the Christ. Luke's account, the angel's message to Zacharias, concerning John. Luke 1:14-17, "And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost (power), even from his mother's womb. And many of the children of Israel (God's first chosen people, of Christ's nationality) shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias (that power which was upon Elias, from God's Spirit), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

To prepare Christ's chosen, for His kingdom the Church, that is, those of the fathers out of Israel, those of Christ's own nationality, those whom God the Father would call, by His power The power of the Word and the Spirit. This man that was to be born, was the man God had named, "his name is John." God had previously pointed out this man, by the mouth of His prophets. Isa. 40:3, "The voice of him that crieth in the

wilderness. Prepare ye the way of the Lord, make straight in the desert a highway (the way of Christ's kingdom, a Spiritual kingdom) for our God."

The spirit of Elias was to be upon him. Mal. 4:5-6, "Behold, I will send you (Israel) Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Prophecy is figurative language: these verses possibly symbolize three truths. First we think, definitely they refer to the coming of John the Baptist, as we have just recorded from Luke's Gospel, the language clearly reveals it. Also see Matt. 11:11-14. Second, we find Elias with Moses, appeared in the glorified state, with Christ on the Mount. Third, it may symbolize, that Elias could be one of Christ's "Two Witnesses" in the end time.

Now, let us note again that source of power, in the birth of God's Son. The angel's message from God to Mary, the Virgin and mother of Jesus. Luke 1:28, "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed are thou among women." Verse 30, "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, be-

hold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David," verse 31; He was to be a ruler upon His throne, in His Spiritual kingdom of God, which throne was promised to David (David's seed), see Psa. 132:11; God sent his prophet Nathan with this promise to David. 1 Chron. 17, "And it shall come to pass, when thy days (David's) be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee (that is Christ), which shall be of thy sons; and I will establish his kingdom." God's everlasting kingdom, Dan. 2:44.

He was anointed, at His baptism, to be a "ruler," on His throne; given "power" to rule, in government over a kingdom, His kingdom, upon David's promised throne, Isa. 9:6-7. "Power" to build God's house, the Church of the Living God. "He shall build me an house, and I will stablish his throne for ever," 1 Chron. 17:11-12; Zech. 6:12-13.

Luke 1:35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the 'power' of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of

God." Here we see the power of God overshadowed Mary. Power, power, of the highest. "And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed," verses 46-48. "For he that is mighty (the God of power) hath done to me great things; and holy is his name," verse 49. "He hath shewed strength (power) with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty (with His power) from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, Abraham, and to his seed for ever," verses 51-55.

It is said of John's father, Zacharias, who then prophesied. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David," verses 67-69. Reader, please read the rest of this prophecy of Zacharias, verses 70-80, before we follow the "power," which is in Christ. As He went forth preaching the

gospel of the kingdom of God, as He called His disciples and began to establish the New Kingdom.

At this point, let us note "The Prophecy of Simeon." Luke 2: 29-32, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." Christ's birth brought in the fullness of time, spoken of by Paul. Gal. 4:4-5, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

Note again the message of John the Baptist, as recorded by Luke. Luke 3:4-6, "As it is written in the book of words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God." The kingdom of God was nigh at hand, Jesus would now set up the kingdom of heaven, among Israel, which He later named His Church. He had the "power" and authority. Luke 3:15, "And

as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not."

Let us go forward in the study of "power," that was in Christ Jesus, and the purpose of His coming into the world. Luke 4:1, "And Jesus being full of the Holy Ghost returned from Jordan (where He was baptized), and was led by the Spirit into the wilderness." Jesus had abundant "power" to resist Satan, in His temptation, in all his Satanic ifs, God allows Satan "power from God," for his time, but his time will come to an end, and his power will be subdued by the Power of God, the source of all power. Luke 4:14, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about."

Luke 4:16-19 tells us, that Jesus had power in the Spirit to preach the Gospel. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to

the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." "And he began to say unto them, This day is this scripture fulfilled in your ears," verse 21.

So He spake in the synagogue of Nazareth, in which He sanctions the Old Testament records, concerning Himself. This stirred up the people of the synagogue, "And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong," verse 29. "But he passing through the midst of them went his way. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power," Luke 4:30-32. "And they were all amazed, and spake among themselves, saying What a word is this! for with authority and 'power' he commandeth the unclean spirits, and they come out," verse 36.

We call the reader's attention in the conclusion of this article to the truth, that Jesus had power and authority to bring in the New Dispensation. He had the power from God to establish the kingdom of heaven, by calling out an assembly of men and teaching them the rules to govern their lives, and to empower them to preach and carry forth the gospel of the kingdom of

God.

Let us now return to Matthew's account of the great Sermon on the Mount, chapters 5, 6, 7; showing how Christ began teaching His disciples. Christ had power to fulfil the law. Matt. 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Jesus came to establish His Spiritual Kingdom. His disciples, the called out, were to obtain and live in the Spirit and have power. Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him," Matt. 5:1.

He began to fulfil the law. Paul says, Gal. 3:22-25, "But the scripture hath concluded all under sin (both Jew and Gentile), that the promise by faith of Jesus Christ might be given to them that believe. (His apostles believed.) But before faith came, we (those in the New Kingdom, His followers) were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Christ at the sermon on the "mount" began to give a new law, nevertheless the law was

not to be taken entirely away, until after the cross. Yet He Christ had "power" to set aside for His principles in the New Kingdom, such things as were contained in the law, which would conflict with the law of the Spirit, under Grace.

Part 3 will continue Christ's activities and teaching for the "New Dispensation."

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

LOVEFEASTS

Walnut Grove, Md.—Oct. 4
Waynesboro, Pa.—Oct. 11
Dayton, Va.—Oct. 17
Orion, Ohio—Oct. 17
Lititz, Pa.—Oct. 18
Englewood, Ohio—Oct. 24
Bethel, Pa.—Oct. 25
Shrewsbury, Pa.—Nov. 1
Pleasant Ridge, Ohio—Nov. 28

TANEYTOWN, MD.

The Lord willing, the Walnut Grove congregation will begin a Revival meeting Sunday, Sept. 20, with Eld. Melvin Roesch as Evangelist. These meetings will close with our Lovefeast on Oct. 4. Please note, no services Sunday, Sept. 27, due to the Mountain Dale Lovefeast. Please continue praying with us, for the success of these meetings. Come and worship with us anytime.

Sister Ruthanna Sauerwein, Cor.

NORTH CANTON, OHIO

The Orion congregation plans a fall Lovefeast on Saturday, Oct. 17. Services at 2 P. M. and Communion in the evening. Regular services on Sunday.

Bro. Alvin Silknitter, Cor.

ELDORADO, OHIO

The joint Englewood-Eldorado harvest meeting will be held, the Lord willing, at the Eldorado house, Oct. 4, 1964. Eld. Edward Johnson will be with us for this meeting. Regular morning services at 9:30 A. M., basket dinner and the harvest meeting at 2 P. M. Any who can come are welcome to be with us for these services.

Sister Dorothy Blocher, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold their Harvest meeting, the Lord willing, October 18, with Bro. Walter Bird delivering the harvest message.

Our Communion services are to be Thanksgiving week-end. Preaching services the evenings of Nov. 26 and 27. Services at 10:30 A. M. Saturday, Nov. 28, afternoon service and Communion in the evening. Also services on Sunday.

We send a hearty welcome to all who can, come and enjoy these services with us.

Sister Ruth Kleinhenn, Cor.

SAVAGE RIVER, MD.

The Broadwater congregation

was happy to have Eld. Ernest Miller from Harrisonburg, Va., for a ten-day Revival meeting, from July 17-26. The Gospel was proclaimed with power and authority. May the good seed sown find lodging in fertile soil and bring forth much fruit for the Master.

Saturday afternoon, July 25, we met for services with Communion in the evening. Visiting ministers were: Roy Swihart, Goshen, Ind.; Carl Broadwater, York, Pa.; Harley Flory, Defiance, O.; Zenas and Homer Mellott, Oakland, Md.; W. A. Taylor, Ridgeley, W. Va.; Ernest Miller and our presiding Elder, James Kegerreis. Bro. Kegerreis officiated at the Communion.

We were glad Bro. Beidler Fulk and family could come Sunday morning and bring Sister Miller and Bro. Alfred along. Bro. Fulk preached an inspiring message for us in the afternoon. We want to thank those of other congregations for being with us and invite them back.

We pray a special blessing on Bro. Miller and his family, that they will be blessed with health and strength as they go to other fields of labor.

Sister Bertha Dorsey, Cor.

WAYNESBORO, PA.

The Waynesboro congregation plans to hold our Lovefeast Oct. 11, the Lord willing. There will be an all-day meeting, with Communion

services in the evening. We welcome all who can to come and worship with us.

Regular quarterly Council was held July 25. After Hymn No. 423, Eld. W. H. Demuth opened the meeting by reading Col. 3 and led in prayer. Our Elder, Howard Surbey then took charge of the meeting. One letter of membership was granted. All business was taken care of in a Christian manner. Bro. Frank Shaffer led in closing prayer.

Since our last report, three precious souls were received by the right hand of fellowship, which makes us all rejoice. We were made to rejoice again on August 2 when one young soul was received into the church by baptism. Let us all pray that she might remain faithful to her vows.

On August 16 we held our Harvest meeting with Eld. Melvin Roesch bringing the morning message. It was appreciated very much and we should all be more thankful for what the Lord has given us.

Sister Elizabeth Wisler, Cor.

TORREON NAVAJO MISSION

The Lord willing, a revival meeting will be held at the Torreon Navajo Mission from Oct. 25 to Nov. 1. We extend a hearty invitation to all to come, worship and work with us. This would be a good time for you to come that have never been to the mission, as

well as those who have been here often. We also entreat an interest in your prayers that many will be brought to a saving knowledge of Jesus Christ, in this part of God's vineyard. Elder Dale Jamison will be the evangelist.

David Skiles

NOTE OF THANKS

I want to thank all the Brethren and Sisters for the many cards and gifts sent me on my birthday and also for your prayers since I am sick. I received eighty-three cards and several letters which I enjoy very much. Again say thank you and may God bless each and every one of you.

Sister Rosalie Beck, daughter of
Bro. and Sister Harold Beck

TELL THE NEWS

In his sermon to the people of Antioch, Paul said to them, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children."

That was a day of good tidings and Paul was hoping some would accept the Gospel message. Today Christians have the same wonderful news that Paul proclaimed. Jesus has come, He has lived and conquered death, He lives forever. These striking phrases have marked the spirit of believers in other days. Go and tell it—Pass it on. Yet we are tempted to keep this good

news to ourselves. Is it not a sin for us to be silent, when we could warn others about their evils? We should always be disturbed whenever we see and hear evil. Let us speak out. Let us tell others what Christ means to us, for we do have the very best of news.

This evil and sinful world needs Christian insight, more than it ever has before. But it can only be brought to others attention when we witness to it. The world waits for and expects to hear the voice of Christians. Let us not be guilty of the sin of silence. We all have heard the old saying. There is a time to speak and a time to be silent. Time comes into the lives of most of us, when it is a sin to be silent. There are good causes to be bold, there are evils to be overthrown.

Often during the course of every day conversation we find someone who has a problem to which we hold the answer. It may be: physical, domestic, medical or some other problem which troubles the one speaking to us. Since we have had similar experiences, we may feel able to offer help or advice. To keep quiet at such a time would be thoughtless and selfish. Usually we let the individual know how we have been helped. When the problem of the person is spiritual, however, we are prone to remain quiet, even though we have experienced the joy and peace of the Lord. The

salvation Christ offers is for all. If we fail to tell others the good news, we sin by such silence. If we do not encourage them to put their faith in Christ, as their Redeemer, our silence is sin. The same blessings we have received through faith can make others happy too, but we must tell them. We must spread the news. Indifference is a great evil in this day, because it leaves undone what should be done. Jesus demonstrated: that life cost us something; that goodness demands a sacrifice; that greed, hate and injustice dominate our lives, only when we permit them to rule.

"He that is not with me is against me: and he that gathereth not with me scattereth abroad," Matt. 12:30. The love of Christ in us brings heavenly joy into our hearts and lives. We can make others happy too, when we are happy in Christ. Can you imagine a research student who discovers the cure for some dreadful disease keeping the discovery to himself? Can you imagine Andrew not telling Peter about finding the Christ? Can you picture the disciples keeping quiet about the resurrection of Christ? "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when

thou walkest by the way, when
thou liest down, and when thou
risest up," Deut. 11:18-19. Let us
not be silent when silence is sin.
Let us spread the Gospel news.

Sister Viola Broadwater,
LaVale, Md.

MY LORD AND I

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as He bids me lean on Him
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me
My tongue can never tell.
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys.

He tells me what I ought to do,
He tells me how to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go and speak
The loving word for Him.
He bids me tell His wondrous love,
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh;
We bear the yoke together,
My Lord and I.

—Sel. by Sister D. Shaffer

PARABLES ARE BASED ON TRUTH

"And Jesus answered and spake
unto them again by parables, and
said, The kingdom of heaven is
like unto a certain king, which made
a marriage for his son, and sent
forth his servants to call them that
were bidden to the wedding: and
they would not come," Matt. 22:
1-3. As this king sent forth his
servants to call them that were
bidden, they must have had an in-
vitation. Since they would not come
they disappointed the king. So he
sent forth other servants to again

invite them that were bidden. However, they made light of it and went their ways. Is this not much as many professors of Christianity do today? So many things entice us that we do not have time for our Lord's commandments. Even the servants had to endure abuse for doing their duty, of carrying the Lord's message.

Is it any wonder that the king was wroth and said, They which were bidden are not worthy. Go therefore into the highways and as many as ye shall find, bid them to the marriage. The invitation was given over to another group of people. No doubt the first bidden were the king's best friends but now the invitation was offered unto strangers. No doubt this applies to every nation, all have opportunity to the feast, good and bad. However, when the king came in he saw a man which had no wedding garment. This likely was a robe, furnished at the door, for just such an occasion. The king asked, Friend, how comest thou in hither not having on a wedding garment? He was speechless, for no doubt he had entered some other way than the door and had received no robe. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," John 10:1. There is only one legal way of entrance into God's kingdom.

Often Jesus taught the Jews by parables and His disciples by commandments. "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables: that seeing they might not see, and hearing they might not understand," Luke 8:10. "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them," Matt. 21:45. A parable is a comparison, to liken one thing to another. Jesus sent forth the twelve disciples and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. So Israel must of been in a lost condition, persecuting the prophets and the servants of God.

Note the thoughts of another parable in Matt. 21, A certain householder planted a vineyard and when the time of the fruit drew nigh, he sent his servants to receive the fruit. But the wine-dressers took his servants and beat one, killed another, stoned another. The householder sent other servants and they were treated likewise. Now he warned the Jews that they were the children of those who killed the prophets. They were the ones who made excuses and rejected the bidding of His call. Jesus taught only God's chosen people, but the time was soon coming that the

plan of salvation was to be offered to all nations. After the day of Pentecost we find even the disciples of Jewish descent, preaching to the Gentiles. John 1, He came unto His own and they received Him not (as a nation). But as many as receive him, to them gave He power to become the sons of God, even to them that believe on His name. A great change was made by the power of God, in the methods of worship in the New Testament as compared with those of the Old Testament. Yet many so-called Christians will not accept this change and are still teaching the things of the Mosaic Law.

Paul tells us, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward," Eph. 3:1-2. It is surprising how many would not accept the apostle Paul's teaching. If we follow the plan of salvation from Genesis clear through to Revelation, we cannot help but accept Paul's teaching. He labored a lifetime to bring Christ's teachings unto the Gentiles and to establish churches wherever they would hear and believe. The apostle Peter also labored to take salvation unto the Gentiles, he being the first to baptize any of them. Through direct revelation from heaven Peter was convinced that it was permissible to receive Gentiles. "Of a truth I

perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him," Acts 10:34-35. In verses 47-48 he commanded that the Gentiles be baptized in the name of the Lord.

John the Baptist baptized in the river Jordan. Even Jesus was baptized. In the New Testament we read of many who were baptized. Yet many churches today refuse to honor this very important commandment, that individuals sins may be washed away. Some churches allow part of the commandment, that of pouring water upon an applicant, however we read several instances where "the applicant went down into the water and also came up out of the water." Jesus said, Many are called but few are chosen. Why? They will not obey His commandments. "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," Luke 13:23-24.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke 12:32. The Lord commended the faithful and wise Steward. Christ taught a great lesson of the value of lost sheep, do you value your soul? There is much joy in heaven over

one soul than repenteth and followeth the commandments of our Lord. There was great rejoicing over the unwise prodigal son, when he came to himself and returned unto his Father's house. We have a lesson of the budding of the fig tree to indicate that summer is nigh, do we take Christ's great lesson as we see prophecy after prophecy that He spoke of being fulfilled? Are we ready for the return of our Lord and Saviour? Are we answering the purpose of our being upon this earth? What kind of a light are we to those who know us and live around us? If therefore the light that is in thee be darkness, how great is that darkness.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us rightly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate," 1 Tim. 6:17-18. How many today trust in the riches of this world? Are you rich in righteousness and in honouring and glorifying Almighty God? We read that all Scripture is given by inspiration of God, do you believe and obey it as though it was?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in

Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable," 1 Cor. 15:16-19. We often hear preaching and read explanations of the Scripture, which we feel is vain because it is not according to the teachings of Christ. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Dan. 12:2. Why? Because they have not taken the lessons to heart which Christ taught in parables. They have not accepted His teachings, have not obeyed His commandments and have used their talents in sin and the evil ways of Satan.

Bro. Wm. N. Kinsley,
Hartville, Ohio.

WHEN ALL ELSE FAILS

Perhaps the greatest sorrow that could come to parents, is that of losing a child eternally. To know that the little darling God laid in your arms some years ago has fought against prayers and loving counsel and has dashed headlong into sin and finally into hell, is a grief beyond our ability to describe.

There are three thoughts I wish to emphasize at this time.

1. God willeth not the death of any, hence your child may be saved.

2. God is able. No matter how deep into sin one has gone. God can save, provided He can have

the full cooperation of the child's will.

3. There are some prayers more easily answered than others. This is because there is little or no opposition in the form of antagonizing forces. God can more easily overpower all natural hinderances than He can a mind that is set against Him. This is partly because Satan unites with a free moral agent to combat God. A simple little prayer will often bring an answer if it is for needed finances, or for some other material thing than can be answered without coming up against an obstinate mind. In the latter case, prayer must be of a different nature. It must be prevailing, importunate, interceding. This will, of course, take more time than any other, and will consume more strength, but it is necessary to the salvation of souls.

Importunate prayer often leads one to fast! And it is sometimes the case that if a person does not have the spirit of prayer for an unsaved one, a decision to fast and pray for that soul will bring that spirit of prayer which is so necessary to his salvation.

"We have had days of prayer, I wonder how many of us have had nights of prayer? We have prayed minutes for our children, how many of us have prayed by the day for them?"

"Do you believe," said a young woman in the city of Boston, "that

if my mother and I should pray all night that my brother would be saved?" I said to her, "If I were you I would pray all night if I were led to do it." To my certain knowledge that brother had not been within four miles of the place of meeting. Before ten o'clock they were on their knees. At twelve o'clock they were still praying, at three o'clock they were still crying out unto God, when the mother rose from her knees to say, "I believe God will hear us;" and closed her eyes in sleep. I saw that young man the next evening, stand in the great church and say that he had spent a sleepless night. I heard him say that he occupied a most important position in the city of Boston. He said, "This morning, as the day was breaking, I gave myself to Jesus." I think the story of the Shunamite is in the Old Testament that we might thus learn how to pray, "As the Lord liveth and as thy soul liveth, I will not leave thee."

Sel. by Jeanette Poorman

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"REMEMBER LOT'S WIFE"

These are the words of our Lord and Saviour. This is the only place in the Scriptures where people are advised to remember another man's wife. There must be some special reason for this advice. It is a well-known fact that there is a lot of looseness in the marriage relation

throughout the world. Many men remember someone else's wife and the result is broken homes and divorce. God will bring terrible vengeance upon those who are unfaithful in their marriage relations.

But Lot's wife is not to be remembered because she was unfaithful to her husband. She was unfaithful to the command of the Lord. She was told to leave Sodom before it was to be destroyed by fire and brimstone. The Lord wanted her life to be spared. She was told not to look back. She disobeyed the command and looked back and was overtaken by the judgment that came upon the wicked city. This incident tells us that there can be death in a look as well as life in a look. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isa. 45:22. The snake-bitten Israelites, who were doomed to death, were invited to look upon the fiery serpent that Moses set up on a pole at the command of the Lord, and then all who did so were healed. In the Gospel of John we have this beautiful scripture regarding the look of faith towards Jesus Christ for salvation: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life," John 3:14-15.

Why did Lot's wife disobey the

Lord and look back? This is a question that is not answered in the Scriptures, but disobedience arises from within, and we can be sure that Lot's wife had something in her heart that led her to disobey. The root of her trouble perhaps dated back to the time when Lot's servants and Abraham's servants could not get along together with their flocks, and Lot was given the opportunity to make a decision as to whether he would stay in the hill country or take the Jordan Valley. Lot, we are told, chose the well-watered plains of the Jordan and pitched his tent towards Sodom. Lot did, as many farmers and cattlemen do today; he moved to the city. Some of Lot's daughters married men of Sodom. The Bible tells us that the inhabitants of Sodom were "sinners exceedingly."

It is a known fact that our children invariably marry among their associates. From a spiritual viewpoint Lot did his children a distinct injustice by taking them to Sodom among evil associates. Perhaps Mrs. Lot was insistent that her daughters be given an opportunity for cultural development and to move in the social circles of the day. Lot was wealthy and he could afford it as people often justify their questionable conduct today. But can we ever afford to do wrong and disobey God? Godly people living in the country should not move to the city unless they are

sure it is the will of the Lord. Material and social advantages offered by the city are not sufficient to justify the change. There are perils in the city. Abraham was much safer with his family out on the Judean hills with God than Lot was among the sinners of Sodom. Lot was a righteous man, but his environment in Sodom was a constant vexation to his righteous soul. Why didn't he get out? Doubtless he would have had to go without his family, because most of them were at home in Sodom. When Lot was sent by the angels of vengeance to warn those whom he desired to save from destruction, it is recorded that his sons-in-law scoffed at his warning. "But he seemed as one that mocked unto his sons in law," Gen. 19:14. Lot lost his wife and married daughters through moving to Sodom and escaped with only two single daughters.

Jesus Christ must have the pre-eminent place in our life. He must be greater to us than property, or husband or wife, or children, or any other earthly consideration. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me," Matt. 10:37.

A great many church people take liberties with the Word of God today and obey as much of it as seems convenient to them. Others may obey as long as it does not require

self-denial or work any hardship upon them, but to all such we would say, "Remember Lot's wife." Doubtless her disobedient look was due to the fact that she had too much of Sodom in her heart and perhaps too much affection for her disobedient daughters, or too little loyalty and love for God. This story has been written for our benefit. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. 15:4. May we, in this enlightened but sinful age, profit from the record regarding Lot's wife and make an all-out surrender to our Lord and Saviour and place every lawful thing of earth or object of affection as secondary to our love for and obedience to our precious and adorable Saviour.

Sel. from Christian Monitor

PUBLIC BIBLE READING

Audiences may be delighted and inspired by those who purposefully select scripture and effectively interpret the same. They may be disappointed when the Book is disregarded by non-use in the pulpit or ill-used by merely mouthing its words, reading with uncertain meaning, or misinterpreting. Proper public reading may be accomplished through sincere study.

Remember Paul's instruction to

"study . . . handling aright the word of truth." That certainly would include proper reading! Ezra "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When Jesus read "the eyes of all of them in the synagogue were fastened on him." He must have been clear, spirited and direct to have compelled such attention.

Good readers are not confined to old days. Last winter in a desert town we attended the community church of which Dr. J. R. Macartney was the pastor . . . He selected the Scripture purposefully, sensed its meaning, stirred our emotions, and read directly to us. Listeners' eyes were bright with interest and ears caught the significant tonal suggestions. He assumes the attitude that this is the first time the listeners have heard this Bible passage. He believes that in his Bible reading he is being used of God to speak to man, and his reading is colored by this belief.

Public readers are not all as diligent as this pastor. Through careless use of vocal inflections some surprising and distorted inferences occur. A careful study of the passage would avoid such blunders.

Sometimes readers differ in their interpretations of the same passage. Some read Psalm 121:1: "I will lift up mine eyes unto the hills, from whence cometh my help." This suggests that strength comes

from the hills. Another reads this passage in this manner: "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from Jehovah, who made heaven and earth." Surely the latter was the psalmist's conviction. One reads Phil. 4:8—"If there be any virtue, and if there be any praise, think on these things"—with the accent on things; another accents these.

In a Bible interpretation class, Mary A. Blood, then president of Columbia College of Expression, Chicago, cautioned us to avoid *nots* in life and literature, for they center attention wrongly. Following are examples of some *nots* as found in the Bible. The word order is inverted; we keep the same vocal inflection as for the regular order. Practice on these will result in correct and easy handling of the *nots*. "Fear not," Luke 2:10; "Let not your heart," John 14:1; "I praise you not," I Cor. 11:22; "Judge not," Matt. 7:1; "Think not," Matt. 5:17; "Ye know not," Mark 13:33; "We shall reap if we faint not," Gal. 6:9; "A workman that needeth not to be ashamed," I Tim. 2:15; "Marvel not, my brethren," I John 3:13.

Discovery of the key word leads to the correct meaning of sentences, but the public reader dare not stop with word study. Words are but skeletons of ideas upon which flesh and blood must be hung. This is

accomplished through the imagination—vivifying each scene and living the lives of the characters found there — and then creating those scenes and characters in the reading. It is not an easy task to read effectively but it is challenging to mind and spirit. The whole gamut of human emotions is found in the Bible. To make the Bible true to human experience and to interpret with a sympathetic touch and in a simple manner these various emotions are the goals of an effective reader.

To what soul depths we may be led through the effective reading of John 13:1-20, the passage used at the communion service! Often it sounds as if it were read only because it is the customary thing. Sometimes the reader seems to reflect the tonal forms he heard in childhood when this passage was read. Sometimes it is read without preparation. A painstaking interpreter will wish to prepare himself through prayer for a personal realization of its spirit and meaning.

For further preparation S. S. Curry in his book, "Vocal and Literary Interpretation of the Bible," suggests that the reader ask himself these questions: "Do I realize this passage? Do I see every scene as if I were there myself? Are the characters really men and women? Do I simply and directly express the activity of my own thinking and my own heart in response to the

truth?"

The interpreter will express his impression through striking pause, significant inflection, tone color, change of pitch and movement. His listeners should be awakened in mind and spirit. With Curry we ask, "Can negligence be forgiven in the preacher who is to paint by his voice the Biblical narrative, the characters and spirit? He ought to be ashamed to appear before his congregation with a Bible passage unstudied, haltingly delivered or misunderstood."

A didactic or teaching passage requires a warm, conversational manner; the reading should be directed to the many as though to one person. The reader who cannot look up from his book to do this or who rests his eyes on a favorite spot or on the ceiling is not in contact with his listeners.

The interesting and vital principles of good reading applied to the rendition of Scripture passages make the Bible new, fascinating and alive to the student and the audience.

Sel. from the Gospel Messenger

—○—
The religion which makes a man look sick certainly won't cure the world.

—○—
Don't stay away from church because it is not perfect—how lonely you would feel in a perfect church.

—○—
Many a blunt word has a sharp edge.

TORREON NAVAJO MISSION

David Skiles, Supt.

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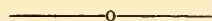
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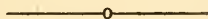
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BIBLE MONITOR

VOL. XLII

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No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

DENY AND LIVE

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Titus 2:12. Through the Grace of God we are taught along two very important lines. Through God's grace our Saviour has appeared and brought to us the plan of salvation, the New Testament, and this is our teacher. How thankful we should be that Almighty God has so favored us.

The two lines through which we are taught are: denying and living. Either one of these alone is not sufficient, in fact we must do the one in order to properly do the other. First we are to deny, without doing this we cannot properly live. Ungodliness and worldly lusts are not proper for one who wishes to live godly. We still may be tempted with ungodliness and with worldly lusts; however when we are tempted we do not accept them and they do not become a part of our life. God hates sin and cannot look upon it, so we must first deny

that which God is not pleased with, before we can begin living as He has instructed us.

Our text tells us "we should live." To deny that which is not pleasing unto God is not sufficient; therefore a good moral man is not sufficient. We must deny, what God's Word teaches us to deny; but we must also live as God's Word teaches us to live. In fact we have more verses in the New Testament which teach us how to live, than those which teach us what to deny, forsake, hate, abhor and keep away from. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate," Tit. 2:-16.

Let us meditate upon how we should live. "Soberly," this is usually considered to mean free from intoxicating drinks and so it does but it means much more than that. The words from which sober comes mean: of a sound mind, serious, considerate, not changeable and side-tracked by our various weaknesses. These thoughts go much

farther than just harmful drinking. They include freedom for all extremes of nature: drinking, eating, working, playing, dressing, wealth, fame, pleasure, extravagance, etc. In other words a sober person will not be radical or an extremist in anything. We are to "pray without ceasing," but I believe one can lack sobriety even in prayer, as well as any other act.

Our living is guided in three ways, "soberly, righteously and godly." We must conclude that if we so live, we actually work mightily at it, with all the zeal and talents which God has bestowed upon us. We look for the glories of another world through sober, righteous and godly living in this world. Why should we expect the glories of another world, if we cannot even properly conduct ourselves the short time we may be in this present world? True we can only do this, in part, through faith in God and His Word and the blessings which He so graciously bestows upon us. If you meditate upon the entire chapter, Titus 2, you will find details of special instructions for various natures, each of which must be controlled.

Do I give my thoughts to the Truth, so that in all soberness I can understand the way of life and how I should conduct myself to walk acceptably with God? In conclusion meditate upon the beautiful hymn, "Take Time to Be Holy."

THE SOURCE OF POWER

Part 3

We have said, in part 2, that "the law was not to be taken entirely away until after the cross." Yet Christ began to fulfil the law by His teaching His called out disciples, as He set up the kingdom. He had that power. However, He taught His Jewish brethren, those whom He appointed to go out and preach the kingdom to Israel, these words, "Then spake Jesus to the multitude, and to His disciples, The scribes and the Pharisees sit in Moses seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not," Matt. 23:1-2.

The called out of Christ's Jewish brethren were to observe and do that which was written in the law, and also observe and do the principles, which Christ was teaching them, until the law was taken away and nailed to the cross. Hence the law went out of effect by fragments, so to speak. Col. 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Nevertheless the New Kingdom was not to go into effect for the Gentiles, until after Christ's death and resurrection; it was only for His Jewish brethren. They were to tarry at

Jerusalem for "power," power from God from on High, then carry the kingdom to the Gentiles, after the "Ascension."

Let us now note how Christ set aside the law, by fulfilling it, note: His new principles for the kingdom of heaven, the Church. "For the law was given by Moses, but grace and truth came by Jesus Christ," Jno. 1:17. Nevertheless consider Matt. 5:18. Note: some of those principles, which He taught His disciples, to be observed by us the Church. He taught them humility, contrition, repentance, meekness, spiritual desire, comfort, filling of righteousness and heritage. He taught them, acts of mercy, purity of heart, to be peaceable, showing them that if persecuted, theirs is the kingdom of heaven, Matt. 5:2-10. He taught them duty to their neighbours, brotherly love, the golden rule, all these were requirements of Spiritual life. Luke 6:31-38. He taught them "power" of Christian influence. Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Remember, Jesus was teaching His called out, "Ye are the salt of the earth." Who are the salt of the earth? He did not mean that Israel, as a nation, was the "salt of the earth," as men teach. He

meant those whom He calls into the New Kingdom, the Church; we are the "salt of the earth." Blinded Israel are no longer the salt of the earth. He taught His followers that they "are the light of the world," are to possess "radiant lives." Matt. 5:21-48 shows Christ's fulfilling the principles of the law, by rules to govern in the New Law, in the kingdom of heaven, when it would become binding upon the Gentile Church. Matt. 21:42-43, "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The Kingdom of God was taken from the nation of Israel and given to the Gentiles. He taught them to observe His commandments, and what they had to do to enter into the kingdom of heaven. Matt. 5:19-20, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case

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enter into the kingdom of heaven." He taught them spiritual standards. He taught them a change in the law concerning war and blood-shed. He taught them against the law of adultery, concerning marriage relation and its sacredness.

He taught them the difference between the law and grace concerning oaths, swearing forbidden in the kingdom. Also a new law of non-resistance. He taught them unlimited service. A law of love, blessing instead of cursing. He gave them a more "perfect law," "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5:48. He taught them benevolence and prayer, Matt. 6:1-15. He taught them how to fast. Also He taught them where to keep their

treasures, heavenly investments, instead of worldly care, Matt. 6:19-34. He forbade personal judgment, Matt. 7:1-5. He taught them how sinners could "seek and find," that there are only "two ways," One leading to life, and the other to destruction. He taught them to "Beware of false prophets" and their destruction, Matt. 7:15-20. He told them who would be saved, Matt. 7:21-23. Finally He told them to hear His sayings, and to build their Spiritual house on a "rock." Thus He ended His great sermon on the mountain.

We are writing about the source of "power." Christ had that power within Himself. He had power to heal. He healed the Leper, the Centurion's servant. He healed Peter's wife's mother. His was a Ministry of Healing Power, Matt. 8:1-19. Following the power of our Lord, we find He had power to still the tempest of the sea. He also healed the Demoniac of Gadara, Matt. 8:23-34. He healed the man, "sick of the palsy." He demonstrated His power in forgiving sins. He had that "power" and "authority." Matt. 9:1-8, "when the multitude saw it, they marvelled, and glorified God, which had given such power unto men," verse 8.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but they disciples fast not? And Jesus said unto them, Can the children of the

bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast," Matt. 9:14-15. Christ was to be and is, the Bridegroom and his wife is the bride, the Church, which is the kingdom of God here in the world, in its first aspect.

Jesus had power to raise the dead. He demonstrated that power in bringing to life the daughter of Jairus. He used His power again in healing the woman with an issue of blood, Matt. 9:18-26. He had "power" to heal the blind. "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea Lord. Then touched he their eyes, saying, According to your faith be it unto you," Matt. 9:28-29. He had "power" to cast out devils. The dumb Demoniac He healed and cast the devil out of him, verses 32-34. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people, verse 35.

This was His Galilean ministry. "Then saith he unto his disciples (His called out), The harvest truly is plentious, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send

forth labourers into his harvest," Matt. 9:37-38. This applies to His kingdom still, now. He then began to organize the kingdom of heaven, on earth. This He did by bestowing "power" upon His twelve disciples, which He named apostles, empowering them to heal, as He healed. Matt. 10:1, "And when he had called unto him his twelve disciples, he gave them 'power' against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." He then names them, at the word of Matthew, verses 2-4.

"These twelve Jesus sent forth" to preach, not to the Gentiles, the kingdom was not given to them yet. They were not to carry the gospel of the kingdom into the cities of Samaria at that time, but they were to go preach to the lost sheep of the house of Israel. Their commission was a restricted mission, verses 5-6. "And as ye go, preach, saying, The kingdom of heaven is at hand," v. 7. In v. 8, He then gave them power to, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Their "power" was inspired by the Holy Spirit, that is the power of their message. Matt. 10:19-20, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Note Luke's account of Jesus establishing the Kingdom of God. Luke 6:12-13, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." He had an important work to perform, it was God's divine plan, He and His Father are One, hence He communed long, lingered in prayer with the Father. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." These were the called out assembly, His separated, on whom He bestowed power, in the work of the kingdom. Luke then records His sermon on the Mount, just as Matthew has written, however in his own words. Their account is parallel, Luke 6:20-49. How similar the account of Luke, concerning the activities of Christ as He went forth preaching the kingdom and manifesting His healing power, to the account given by Matthew. Please read and study the whole of chapter 7 of Luke's gospel. Luke 8:1, "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him."

We have come now in our discussion of "power" to Christ's own declaration of power, which was in Him., Matt. 28:18, "And Jesus came and spake unto them, saying,

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." He had taught them that He would build His Church (kingdom), and would deliver unto them the "keys" of the kingdom, now to be preached to all nations. Matt. 16:18-19, "And I say also unto thee (Peter), That thou art Peter, and upon this rock (Himself, the Word) I will build my church: and the gates of hell shall not prevail against it."

Jesus had power to build His Church, His Spiritual kingdom, the kingdom of God. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Christ's called out were to go and carry His gospel, the gospel of His kingdom to all the world, to the Gentiles. Nevertheless they were to tarry for "power." Luke 24:46-48, "And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at

Jerusalem. And ye are witnesses of these things. Hence we see the "power" of the Son of God, in all His work and ministry here in the world.

(To be continued.)

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THE DUNKARD FAITH vs. THE DUTCH REFORMED FAITH

Chapter 7

The Dutch Reformed Church believes in God's wrath as firmly as they believe in His mercy. Therefore, they are strong on God's plan for the Redemption of fallen man. In similarity to the Dunkard Faith, the redemption of man cannot be obtained by man. God is the One that was displeased and therefore God authored the plan of Salvation. It required the sacrifice of His Son.

Under the Old Testament the offering of the blood of animals atoned for man's sins. But, under the New, God does not accept the blood of animals, but the Blood of Jesus Christ, His only Son, the Lamb of God. Being obedient to all of God's plan of Redemption, man can be spared from God's wrath and will receive blessings of mercies, more than can be consumed.

In their support of the above belief they refer to many scriptures

and I shall quote but a few, for they are exactly what we believe in our teaching of God's plan of Redemption. Rom. 8:3, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Acts 4:12, "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." I Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

In the forming of their position on God's Plan of Redemption, in 1837, someone, who possibly was contrary to what the majority adopted, or maybe for some other reason, asked concerning the subject, Whence knowest thou this? The answer given to that question, I will here quote word for word, "From the Holy Gospel; which God Himself first revealed in Paradise, afterwards proclaimed by the Holy Patriarchs and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law: and finally fulfilled by His well-beloved Son."

Their closing comment was Gal. 4:4-5, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoptions of sons." This

they believed and so we as Dunkards believe.

Chapter 8

Modern theology today teaches that all men are saved. They misinterpret the scripture, as recorded in 2 Cor. 5:15, "That He (Christ) died for all," to mean that through His death, all men are saved. The Holy Spirit teaches that through Christ's death all men have the privilege to be saved, if they choose to carry out, each for himself in his own life, God's complete plan of salvation.

Another commonly taught false doctrine is, that God is so merciful that He will save all, and none shall perish, through His bountiful mercy. The Dutch Reformed believe as we, that only those that are grafted into Him, will be saved. Such as become a branch attached to the true Vine, are the only ones through which the Holy Spirit will course through their Spiritual veins and supply Spiritual Life. Otherwise, they shall perish.

They maintain a deep faith in God. Not intending to include in this chapter all the principles they believe, but giving the reader a fair summarization of their faith. I quote in part from their polity, which is subscribed to and quoted or repeated by those being admitted into the Church: "I believe in God the Father Almighty, maker of Heaven and earth. And in Jesus

Christ, His only begotten Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, crucified, dead and buried. The third day he arose from the dead. He ascended into Heaven and is now sitteth at the right hand of God the Father. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the communion of Saints, the forgiveness of sins, the resurrection of the body and the life everlasting."

They believe in the Trinity as follows: The first is God, the Father, who was our creator. Second, Christ, the Son of God, who is our redeemer, and third, the Holy Ghost which is our intercessor and through whom we obtain our sanctification. They believe and teach that these three divisions of the God-Head are separate and distinct personages, but ONE in power and purpose. God knows no beginning or ending. Christ, who was before the foundation of the world, took upon Himself the form of flesh, dwelt among humanity a few years, then ascended to His Father. He shall some day come for His Bride. His true and obedient followers.

Christ taught that, when He would leave, He would send the Comforter, which is the Holy Ghost and His purpose is to rule and over-rule our lives so that they will

be acceptable to God, through Jesus Christ.

The next chapter will go more into detail, as to their belief in Almighty God.

Bro. Paul R. Myers,
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Greentown, Ohio

NEWS ITEMS

EXPIRATION ON LABEL

Our printer cannot open the "mailing list" rack and make a new plate every time we receive someone's renewal to the Bible Monitor. They are trying to keep labels as near up to date as practical. However, should you renew just after they have revised the mailing list it may go some time before your label is changed, perhaps even several months.

COMPLETE ADDRESS

It is very important that we have "up-to-date and complete addresses" if you are to receive each copy of the Bible Monitor. If possible we should have a change of address thirty days before the change actually takes place, or at least as soon as possible. It is not absolutely necessary at present, but whenever you renew or write concerning an address "Please include your Zip Code." Since a large percent of our subscriptions will soon expire, please note this when renewing. We wish all correspondents of congregations would

pay special attention to this paragraph. We appreciate your calling our attention to addresses which you know are changed, in your correspondence.

GOSHEN, INDIANA

The Goshen congregation plans to hold their Lovefeast Nov. 7. Services starting at 2 P. M. Saturday afternoon and Communion in the evening. We extend an invitation to all who can, come and be with us in these services.

Sister Maxine Swihart, Cor.

QUINTER, KANSAS

The Quinter Dunkard Brethren will hold their Revival Meeting November 8-22, with a Lovefeast on Nov. 21. Bro. Millard Halde-man will be our Evangelist. We invite you to come to these services for worship and fellowship.

Sister Dorothy Jamison, Cor.

ANTIOCH, W. VA.

On July 3 Bro. Paul Reed came to the Ridge congregation for a ten-day meeting. Although there were no additions to the church, everyone who attended received much spiritual food to grow upon.

On the evening of July 11, we surrounded the Lord's table with Bro. Reed officiating. Elders and ministers present were: Z. L. Mellott, Homer Mellott, Paul Reed, W. A. Taylor, Howard Surbey, Frank Shaffer, Melvin Roesch and Otto Harris. We want to thank all

the visiting brethren and sisters for coming and worshipping with us, and invite all back again.

Sister Irene Harris, Cor.

WAYNESBORO, PA.

The Waynesboro congregation is looking forward to a series of meetings from Saturday, Nov. 7, to Sunday morning, Nov. 15, if the Lord is willing. Eld. Otto Harris of Antioch, W. Va., has consented to be our evangelist. We ask an interest in your prayers for these meetings and invite all who can to be with us.

Sister Elizabeth Wisler, Cor.

OBITUARY

MRS. JOHN RENSBERGER

Sister Cora, aged 88, a former resident of the West Goshen community, died at the Austin Nursing Home, where she had been a patient since June 1961.

She was born at Goshen, Ind., May 20, 1876, and spent most of her life in this community. She was a member of the Goshen congregation of the Dunkard Brethren. She married John W. Rensberger March 4, 1901. He preceded her in death in 1957.

Surviving are: one son, John W. of South Bend, Ind.; two brothers, Joseph Trimmer of Goshen, and Jesse Trimmer of Traverse City, Mich., and one sister, Mrs. Frank (Elizabeth) Wert of Goshen. Funeral services were held at the

Yoder-Culp Funeral Home with Floyd Swihart officiating.

Sister Maxine Swihart, Cor.

THE CHURCH AND GOVERNMENTS COMPARED

In Romans twelve and thirteen we have the church and governments clearly defined. Let us compare a few quotations:

Romans 12—The Church.

LOVE

"So we, being many, are one Body in Christ," vs. 5.

Duties — "Ministering," "teaching," exhorting," "giving," "ruling," "shewing mercy," vs. 6-8. No politics in this.

"Abhor that which is evil," vs. 9.

"Continuing instant in prayer," vs. 12.

"Avenge not yourselves . . . Vengeance is Mine; I will repay, saith the Lord," vs. 19.

"Overcome evil with good," vs. 21.

Romans 13—Governments.

FORCE

"There is no power but of God; the powers that be are ordained of God," vs. 1.

"Duties—Mete out "damnation" (judgment), bear the sword, terrorize evil works, use power, vs. 3.

"Execute wrath upon him that doeth evil," vs. 4.

"Attending continually upon this

very thing" (destruction of evil by force), vs. 6.

"He (government) is . . . a revenger," vs. 4.

"Execute wrath upon him that doeth evil," vs. 4.

Now, then, you have the two, Christ the Head of the Church, and God the Head of governments, and each instituted for a different purpose and dominated by a different code of laws. Apply the teachings of Romans twelve to the state, and you will wreck the state; or apply Romans thirteen to the church, and you will wreck the church. For instance, let the state for a penalty feed its enemies, let it give a "cloak also" for every stolen coat, let it go twain for every mile it is asked to yield in matters for principles and justice; let it bless the cursers and ardently pray for its lynchers and riotous anarchists, and what is the result? Yet all this a Christian is expected to do. Do you see how utterly unfitted a believer is for running a government? On the other hand, let the church jail the erring brother and take to the scaffold the heretics, and the result is just as disastrous. Do you not see how foreign the spirit and laws that govern the state are to those which govern the church? See how much more elevated are the principles of the one than the other.

You might as well at the same time try to run an engine at the

rate of twenty and forty miles an hour, or a bird in the same flight might as well attempt to soar at the distance of fifty and one hundred feet from the earth as for an individual to attempt to live out in his life the letter and spirit of both church and state. Perhaps the believer is like the tree frog, which has the faculty of changing its color according to the color of the object on which it may light.

The fabric of our civil life is not such as to admit the application of Christian principles to it. As well apply the Constitution of the United States to the church. When you can run a hydraulic ram with air, or fly a balloon with water, you will be able to successfully set the state in motion with Christianity. Why, then, speak of a Christian nation, when the application of Christian principles to it will wreck it? Remember, we do not say the state is antichristian. It is antichristian if it sets itself against Christianity. But, as ordained of God, the state is not antichristian; it is non-christian; it leaves all citizens free in matters of religious belief and practice. But, bear in mind, the state cannot be Christian. If it tries to become Christian, by that act it is sure to become antichristian. The state represents force, not love nor persuasion. It must use force or nothing. Now for the state to use force in matters of religion would be the rankest form

of antichristian work. Think of the state forcing its subjects to obey the precepts of the Gospel. What kind of Christianity would that be? Such obedience, or forced worship, would be the worst kind of disobedience; it would be nothing less than hypocrisy. Christ wants no obedience, unless it comes from the heart. "If ye love me," He says, "keep my commandments." If you do not love Him, He does not ask you to obey Him. You will have a Christian government after Christ comes and sets up His kingdom, but not until then.

The phraseology of the two chapters of Romans referred to in the comparison is strikingly significant. Chapter twelve is well saturated with clauses like these: "As we," "so we," "to us," "let us"—all in the first person. Paul places himself with the class mentioned in this (chap. 12) every time. It is the *Church* chapter, that is the reason. In chapter thirteen we have "for he" (used three times), "for they," etc., all in the third person. Paul never places himself with the class mentioned in this (the 13th) chapter. It is the *government* chapter, that is the reason. Now, if this is not significant, then language has no meaning. The New Testament shows how the Christian is to conduct himself as a HUSBAND, as a FATHER, as a MASTER, and as a SUBJECT (I Peter 3:7; Eph. 6:4-9; Col.

3:19-25), but no rules are given for the Christian as a magistrate or citizen. What is the inference of such silence? God does not expect the Christian to act in these capacities.

What a horrible spectacle it must be to the gaze of the Lord and the angels to see two Christian men on opposite sides in battle, and each doing his level best to put the other to death. Yet if the duties of the state form part of the Christian's duty, then this is exactly what every Christian is duty bound to do when occasion demands it, for the Bible clearly defines the bearing of arms as one of the duties of the state (Rom. 13:1-4). Think of the Christian man's body as the temple of the Holy Ghost, yet brutally riddled with bullets in the heat of battle. And yet this hellish work is done in the name of Christianity. Christian men would raise their hands in horror if some outlaw would go up the streets of our village and with a Winchester rifle riddle the stained glass windows of the Lord's earthly temple of worship, yet these same men justify a union of the church with the world that means the destruction of the temple of the Holy Ghost, the fairest piece of God's handiwork. The Christian man is a member of Christ's Body, flesh of His flesh and bone of His bone (Eph. 5:30). When Saul persecuted Christians the Lord said, "Saul, Saul, why

persecutest thou ME?" Can any Christian, then, contemplate without horror the thought of maiming or killing Christ in the person of one of His members? "For inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me?" And think of a Christian man on the field of battle suddenly sending a poor, lost sinner into eternity who might have repented of his sins and believed in the Lord Jesus Christ if his life had been spared.

A Jewish Rabbi's Solemn Impeachment

The distinguished Jewish Rabbi, Dr. Joseph Krauskopf, of Philadelphia, in a discourse recently on "Has Christendom Accepted Jesus?" said, among other things:

"For the purpose of learning to what extent the teachings of Jesus have been followed, let us hastily review them. . . . He (Jesus) prohibits wrath and anger, persecution and punishment. He teaches non-resistance, bids man when smitten on one cheek to turn also the other, when robbed of his cloak to give also his coat, rather than get into strife or go to law. In opposing resistance and punishment, he opposes the courts. . . . He prohibits the oath. . . . He bids men love their enemies, to bless those who curse them, to do good to those who do them evil. . . . In these teachings there is no room for ruler

or subject, for army or police, for courts or prison. . . . Hatred is to be conquered by love, wrong by forgiveness, curse by blessing. The hand of man is never to be raised against a fellowman, no matter how grievous the offense.

"But, go where we may in Christendom, and as far back as we choose, at no time and in no place do we find the teachings of Jesus exemplified by the life and deeds of Christian nations. . . . Think of the teachings of non-resistance, of peace and goodwill, of loving the enemy, of requiting ill with good, of suffering rather than cause suffering, and of the other similar teachings of Jesus, and then read of the bitter warfares, of the cruel persecutions, of pitiless bloodsheds almost from the commencement of the Christian Church."

Then referring to the Jewish massacres of Russia with the czar as the head of the church; to Germany's "war of revenge and pillage in China" with the kaiser the head of the dominant church, and to the slaughter of the Boers by the English, another Christian (?) nation, he continues:

"We see everywhere oppression and injustice and class distinction, notwithstanding that the dominant religion of these lands is Christian, and the dominant clergy is Christian, and the Diety most worshiped is Christ, He who taught peace and love and equality. . . . It ill becomes

the Christian to denounce and persecute the Jew for not accepting Jesus, seeing that he himself has not yet accepted Him."

Is it any wonder that a Jew should thus accuse Christians? None whatever. Will the Christian never learn that the principles and mission of governments are widely foreign to the principles and mission of Christianity? Rabbi Krauskopf knows—and every Christian ought to know—that no man can serve the state in carrying out its mission without sacrificing his principles as a follower of the meek and lowly Jesus. The state was ordained to punish transgressors; the church was instituted to save transgressors. The state is to carry the sword of steel; the church is to carry the "Sword of the Spirit." The state is a Law and Order society; the church is a life-saving station. The state administers the law; the church publishes the Gospel. The state offers protection as a reward; the church offers the "crown of rejoicing."

"Christian Nations" a Misnomer

Do you wonder that men are becoming skeptical? If I had to believe that the warring nations of the East were "Christian" I would become skeptical too. Yet many of them in the classification of popular opinion are placed among the leading Christian nations. If this be true then I am at a loss to know

how these same authorities can class the Red Cross Society among the Christian organizations of the world; for the nations wound, but the Red Cross Society heals; the nations try to kill, the Red Cross Society tries to keep alive. In other words, what the one tries to do the other tries to undo; what the one acts the other tries to counteract. Now which is the Christian, the one that kills, or the one that tries to keep alive? the one that wounds or the one that tries to heal the wound? Surely both cannot be Christian. I used to think that the Samaritan who put the wounded man on his own beast and took him to the inn and had him cared for did the Christlike thing, but I find that I must revise my theories and make them somewhat broader so as to include as Christians the men also who wounded the poor fellow, and stripped him of his raiment, and left him along the roadside half dead. Is God the author of both evil and good?

The Divine Test of Preaching

The writer will never forget the time when the words of First Corinthians 15:14 dawned upon him in the full force of their real significance. The words are these: "If Christ be not risen, then is our preaching vain." But you say, "The meaning of those words was always clear to me; that Paul simply meant that the whole fabric of the

Gospel rested upon the fact of Christ's resurrection and that the destruction of that fact meant the overthrow of the whole Gospel system." And the writer used to look at these words in the same light, but one day the Spirit presented them to him in a new form. He seemed to say to me, "My child, if Christ be not risen, would the failure of that fact have a disastrous effect upon the force of your preaching?" I began to take an account of stock, and lo! what a heap of rubbish I found. What a great mass of stuff I discovered among my sermon material that did not depend upon the resurrection of Christ for its force or validity. I found a few sermons on temperance reform; several on social and legislative reform, and one here and there took up the subject of civic righteousness, and not one of them was related in the least with the doctrine of Christ's resurrection from the dead. Sermons of such a character can be preached with the same force whether Christ be risen or unrisen. And, reader, if you are a minister of the Gospel, before preaching again on any of these subjects, will you ask yourself what effect an unrisen Christ would have upon your sermon? Would it make your message null and void? If not, then you are not preaching the Gospel, for the whole Gospel system rests upon this great fact. And woe is us if we preach not the

Gospel.

But you say, "Don't you believe in reform and temperance?" Of course I do, but it must be Gospel reform and Gospel temperance. I preach the new birth, the new creation, and the fruit of such work is bound to bring about a reform; for old things pass away and behold all things become new. But you ask again, "Does such teaching rest on the resurrection for its validity?" It surely does. Listen. "Begotten (or born) again," says Peter, "by the resurrection of Jesus Christ from the dead." So Gospel reform is based upon the new birth and the new birth is based upon Christ's resurrection. And all preaching not in harmony with this order of things is not Gospel.

A Weakened Testimony

A Christian in politics weakens his testimony as a witness for Christ. It is said: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he CONDEMNED THE WORLD," Heb. 11:7. If Noah, after he had declared that the world would be destroyed in a very short time, had gone out and bought an estate, and planted a young vineyard, and laid out part of his tract of land in lots for a city, reserving a good location for a stock exchange, what would the world have thought of his preach-

ing? Would they have believed his message of a coming judgment? Surely not. They would have said among themselves: "That man Noah does not believe his own preaching, why then should we believe it? Boys, as long as old Noah buys, and plants, and builds, there is no use of us becoming alarmed." For Noah to have acted thus would have justified the world in its course instead of condemning it. But no. Noah believed the warnings of God. He moved with fear. He prepared the ark. And thus by deed and testimony he emphasized the fact of the world's coming judgment, by the which he "CONDEMNED THE WORLD." Everything Noah did and said proclaimed the coming of the flood, and that was the world's judgment. The present world is under condemnation because it believes not in the Lord Jesus Christ. Politics belong to the world. Now what use is it for the Christian to say that some day Christ is coming to execute judgment upon the world, when all the while he stays in it? Why should the Christian tell the sinner that "the world passeth away and the lust thereof," when he himself is treating it as an eternally permanent thing? How many ungodly men will believe that this old world is rapidly ripening for judgment as long as Christian men stay in it? The Lord desires His people separate from the world and its policies.

With Lot it was different. While Noah was a man of faith, Lot was not. He chose his inheritance after the sight of his own eyes, Gen. 13:10-11. He then pitched his tent TOWARD Sodom. Sodom is a type of the world. A little later on he took up his dwelling IN Sodom, Gen. 14:12. Finally he took OFFICE in Sodom, Gen. 19:1. He became identified with its interests, and a sustainer of its policy. But see the sad and inevitable fate Lot suffered from such a worldly course. He lost his testimony. When he told even his sons-in-law to get out of the city, that the Lord would destroy it, he seemed to them as "one that mocked." Poor Lot! how could he expect to make others believe that which his own course and conduct contradicted? How could he make others fear to stay in Sodom when he was not afraid to live there? Had Lot stayed outside the city how his act would have given force and strength to his testimony of coming judgment. The men of Sodom would likely have said one to the other: "Boys, I guess it is about time for us to go. There is a fellow who has told us that the city will be destroyed and he believes what he preaches. See how he has quit the city. What if he should be right?" Such conduct on the part of Lot would have condemned the city. But poor Lot! the world despised him. The world

does the same thing today. The world has nothing but contempt for the man who professes to be elect of God and an heir of glory, and at the same time does all the world does. And yet behold the thousands of Christians, who, Lot-like, are seeking office and power at the hands of a world that crucified their Lord, a world of which it is said its friendship is enmity with God; and that "whosoever would be a friend of the world is an enemy of God." Instead of by word and deed testifying against this evil and untoward generation, and thus condemning it, the Christian is actually supporting it. What a pitiable subject for contempt is the man, be he minister or layman, who, Lot-like, heedless of God's purposes, digs deep the foundation of his interests in the soil of this old world and then seeks to warn men of the judgments that are coming upon it. Such testimony is worthless. As well might the prodigal in the far country at the swine's trough, in his rags, tell of the wealth and comforts of his father's house. The city Lot tried to reform and improve became only a barren waste. His righteous soul was vexed by his dismal failure. But how could he improve that which God had marked for judgment? And there are many today, honest enough no doubt, who are seeking to moralize and reform this old world. But their efforts must be as fruitless as

were those of Lot. How can we reform that which God has marked for judgment? And see! even the angel made no attempt to reform Sodom. His efforts were directed in getting Lot and His family out. That is the business of the church today. As with Lot, the works of these reformers will be burned and if they themselves will be saved, it will be as by fire. At the judgment seat of Christ, where only the saved will appear, they will receive no reward whatever. Saved, but not rewarded. In heaven, yes, in heaven but not crowned. In the judgment of the saints there will be no reward for the believer that devotes his life to good citizenship reform movements. There will be an incorruptible crown for those who "keep the body under" and are "temperate in all things," I Cor. 9:25; there will be a crown of rejoicing for soul-winners, I Thess. 2:19; there will be a crown of righteousness for "those that love His appearing," II Tim. 4:7-8; there will be a crown of life for those who endure temptation and are "faithful unto death," James 1:12; Rev. 2:10; there will be a crown of glory for those who "feed the flock of God," I Peter 5:1-4; but no crown or reward for the modern good government reform believer. There would be a reward if he could exchange his place at the judgment-seat of Christ for a place in the judgment of nations

spoken of in Matt. 25:32. The Christian reformer, poor soul that he is, is allowing the devil to cheat him out of his reward by making him believe that he is greatly needed in politics because of the moral issues at stake. The devil well knows that he cannot keep the sheep of Christ out of heaven, but he seeks to beguile them of their reward there, and thus cast a stigma on the goodness of God by having it appear in heaven throughout the eternal ages that there is no profit in serving the Lord. Moses, it is said, had "respect unto the recompense of reward." But the poor, deluded preacher-politician seems to have little or no respect for the things for which the Lord is offering great rewards. Can you contemplate the chagrin and the sad disappointment of some of these people when they get to heaven?

Romans Twelve and Thirteen Called Up Again

Let us come back again to the two chapters of Romans. Romans twelve exhorts the believer to constancy in his devotions—"CONTINUING instant in prayer," vs. 12. He is not to give part of his time to religion and part to politics. He is not to carry the Sword of the Spirit in the church and the sword of the state, the carnal weapon, in the world. No, no, that would never do; there must be a continuity of effort. The great

commission, Matt. 28:19-20, which is the church's marching orders during this dispensation, speaks only of a mission of evangelization. As Dr. Forney aptly says, "Happy indeed would be the church, and happy would it be for us if, as is related, our hearts and our lips could become like Anacreon's harp, which was wedded to one subject, and would learn no other. He wished to sing of the sons of Atreus, and the mighty deeds of Hercules; but his harp resounded love alone. And when he would have sung to Cadmus his harp refused—it would sing of love alone." At one time when Mr. Spurgeon was preaching in "the unsearchable riches of Christ," he paused in the middle of his sermon and leaning over the pulpit rail said: "Oh, I am glad to preach this old Gospel! The chairman of the Reform Committee at Exeter Hall came over yesterday to ask me to make a speech in behalf of the reform movement; and I said 'No, I won't go.' 'Oh, give us five minutes,' the chairman said, 'Your influence goes so far.' 'No, sir,' I said, 'I won't go; any blind fiddler can attend to political business; my business is to preach the glorious Gospel of the blessed God; and I won't go.'" When Jesus Christ sent forth His disciples, the only commission He gave them was to preach the Gospel. The only power He promised them was the power of the Holy Ghost. It was this

simple Gospel, backed up by this mighty power, that made Peter's sermon such a marvel on the day of Pentecost. And just as long as the church trusted alone in the Holy Spirit, she went forth conquering and to conquer. And just in the proportion that the church began to pull political wires for the kingdom of God at the court of Constantine, in that proportion she lost power with the Prince of Peace. Oh, that the church might hear the voice of her Beloved calling her back to singleness of purpose, to her undivided business of witnessing for Christ, and become wedded to this work and this work alone.

Oh, make Thy church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old.

The same is true of the state. Referring to its destruction of evil by force, it is added: "Attending CONTINUALLY upon this very thing," Rom. 13:6. A mission for each and each after its own mission is the Divine order of things.

Sel. by A. G. Fahnestock,
R. 4, Lititz, Pa.

HOW TO RECEIVE THE BAPTISM OF THE HOLY SPIRIT

First it shall be said that the baptism of the Holy Spirit is the greatest blessing in a Christian's

life and of the most vital importance for his spiritual growth. Jesus said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John 16:7. When we think of the wonderful blessing it must have been to walk with Jesus upon the earth as His disciples, then we must admit that the coming of the Comforter, who is the Holy Spirit, is of exceeding great importance. It is a blessing which we cannot afford to miss. As Jesus said, so He did.

After Jesus had been crucified and had arisen, He went up to heaven, promising His faithful disciples to send to them the promise of the Father, which is the Holy Spirit. On the day of Pentecost the gift was given which Jesus had promised, and the Holy Spirit filled the disciples of Jesus and they began to speak with other tongues as the Spirit gave to them to speak forth. Please compare the description of the disciples of Jesus before that day, with the life they lived after that day, then you will see what a transformation happened in their lives. Before they had lived behind closed doors for fear of the Jews, but after they were burning witnesses of Jesus, who rejoiced in sufferings and which no threat or prison could keep back.

If you receive the baptism of the

Holy Spirit you will experience the same wonderful transformation, from a life of defeat to a life of victory. Will you not now seek that great blessing which God is waiting to give to you? For unto him who prays for the Holy Spirit, God will give even more abundantly than he expects, Luke 11:9-13.

What is the work of the Holy Spirit whereto he has been sent? Jesus said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you," John 16:14. The Holy Spirit reveals Jesus, our crucified and risen Lord, who shall come again very soon to gather His holy bride, the saints who love and long for Him. Therefore when Jesus had finished His work upon the cross, for salvation of sinners and sanctification and redemption of His saints, then the Holy Spirit was sent revealing the wonderful cross to our hearts, that we by His power might be crucified with Jesus.

The cross is in the heart of God and when you ask for God's will in the life of Jesus, it was the cross. If you ask Jesus for His will in your life, He has the same answer, the cross. It is in the Holy Spirit that we receive grace and authority, to carry the cross after Jesus and to become crucified with Jesus. If you have any other aim for your life, you should not ask for the baptism of the Holy Spirit, for He will not come unto you.

You shall be baptized with the Holy Spirit and fire. Jesus is the one who baptizes with the Holy Spirit and fire, Luke 3:16. The Holy Spirit will anoint you and fill your heart with the love of Jesus. He is love and the fruit of the Holy Spirit is love, Gal. 5:22; 1 Cor. 13. He is holy and He must dwell in a holy temple, your body, and therefore the blood of Jesus will cleanse you from all sin. Pray for the cleansing from sin, that you may become a worthy abode for the Holy Spirit. For where the Holy Spirit dwells there must be no sin. You ask, What shall I do to receive the Holy Spirit? You can do absolutely nothing which will make yourself worthy of the Holy Spirit; for the work is God's and only He can do it. But the Word of God says, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded," Jas. 4:8. Therefore come to Jesus, give yourselves completely over unto Him. This sacrifice God will accept, "Him that cometh to me I will in no wise cast out," John 6:37. In the Old Testament God required oxen and sheep as whole-burnt offerings, and in the New Testament God requires human beings. So let us come unto Jesus with our life and lay it upon His altar as a thanks offering and He will accept it.

Now you are the sheep, your

soul, spirit and body, so give yourself wholly to Jesus for life and eternity. Only upon such a sacrifice which is without sin, will the Holy Spirit fall as a devouring fire. I know no other way; except the offering be laid upon the altar and given wholly unto Jesus. If you seek your own will and live your own life as it pleases you, you are not worthy for the baptism of the Holy Spirit.

God gives His Holy Spirit only unto those who obey Him, Acts 5:32. "If ye keep my commandments, ye shall abide in my love," John 15:10. When Peter in the Holy Spirit had glorified Jesus, in his preaching on the day of Pentecost, we hear that people were pricked in their heart and said unto Peter, What shall we do? Peter said to them, Repent and be baptized, each one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.

The first command of God is: Repent. This means what it says, except we earnestly repent of our sins and turn away from them, we will not receive His promises. Your sins must be blotted out. Jesus is ready to forgive you and cleanse you through His Holy blood. Let Him remove your filthy garment and wash you, then you shall be

clothed in His righteousness. Jesus will give you a new heart, with new and holy desires. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," Ezekiel 36:26.

Jesus can cleanse only, if you repent and give your heart unto Him. Will you do this? What is next? Be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. Baptize is a Greek word which means "immerse." It is the perfect will of God that every repenting sinner upon his conversion, shall be baptized in water, in the name of the Father, and of the Son, and of the Holy Spirit, Matt. 28:19.

Jesus went to the river Jordan and was baptized. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased," Mark 1:10-11. Have you been baptized? You will have wonderful experiences, if you follow Jesus. Baptism is a personal covenant with Jesus, for your life, that you will give yourself unto Him alone. Always we will labor to do His Will, even unto eternity, Rom. 6:1-14; 1 Pet. 3:21.

If you obey, God will manifest Himself unto you and give you

above the desires of your heart.
He will open the heavens over you
and clothe you with power from on
high. He shall baptize you with the
Holy Spirit and with fire, and you
shall be His witness. When Christ
comes for His own, you shall mount
up with wings as eagles, ascending
into heaven unto eternal bliss.

—Dearest greetings from Sister
Grete and Bro. Ulf Oldenburg,
5330 Blackstone Ave., Apt. 109,
Chicago 15, Ill.

YOU

Keep pulling up the road of life,
my brother,
You'll find the very best
Of everything worth living for,
And in the end sweet rest;
Then set your face just like flint
And get beneath your load,
With courage like a hero brave
Keep pulling up the road.

You'll find a lot of hindrances,
A lot of stumbling-stones,
And voices of discouragement
Will speak in thundering tones;
But keep your eyes upon the goal,
Make this your mighty road,
And with your faith in God above
Keep pulling up the road.

The best and greatest of all men
For centuries and for ages,
Have stood against the mighty foes
To gain eternal wages;
So if you'll go the way they trod,

You'll have on you bestowed
The victor's crown some blessed
day—
Keep pulling up the road.

There'll be some flowers on the
way
You'll have some sweet repose,
As you'll have some resting spells
Among your bitter foes;
And know the best is coming soon
If you will bear your load
And be a pilgrim heaven bound—
Keep pulling up the road.

Rejoice and pray as you move on
And reach a helping hand
To other pilgrims on the way,
Who may not understand
That they must fight if they'd win
A crown in God's abode,
To be a soldier true till death
Keep pulling up the road.

Of'times you'll feel like turning
back,
Ere storms may rage around,
Clouds and fog of dire despond
About you may abound;
But know that God sits on His
Throne
In Heaven's blest abode,
And He will reach His mighty hand
To help you up the road.

Sel. by Sister Montez Sigler

TEN REASONS FOR A FAMILY ALTAR

It will sweeten home life and

enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.

Sel. by Montez Sigler

TEARS

Tears are God's favorite cleaners
For the lenses of the heart,
When we realize His goodness
'Tis then the teardrops start.

Tears can cleanse our hearts of sin
If from them we do depart,
Tears can help us see God clearly
For they wash away the sin;

That has darkened our clear vision
And the love of God shines in,
With new light we see our Saviour
And thus a new life begins.

—Sel. by Sister M. Broadwater

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1964

PRIMARY LESSONS

Nov. 1—At Baby Moses' House.
Exodus 2:1-10.

Nov. 8—Two Good Friends. I
Sam. 17:55, 18:4; II Sam. 1:
23-26; James 1:17.

Nov. 15—The Friendly Dark. Psa.
4:8, 91:1-5, 121; Matt. 2:
11-15.

Nov. 22—THANKSGIVING —
Bread for Ruth. Psa. 104:1,
10-14; Gen. 8:22; Ruth 2.

Nov. 29—A Glad Lady. Luke 13:
10-17.

ADULT LESSONS

Nov. 1—"Not My Will, But Thine
Be Done." Luke 22:24-53.

1—If we are truly concerned for
lost souls will we experience
some agony?

Nov. 8—Denial of Christ. Luke
22:53-71.

1—Is the lack of sorrow for sin
causing many people to deny
Christ?

Nov. 15—Our Lord's Trial Before Pilate. Luke 23:1-31.

1—Is there a lesson for us in the fact that Christ answered very few questions while He was on trial?

Nov. 22 — THANKSGIVING.
Psa. 147:1-20.

1—Is it necessary to be thankful before we can be obedient?

Nov. 29—Death and Burial of Christ. Luke 23:32-56.

1—Is it possible for us to equal the humility Christ manifested at the cross?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1964

THE BLESSINGS OF GOD

Memory verse, Gen. 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Sun. 1—Gen. 8:13-22.

Mon. 2—Deut. 29:1-9.

Tues. 3—Joel 2:18-27.

Wed. 4—Isa. 8:5-22.

Thurs. 5—Deut. 6:1-15.

Fri. 6—Matt. 14:15-21.

Sat. 7—Phil. 4:8-23.

Memory verse, Luke 11:13, "If ye then, being evil, know how to give good gifts unto your chil-

dren: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Sun. 8—Gen. 24:29-35.

Mon. 9—Ex. 23:14-25.

Tues. 10—I Kings 3:1-15.

Wed. 11—Psa. 65.

Thurs. 12—Mal. 3.

Fri. 13—Matt. 6:19-34.

Sat 14—Matt. 25:14-30.

Memory verse, Matt. 6:33, "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

Sun. 15—Psa. 1.

Mon. 16—Prov. 1:20-33.

Tues. 17—Prov. 10:1-25.

Wed 18—Gen. 1:20-31.

Thurs. 19—Gen. 17:1-8.

Fri. 20—Deut. 29:1-9.

Sat. 21—Isa. 30:19-26.

Memory verse, Psa. 68:19, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah."

Sun. 22—Gen. 39:1-6.

Mon. 23—Psa. 68:1-20.

Tues. 24—Psa. 37:25-40.

Wed. 25—I Chron. 22:11-19.

Thurs. 26—Ezek. 16:15-34.

Fri. 27—Luke 6:20-32.

Sat. 28—Rev. 3:14-22.

Memory verse, Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Sun. 29—Psa. 136.

Mon. 30—Psa. 23.

BIBLE MONITOR

VOL. XLII

NOVEMBER 1, 1964

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

THE SON OF GOD

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God," Matt. 16:15-16. Numerous statements, confessions or proofs could be given as proof that, the one known as Christ, Saviour and Messiah was the Son of God. We wish to bring a few proofs from various sources that Christ was the Son of God. In our text Christ had just finished hearing the reports of various ones concerning whom they thought He was. Now He asks His disciples, His nearest followers, those who were with Him almost continually for the nearly three years of His Ministry among the Jews. Here we have a very short, definite statement, which seems to be accepted by each of these close followers as their true conviction.

Notice the statement of the angel who announced a number of miraculous events unto various individuals on this earth and who told the devoted Godly Zacharias, "I am Gabriel" and (therefore I know

what I am saying), as he appeared unto the mother of Jesus, "Therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35. Mary believed what he told her and her acceptance of the announcement from Heaven brought her many blessings.

John the Baptist and his audience received proof concerning the Deity of Christ, directly from heaven. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him; and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark 1:10-11.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him,

the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:33-34.

Even the unclean spirits announced his Deity. "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God," Mark 3:11. A person met Christ whom we no doubt would call a "crazy man" and he knew the true identity of Jesus, "But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not," Mark 5:6-7. Nathanael, a Jew of a very worthy reputation, was introduced unto Jesus, "Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel," John 1:49.

Martha, a woman who had great faith in Jesus and spent much time with Him, "She saith unto him, Yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world," John 11:27. The beloved apostle has so much to say, explain and witness of Christ in the first chapter of his wonderful Book, John 1, please read and study this chapter. We find another direct revelation from Heaven, at that glorious event on the Mount of Transfiguration, "While he yet spake, behold, a bright cloud

overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him", Matt. 17:5. "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him," I John 4:8-9. Many, many ways could be mentioned by which we each realize the wondrous love of God, can we accept this love and enjoy it if we do not accept His Son? Without question none of us can live through Him, unless we whole-heartedly accept Him. Do you believe that Jesus Christ was and is the Son of God? Do you show that you believe it by your obedience unto all of His teachings? Upon this faith and practice hangs the whole plan of salvation and without accepting it personally, we will definitely have no part in Heaven. What is there for me to lose if I accept Christ as the Son of God, nothing. What is there for me to gain by accepting and so living? So much that it cannot be either enumerated or even imagined by earthly being.

THE DUNKARD FAITH vs. THE DUTCH REFORMED FAITH

Chapter 9

In this chapter, comparing the

two above named faiths, I wish to relate their belief in Almighty God, as set for in their polity. How parallel to our faith!

They teach that God is the Eternal Father. At the time of creation, He, out of NOTHING, made Heaven and earth and all things therein and thereon. That includes EVERYTHING.

Not only did He create, but He governs all His Creations. All animal and vegetable life are able to propogate themselves to the full needs of an ever increasing world population. Within the earth are embodied all the elements needed to sustain animal and vegetable life, in sufficient quantity to supply every need until the close of time.

He positioned every star, the moon, the sun and every planet and causes them to maintain their position and change of position so exactly that man has been able to determine to the minute or less, when there will be an eclipse of the sun or moon. He has enlightened man, the highest of His creation, sufficiently that as man obtains this knowledge, it should definitely affix in every mind the Supremacy of God. In recent years man has gained a lot of technical information, but God will never reveal all to man. The finite mind will never be capable of grasping the full knowledge of the Infinite.

They believe God provides all things necessary for body and soul.

I shall here list but a few of the attributes of God mentioned in their creed: First, That not only was He the Creator of all things, but He, Himself, knows no beginning or ending. He always was, is now and ever shall be. He is everlasting, Psalms 90:1-4. Second, He is Omnipotent, meaning He has UNLIMITED power, Gen 17:1. Third, He is Omniscient, meaning He knows all things, even the thoughts and intents of our hearts, Heb. 4:13. Fourth, He is Omnipresent, that is, He is ever present, everywhere, at one and the same time, Jer. 23:24 and Acts 17:27-28. God is love. He renders justice, His Word is the Truth, unchangeable, and is forever settled in Heaven. God excells in Glory and Majesty. Psalms 104:1-2, and Jeremiah 10:6, "There is none like unto Thee, O Lord; Thou are good, and Thy name is great in might."

Chapter 10

Chapter nine included some of the pointed beliefs the Dutch Reformed have concerning Our Heavenly Father. In this chapter I wish to include a part of their Teachings and belief concerning Jesus Christ, the son of God. It certainly does not conflict with our belief, but the interpretations that they put on the various scriptures given in their polity, as we believe and teach.

For instance, they teach that Je-

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sus is called Saviour, because he saves us from our sins; and no salvation is to be either sought or found in any other. Matt. 1:21, "And thou shalt call His name Jesus; for He shall save His people from their sins." They refer also to: Acts 4:12, John 6:38, I Tim. 1:15 and I Cor. 3:11.

Why is Jesus called Christ, that is, the anointed? He is called Christ because He is ordained of God the Father, and anointed with the Holy Ghost, to be our Chief Prophet and Teacher. As such a teacher, He taught the disciples personally, and He teaches us through the Holy Word, the will of God, concerning our redemption.

Christ is our High Priest, who by one sacrifice of His own body, has redeemed us, and ever liveth

to make intercession for us with the Father. Christ is our Eternal King of Kings and Lord of Lords. Christ is not only a High Priest, a King, a Lord, a Saviour, but he was and is, a great prophet. We have in the New Testament many prophecies uttered by His precious lips, many concerning Himself, and all shall come to pass.

Followers, the faithful and the obedient are called Christians because they are partakers of His covenant. It is the prime duty of every true Christian to live like and for Christ. We dare not be ashamed to confess His name and bear marks of identification, visible to the world, that we are His. Once we become a Christian, we are not our own. We are His, we have been bought with a price.

Because He sacrificed for us, we are to present ourselves a living sacrifice for Him. Willing to denounce self, pride, the things of the world, for His cause and His Kingdom. We are living epistles, read and know of all men.

Christ is God's only begotten Son, but we as Christians, are sons and daughters of God by the new birth and by adoption, through grace for His sake. While Christ was human, born of flesh and of blood, He is also divine, born of God. How? Divinely, by being conceived through the Holy Ghost and human, by being born of the Virgin Mary.

His divine and natural birth was in complete fulfilment of scriptures prophesied many centuries before it came to pass. His dual birth was to be the Son of God and the true seed of David, and like unto His brethren in all things, EXCEPT SIN. He lived but some thirty-three years, in this natural life. In a matter of around three years. He taught as one having authority, He performed many mighty wonders and chose those to whom He entrusted the carrying forward of the Church after His ascending back to the Father.

At the close of His life, His last week on earth, called Passion Week, He bore in His body and His soul, the wrath of God against the sin of the whole human race. He suffered His Passion and made the atoning sacrifice, that He might redeem our body and soul from everlasting damnation, and obtain for us, the grace of God, in this life, and in the end, ETERNAL LIFE.

We should be most thankful, that Christ, by His most inexpressable anguish, pains, etc., which He suffered in both body and soul upon the Cross of Calvary, even before, and willingly did it so that we might be redeemed from the anguish and torment of Hell.

We see the benefit to Christians through Christ's suffering and burial, but what benefit do we receive from His Resurrection?

First, by His resurrection He has

overcome death, that He might make us partakers of the righteousness which by His death He has obtained for us. Secondly, we also are new by His power, raised up to a new life. Third the resurrection of Christ is to us a sure pledge or guarantee of our being partakers of that first and best Resurrection.

After His resurrection, in sight of His disciples, He ascended, was taken up from the earth into Heaven. There He now is, making intercessions for us. He is our advocate in the physical presence of our Father in Heaven. I John 2:1, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." How thankful each Christian should be for our Advocate. In Christ's own time, determined by God, He shall come for each true follower of His, the Church, which is Christ's Bride.

Before Christ ascended, He comforted his disciples with these words as found in John 14:16-17, "and I will pray the Father, and He shall give you another Comforter, that he may abide with you forever: Even the Spirit of truth; when the world can not receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you and shall be in you." Christ here promised the giving of the Holy Spirit, which will be the subject of the next chapter. (To be continued.)

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THE SOURCE OF POWER

Part 4

We read in the Scriptures, after the resurrection of Jesus, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth," Matt. 28:16-17.

Dear reader, remember, we are following the "POWER" THAT WAS IN THE CHRIST. Here we find His declaration that "all power" is given unto Him, both in heaven and in earth. That "power" came to Him of His Father, which is in Heaven. When was that, "All Power," wrought of the Father? . . . at what time was it bestowed upon Him? Eph. 2:19-23, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the

church, Which is his body, the fulness of him that filleth all in all."

Here we find that Christ received that "ALL POWER" at, or from the time of His "resurrection" from the dead. So, He had power to Commission those of His kingdom to go out and evangelize the world, giving them the plan of salvation, for "sinners." He said unto them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen," Matt. 28:19-20

Just before He ascended into Heaven He bestowed upon those whom He had chosen to carry the work of His kingdom to the Gentile world, great "POWER" also. Mark 16:17-19, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

JESUS BESTOWED THIS POWER UPON THOSE THAT WOULD BELIEVE ON HIM. CONFIRMING HIS DOCTRINE, WHICH WAS CARRIED OUT BY THEM AFTERWARD. "So then after the Lord had spoken unto them, he was re-

ceived up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

Nevertheless Luke tells us, that the complete fulfillment of prophecy, concerning Him must be fulfilled, and that they were to tarry at Jerusalem for "POWER." Luke 24:44-49, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you (THAT PROMISE WAS POWER): but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

We are not to conclude that Christ's disciples had not received the Holy Ghost before their tarrying at Jerusalem, yet they had not yet received the out-pouring of the Holy Spirit, to give them dynamic,

evangelizing "power" (dunamis) to open the door of the kingdom of heaven to the Gentiles, that power of the Spirit they were to receive at "Pentecost." Remember: Christ had previously set up the kingdom, had established His Church, had delivered the "keys" of the kingdom of heaven" to His followers, but His followers were not to use the "keys," until the "power", out-pouring of the Spirit came upon them. That "power" came on the day of Pentecost. The disciples had previously received the Holy Ghost but He had not come upon them with the energizing power.

Jno. 20:21-23, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and saith unto them receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." We find that they worked under the "power" of the Holy Ghost, while waiting at Jerusalem, for His out-pouring. Acts 1:15-26, please read. . . . Note verse 24, "And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon

Mathias; and he was numbered with the eleven apostles." Here we learn of an important work under Divine direction, the choosing of an apostle to take Judas' place, as we believe under the power of the Holy Spirit, before Pentecost.

Also we are not to consider that "repentance and remission of sins," had not been preached by the workers of the kingdom, before Pentecost, but that "repentance and remission of sins," was to begin to be preached by them to all nations, "beginning at Jerusalem," after Pentecost, after the dynamic "power" would come. Acts 1:4-5, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This shews that the out-pouring of the Holy Ghost on Pentecost, was to be a special infilling, a dynamic, energizing power of evangelism to carry out the "Great Commission." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Luke 24:50-53, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed

them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy." They returned not to be in idleness. "And were continually in the temple, praising and blessing God. Amen." Acts 1:9-14, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath days journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." These were all at work, tarrying in the city of Jerusalem, waiting for the outpouring of the Holy Spirit.

On the day of Pentecost the Holy Spirit came, filling the believers. Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Let us now follow the "power" of the Holy Spirit, as He worked in believers in the Church, which Christ had set up, the kingdom of God, throughout the Gentile Dispensation of the Church age. This out-pouring of the Holy Spirit, was a fulfillment of prophecy, Joel 2:28, Acts 2:17-18, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh :and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

It was on that very first day, that the kingdom was opened unto the Gentiles, that the power of the Spirit came upon the apostle Peter, and the words of the prophet began to be fulfilled. Acts 2:14-16, "But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the

prophet Joel." Vs. 21-24, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being deliverd by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up (by "power" of the resurrection), having loosed the pains of death: because it was not possible that he should be holden of it."

Peter began preaching the Gospel of the Kingdom and shewing Christ as the salvation of sinners, through His death and resurrection, as shown by the Gospel. The apostle Paul tells us, Rom. 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power (dunimas) of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." The apostle John also records, Jno. 1:11-13, "He came unto his own, and his own received him not. But as many as received him, to them gave he power (dunimas) to become the sons of God (and members of His kingdom, Church), even to them that believe

on his name: Which were born (into His kingdom), not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Peter's sermon on the day of Pentecost, was the means of 3000 souls being baptized on that day and added to the kingdom, or Church. Thus was the door of "God's Grace" opened to the Gentile world. The beginning of carrying Christ's Great Commission to all the world. Mark 16:15-16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The apostle going on with his sermon, Acts 2:29-33, "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ (by power, duni-mas) that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost (power), he hath

shed forth this, which ye now see and hear." Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," verse 36.

This great sermon of the apostle, under the power of the Holy Spirit, caused the power of the Spirit to come upon his hearers, to the extent, that they were so convicted, that they cried out, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent (the message of the kingdom), and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (power, duni-mas). (To be continued.)

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NEWS ITEMS

LOVEFEAST SERVICES

Orion, Ohio—Nov. 7
Modesto, Cal.—Nov. 21
Pleasant Ridge, O.—Nov. 28

MODESTO, CAL.

The Lord willing, the Pleasant Home congregation will hold its series of Meetings, beginning Nov. 8 with Bro. Ernest Miller as our Evangelist. These meetings will be held at the Waterford church, each

evening at 7:30 P. M. The Communion will be Saturday evening of the 21st. We ask an interest in your prayers and invite all who can, to come and be with us.

Sister Blanche Wyatt, Cor.

BETHEL, PA.

The Bethel congregation was happy to have Bro. Paul Reed of Riner, Va., with us for a two-week's revival, Aug. 2-16. Bro. Reed brought us soul-stirring messages which came down to our every day living. We were all made to rejoice when one young girl gave her heart to the Lord. May the Lord richly bless Bro. Reed as he goes into other fields of labor.

Sister Darlene Longenecker, Cor.

WAUSEON, OHIO

Eld. Ernest Miller came into our midst at West Fulton and conducted a two-week's Revival. Bro. Miller preached the Word with great power. These meetings were very well attended, having nearly a full house every night. Although there were no additions to the church we know that the good seed has been sown and trust and pray that it will bring forth much fruit in the future.

We were glad to have Sister Miller and Bro. Alfred with us. May God richly bless Bro. Miller and his family as they go to other parts of God's moral vineyard. Our Harvest Meeting was held the last Sunday of our meeting, Sept. 27, with

an attendance of 223 for Sunday school.

Sister Leola Beck, Cor.

REMEMBRANCE

Our 1964 General Conference is now history and we were admonished fervently, to return to our home and work towards making a more submissive, humble and enthusiastic soldier, for our Lord and Master.

There were about 700 of us for Sunday services and I wonder what actual connection there was between us and our Saviour, on that self-same day? Was He satisfied with each one of us, as we sat in our places under the roof of that tabernacle? I cannot answer for you and neither can you answer for me. We each look at someone else, to see if we can find something into which he has fallen down; but we are told, both presently and Biblically not to do that. Instead we are to look at ourself and try to straighten ourself, to a condition that God will accept on the final day when He has tolerated enough of our disobedience and waywardness. It is a terrible feeling to think of a rejection into Heaven.

I was impressed with the fact that this was the first year, of my attendance, that we did not have our own Hymnals from which to sing. We could sing with just as much enthusiasm and Christian

spirit from the borrowed books, but I wondered "Was that one more sign of our dis-interest?" There is a desire in us to reach out for something for satisfaction, but if we are not filled with the love of God, we will be reaching for something of the world which will not be satisfaction. No doubt most of us have experienced such a feeling sometime. One of our Sisters told me, she had not been feeling well and as the time drew nearer she said to herself, "It's just the devil working to see if he can't keep me at home from Conference, so I'm going anyway." That is where she was when I talked with her. She wanted so badly to go, because she received a measure of "satisfaction" from being among those of us who also attempt to follow Christ's teachings and desire a renewal of the Spirit.

The question was asked, "Did Adam and Eve have a conscience before they sinned?" An answer was given, "I believe they had a conscience right after the sin was committed." What are we guided by if it is not by our conscience? I really wonder, Do you and I follow the Will of God, as near as we are able? How do we surrender ourselves unto God? Jesus brought redemption, but folks reject it. If we expect to radiate the "light of God" unto others, we must not and cannot have clouds between us and that great Light. If God's Word is

hid in our heart, it will govern every way of life. All things that we need to know can be found in the Holy Bible, perhaps not all we want to know. Read Luke 4:14-20.

We can always turn to the Elders (leaders) of our Church, when we feel incapable of our individual burdens and from them receive encouragement and very likely admonishment to press onward anew. That is one of the purposes for which our ministers and elders are set apart. On the other hand it is our obligation to support our church leaders, by praying unto God to grant them strength, courage and compassion, so they will be able to help us who are in need. At our conference business meetings our leaders and especially our elders, have a great load on their shoulders to try to conclude the most reasonable and urgent solutions, to try to keep us following in the right path. It is a task they cannot seem to accomplish in spite of their pleadings and warnings unto us. We are in such an obstinate and self-willed state of mind, that the more we are urged against doing a thing, it seems we are all the more set to do that very act.

There is One however, Who will not accept our dilatory manner. When we meet up with Him, we will be bitterly aware that we can no longer correct our way, for time is over. As we live from day to day on this earth, we know that when-

ever there is a winner there is also a loser. In other words the loser is forced to forfeit or relinquish, the desired position. In the spiritual fight we find a similar situation. In order for God to be the winner of our soul, satan will be the loser. Indeed, if satan wins our soul for eternity in Hell, God will lose us, but we will be the greatest and most miserable loser. Let us give you these words: I am well aware of the fact that I am as greatly in need of the above qualifications, as any person, member or non-member, whoever may read these words. I ask for continual prayers and brotherly love for one another, for my own sake and for yours.

Sister Alice V. Harmon,

Bx. 75, Table Grove, Ill.

OBEDIENCE

There is an obedience in the heart of the believer which, belonging to the realm of faith, finds a justification which is not evident by the works of the Christian life. But it is also true that the failure in perfect obedience on the part of the Christian is not justified because the works are done in faith. God never intended that the profession of faith in Christ should justify all the works of those who are called by His name. The justification God has granted to men through Jesus Christ is the justification of the Spirit through faith.

Perhaps the fact of justification by faith or by works is best illustrated by the law. "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them," Gal. 3:11-12, Hab. 2:4. There were those under the law who were justified by faith. They were justified by faith. Abraham before the law was justified by faith. They were justified by the spirit of their obedience rather than by the very works of their obedience.

Perfect Obedience

There was One with whom God was "well pleased." "Thou art my beloved Son, in whom I am well pleased." The Son's own expression was, "I do always those things that please Him," Jno. 8:29. These things could be said of no other save the Father and Son who sent Him into the world. This perfect life was possible only by the One who came down from heaven.

There were angels that sinned. Angels did not always keep their estate. They were subject to deceptions and to rebellion against the will of God. One of the highest of the angels, Lucifer, fell because he exalted himself above the authority of God and disobeyed Him. Israel was called the sons of God and the record of their history closes with the picture of their disgrace

and dispersion because of their disobedience. No man was found who could say, "I have not sinned." "If we say that we have not sinned, we make him a liar, and his word is not in us," Jno. 1:10. Sin is the transgression of the law, but the transgression is disobedience to its commands. "All have sinned, and come short of the glory of God." "There is none righteous." Perfect obedience is found only in the Son of God, and it is His perfection of life that makes it possible for Him to bear the sins of others and make atonement for them, thus reconciling them to God by His death and making us sons of God by faith. The atonement of Christ still covers the failures of our obedience, while our faith and life in the Spirit are our justifying grace.

Christ was perfect in obedience. "Yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec," Heb. 5:8-10. This text should not be understood to imply that Christ was imperfect and that He increased in perfection. His obedience to the will of God led Him to suffer, and no suffering could induce Him to disobedience. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:8.

There was suffering in the experience of our Lord, and great trials and sorrows, but there never was in the life of our Lord a spirit of rebellion against the will of His Father. It was the perfect surrender to the will of the Father which made Him perfect through suffering. He was proved to be the Son in whom the Father was well pleased by the perfect obedience with which He fulfilled every will and purpose of His Father in heaven. It is the fulfillment of this will of God that enabled Him to be the author of salvation to all that also obey God. The obedience of Christ is the obedience of all of God's sons.

Obedience, the Test of Faith

It may be said that obedience has its rewards. Long life may be the desire of those who obey their parents. The long life may be more desirable than the esteem of the parent. Eternal salvation may be the object of obedience to the Lord. In such a case obedience is but a means of gaining what is more esteemed. The virtue of obedience is that which is most esteemed by the Lord. Loaves and fishes were not considered by our Lord to have been the proper motive for the multitudes which followed Him. Receiving is not the highest enjoyment of life.

The Sermon on the Mount began with "Blessed are . . ." and thus through the entire discourse

the Lord laid emphasis on the being of the righteous instead of emphasizing the reward of the righteous. It is true that righteousness has its reward and obedience has its reward, but the obedience must have its true inspiration before it may be called righteous. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," Matt. 7:24. All through the Sermon on the Mount the Lord stressed the virtues of the spirit rather than the works of the flesh. The law said "Thou shalt not," but Jesus said, "Love." It was David's love for the law which justified him. He delighted in the law and meditated therein day and night.

Obedience must be more than the act that assents to the commandment. The corban was a gift which recognized the law of honor to parents, but it became a means of evading the responsibility of true love and the proper care which a child should bestow upon the parents, Mark 7:11. There may be a question in the mind of those who would serve the Lord, whether or not the commandments of His Word are pleasant, or whether they can be obeyed in perfection. The chief interest in Christian service is that of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all

thy mind; and thy neighbor as thyself," Luke 10:27. If the love of the Lord is in the heart the commandments of the Lord will not be grievous. Jesus did not refuse obedience to the will of the Father, even though it meant suffering, and no one knows the extent of the suffering of our Lord, when "he was made to be sin for us, who knew no sin." He loved the Father whose will it was that He should suffer for the sins of men; and He loved those for whom He must suffer in order to save them from their sins. There was no question with Him as to the nature of the commandment or what was pleasant in His obedience; His concern was that He loved the Father and that the Father loved Him.

There will be suffering in obedience; there always was such suffering and there will continue to be suffering in obedience. There was always love in obedience and will continue to be. The Christian faith requires obedience unto suffering. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday and today and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied there-

in. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp bearing his reproach," Heb. 13:7-13.

The Christian faith is that faith of sonship which loves the Lord and the Father and yields the obedience of sons, even at the cost of suffering for Him and for the faith which is given unto us. The test of our faith and of our love is manifested by our obedience, even to the extent of our suffering.

The Token of Obedience

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him," Matt. 3:13-15. This was the first public act of our Lord. He had said, "Wist ye not that I must be about my Father's business?" But this was not a public act. It was in the days of His youth, and He had not yet said, "This day is this Scripture fulfilled in your ears." For it was

some time previous to His public declaration that He was sent to preach the Gospel to the poor. John the Baptist was sent to prepare the way for the Messiah, and this baptism was to be a token of the beginning of the ministry of Him that was to come after him.

Peter wrote concerning the good conscience which the believer should have in all of his testimony. It is based on his relation to Christ who suffered for sins, being put to death in the flesh, but quickened by the Spirit. The Ark is mentioned as the means of the salvation of eight souls saved from the world, to whom the Spirit witnessed in the days of Noah, the Spirit that raised Christ from the dead. He who is baptized in faith acknowledges the power of the resurrected life in which he lives, and submits to that power in loving and faithful obedience, as did Christ, the Son of God and the Saviour of those who believe. Christian baptism is always associated with the new life in Christ. It is the initiatory act of the believer, the beginning of his fellowship with the church, Acts 2. It belongs to those who are saved by their faith in the resurrected Christ, as suggested by Peter. But it is not the power of the new life, that is it does not produce the new life in Christ. It is the testimony of the one who is renewed in faith, that he has a good conscience toward God and is baptized in order

to be free from sin and be filled with the fruits of righteousness.

The obedience of the believer after his baptism will lead him to many experiences of suffering. It was thus in the experience of Christ. He was baptized by John, but later spoke of another baptism (Luke 12:50) which was the time of his suffering and death. This same experience the Lord said would come to His disciples, Mark 10:38-39. The first baptism, which is the cleansing from sin, will lead to many baptisms of suffering and death, for the sake of the Lord and in the experience of the new life. The sufferings and denials of the flesh and its lusts, are the experience of those who have accepted the Abrahamic covenant of circumcision, in the cutting off of the flesh by the crucifixion of Christ and the baptism of Jesus on His cross. It is the experience of those who suffer with and for Christ, who go outside the camp bearing His reproach, Col. 2:11; Gal. 2:20; Rom. 8:17-18; Heb. 13:13.

The obedience expressed at baptism and in baptism is one which can be and needs to be developed. Not all of those who were baptized are always faithful in obedience, and many new occasions arise in their experiences to manifest a greater obedience. This is shown in Paul's letters as he appealed to the believers to rise to higher experiences of spiritual life and to new develop-

ments of spiritual appreciation. The obedience to the principles of the Christian faith led to growth unto perfection, Heb. 6:1-3. The lack of obedience could result in disaster to the Christian life, Heb. 6:4-8. It was the appeal of Paul to the Corinthian church, 2 Cor. 6:1-18. The grace of God, which they had accepted, was to be continued in their faithful devotion to all that the Christian life meant. Their loyalty to the services of the Lord and faithfulness to the ministry of the Word were to be continued, in spite of the sufferings which they endured. There were fellowships which should be renounced, which fellowships had strangled their life and testimony. There were separations which were to be made for the sake of their new life as children of God. All of these experiences were called for as a result of their obedience to the grace of God, which they had received. We profess obedience to the Lord by our baptism with water, but we test our obedience to the Lord by meeting the experiences of life in a spirit of understanding and appreciation of what the will of the Lord is, even at the cost of suffering or death. "Ye shall be my sons and daughters, saith the Lord Almighty."

The Christian Experience of Obedience

"If a man love me, he will keep my words," John 14:23. The test

continues, "And my Father will love him, and we will come unto him, and make our abode with him." This might be interpreted to mean that the man who obeys the Lord will be blessed with salvation, the coming in of the Father and the Son. But this is not the sense of the Scriptures concerning salvation. The fruit of the Christian life is the result of the indwelling of the divine life, John 15. It is true that there must first be a yielding to the Lord, before there can be an indwelling of His presence. The keeping of the Word is the invitation and the consummation of fellowship with the Lord. It is the love of the Lord which leads to the obedience, the keeping of the Word of the Lord. Some of the Christian institutions were not found in the Old Testament. The obedience of the Old Testament was seen in the observance of the commandments and worship of the law. But the keeping of the law was the hope of salvation for the Jew. The salvation by grace is the inspiration of the love and obedience of the believer.

It was the will of the Lord that all believers should keep His commandments, even as stated by the Lord. Preach the Gospel, "teaching them to observe all things whatsoever I have commanded you." This should include more than the keeping of the several Christian ordinances. Paul speaks of obedi-

ence as belonging to the faith, Rom. 1:1-2. This way of salvation leads one to see in the Gospel the depravity of man, a common propitiation for sin, a common faith for justification, common newness of life, a common righteousness by faith, and a common hope of eternal life. But there are expressions of this common faith which also are set forth in Christian ordinances, that are to be observed by those who accept the faith. The abundance of the blessings of God is as great as His redeeming love. Let our love share fully in the testimony of His love by a faithful obedience of love in all things.

—Selected.

SHAPED TO GOD'S DESIGN

When a see-it-all-in-a-glance tourist flitted through the priceless art treasures of the Louvre in Paris, she swept her critical eye over some of the world's greatest paintings. As she left the fabulous works of the great masters, she sniffed with disdain and said, "I don't think much of them." The gendarme replied coldly, "Madame, people do not judge these pictures; these pictures judge people." The newly-rich madame was stunned.

To the Word of God this same application might be given: we do not judge the Word; the Word judges us. No wise man will dismiss the Book of the Lord with a

wave of the hand. That there are some things hard to be understood within its covers, none will deny. On the other hand, he who will seek the mind of the Spirit will certainly have an unveiling of the truth that the Spirit himself has written. Though the seeker be a wayfaring man and unlearned, he need not err therein. The Bible is not just a series of puzzles to be deciphered. It has a chain of commandments to be obeyed.

Yet in explaining the truth, who is to say, "So far shalt thou go and no further?" What determines interpretation? Can Bible truth be rejected or conveniently ignored because it is overdemanding upon us morally and materially? To cut this whole matter down to the irreducible minimum, perhaps we should ask this question: "Can the Bible standard of Christianity be lived today?" Again and again when some truth is discussed, one hears the statement: "But we are living in different days!" That is undeniably true. Do we then alter our interpretations of Bible truth to fit the days? Or should we alter our thinking to fit the Bible?

Just how do men come to spiritual maturity? It seems that failure to discover reality shows up to many only after they have spent their money for that which is not bread. So often their lament is "I wish I were younger and could start over again to serve the Lord."

Certainly if money could now buy them out of their dilemma, they would give it. Some would barter all they have in order to get into the midstream of blessing and power. But because they have balked at the price God asked them to pay in Christian service, or because they were saved in life's later years, they have missed much of the blessing of earthly and eternal reward. Those lost years can never be reclaimed.

But here is what such people can do. In the first place, if they have not already received Christ in His fullness, they can repent of all sin, seek cleansing by baptism and by the blood, and on the basis of Luke 11:13 ask the Holy Spirit to fill and flood them with Himself. After this blessed experience of endowment, the next step is a discipline by the Spirit in all matters pertaining to body and soul.

It must be true to say that God never takes two believers to spiritual heights by the same path. God made all the trees, but look at the difference in them. John the apostle may have been as great a saint as Paul, but John's service for the Master, though it must have been of the same quality as Paul's, was not of the same quantity.

There is no doubt at all that in the natural realm some people pay a greater price to enter the kingdom of God than do others. I have a friend whose father is a millionaire. When this splendid young

man graduated from a famous college in America, the father offered to set him up in any business the youth chose. Here was a wide open door of material success offered to a full-blooded, eager youth. But my friend turned down the gracious offer from his father, saying, "Dad, I would rather serve God as a pastor of a church than do anything else in the world."

Or again, I think of a boy who came to Cliff College, England, with a glowing testimony. There was not a shade of self-pity about him nor the slightest color of boasting. Here is what had happened: His father had been very fond of him, and they were very close. They had shared sports and many other activities. Then came the parting of the ways, for when the boy was wonderfully saved, the father, angry that the son would not stand with him in the way of sinners, offered an ultimatum—quit religion or leave home. The son chose the latter, so the father dumped the boy's belongings outside the door and told him to go. The boy did just that—and did it in victory too.

When some people get saved, they have to give up cocktail-drinking friends, the country club, and the like. Some have to sell their shares in liquor investments. In ten thousand different ways the Spirit begins to make claims upon His own. But then after He has tried them, they come forth as gold. If

I could write another beatitude, it would be this: "Blessed is the man who does not argue with the Spirit." In dealing with God we ought not to have a "Why"?

Make no mistake about it—some people do just this: argue with God. For if God says, "Do this," their first question is, "Why?" I thank God my father taught me that when he said a thing, he meant it for my good; therefore the "why" was not needed. Many believers wonder why the Lord lets the devil go as far as he does in trying their faith. Peter might easily have wondered the same thing. For instance, Jesus had said to him, "Satan hath desired to have you, that he may sift you as wheat," and then added, "but I have prayed for thee." Yet on other occasions Christ had cast out devils. "Why," Peter might have asked, "did Christ not drive the Evil One back to the region from whence he came?"

We too might ask, "Why did God let Satan experiment with Peter? What if Peter had cracked under this pressure?" The answer must be that Peter needed this testing and that right there the Master's prayer for Peter would be so effectual that he would come out in victory. If the question is asked, "Then why did Peter fail Jesus and deny Him?" I would say Peter failed because he got into the wrong company. He had to learn that in order to be made a rock he needed

an upper-room experience. Moreover, the real work of the Master in Gethsemane was to pray Himself through—and this He did.

Just what is God's goal in my life, and what is He after in me? What vessel am I to be, and what service shall I render Him? Taking a long-distance view, what is God fashioning out of my life for the millennial age and eternity?

Outside my window the pipe in the cold, snowy earth is continually carrying life-giving water to the school, although it gets neither recognition nor appreciation for it. Of course we would talk plenty if this hard frost and keen winter broke that pipe! Obviously the pipe ministry is hidden. Shall I too serve in a hidden ministry?

We have such childish ideas of God. A little girl said to her mother that she learned a new chorus at Sunday school, "What is it?" Mother asked. The wee one replied, "God is still on the phone." That mentality is not the child's alone, for some of God's children have that idea too. To them God is not much more than a great lawyer to get them out of all kinds of trouble, or else He is a great banker with endless gifts of money to supply all their needs.

But suppose we think of God in another way. He is a great artist, a great sculptor, shaping my life to His own design with a view to fitting me into His eternal program

and making me "meet for the Master's use" both here and hereafter. If this, then, is the Lords' purpose and if His plan will not guarantee escape from suffering and inconvenience, shall I not be wise enough to expect experiences of temptations in all their unnamed varieties? Behind all of them is a God who "worketh all things after the counsel of his will." In the words of a Scripture verse (often twisted for our own ends), God is working all things together for good to them that love Him.

Gold tried in a fire is of greater value than gold which still has a mixture of alloys. Gold that is shaped into an ornament has yet more value. Of still higher worth is gold purified, then shaped into a vessel, and finally beautifully engraved.

Even so in a believer's life. The cleansed Christian—purged of all self-interest, self-glory, self-esteem, self-pity, self-projection—is of great value to God. Yet there is a maturity beyond this, eloquent in some by its presence, but conspicuous in others by its absence. A head stuffed with theology or even stuffed with Bible verses is no substitute for the deep things of God worked out in us by the Spirit. Mrs. Wesley, mother of the famous Charles and John Wesley, loved to repeat to them, "There are two things to do about the Gospel—believe it and behave it." How right

she was! How wise are they who both believe the Gospel and behave it!

One of the lost arts these days is meditation. One would think that the slogan of many Christians is "There is a Book; who *runs* may read." On the contrary, we ought to be heeding the much-needed admonition, "*Take time* to be holy." In Part 1 of this book, we have been taking time to meditate on the subject of temptation. There are few of us indeed who, after our regeneration experience, have not been tempted to turn back for one reason or another. Few if any of us have not turned back somewhere. To have known any experience of backsliding, however severe or mild, is to have known something retrograde in the spiritual life. Thank God that spiritual digressions need not be repeated. But just as man cannot leap over his own shadow, neither can he live without temptation. Perhaps we need to remind ourselves that ungodly people are also tempted, and that their capitulation in temptation is the explanation of wrecked homes, alcoholics, and jails.

In narrating the temptation of Jesus, Luke inserts a thought-provoking phrase of three words: "The devil departed from him *for a season*," Luke 4:13. At a different time and in a different place and with different temptations the battle would be renewed, and for the same

prize. At all costs Satan tried to divert Christ from the cross.

Satan's target is the same for us. I do not think Satan has fears about most Christians who are in the sinning-repenting cycle. Yet he has real reason to fear the man who is "dead indeed unto sin, but alive unto God." Such Christians will be tempted. But whatever the Christian's temptation, wherever it might be, whatever level it is on, there are definite guarantees from the Lord God omnipotent himself: first, that He "will not suffer you to be tempted above that ye are able"; second, that He "will with the temptation also make the way of escape"—the way of prayer and the way of the cross of Christ. The hymn writer says,

"I need Thee every hour,
Stay Thou near by;
Temptations lose their power
When Thou art nigh.

"I need Thee, O I need Thee,
Every hour I need Thee,
O bless me now, my Saviour,
I come to Thee."

Sel. by Sister Margaret Myers

The Disciplines of Life

"*Are you* entirely the Lord's? Ponder this question. Look well to it. Have you anything which you do not hold in God?

Are you separate from Him at any point?

Are you opposed to Him in anything? Are your actions and enjoyments all in unison with Him?

Are your influence, your property, your entire position, and your whole life, so far as you can control it, with Him?

Are you wholly the Lord's? In your work, in your rest, in your indulgences, in your denials, in your affections, in your volitions, in your associations, in your endeavors, are you always, everywhere, by intention and effort, in union with God?"

—R. S. Foster (Christian Purity)

STUDIOUS OF GOD'S WILL

Some poverty-stricken souls try to know as little as possible of God's will, thinking that by their ignorance they are excused from responsibility. There is nothing to be said in favor of such an attitude. The attitude which every healthy Christian takes is one of eagerness to know the will of God. The psalmist speaks of the maid who eagerly watches her mistress's hand to understand directions before they are given. Paul tells us to prove, that is, to find out by testing, what is the will of God. He also commands us to be studious or diligent to show ourselves approved unto God. The growing Christian life is one which advances stage by stage because of new discoveries of God's plan for us. The meager, pinched

Christian life is one which gives drudging acquiescence to the lowest possible level of Christian privilege and duty. If we study to know, we will learn. God reveals Himself to the honest seeker. The man who asks is the one who finds out. Are we diligent students of God's will?

—o—
"See that ye love one another with a pure heart fervently" 1 Pet. 1:22.

While the First Epistle of Peter was probably written in A.D. 65, when the piled-up years had not taken their disastrous toll in sectarian prejudices and traditions, yet it is nevertheless a part of God's Word to twentieth century Christians. An all-wise God knew even then how far short His people would fall in the demonstration of practical love, yet He did not tone down the command to suit our times. Conservatism and emotionalism still find it difficult to sit down at the same table. The path of prejudice is so much easier. Again, how hard it is for the simple-hearted "devouts" to tolerate the political "Herodians," or the latter to see any advantage in being simple-hearted enough to let God work things out. Yet it still remains that there is only "One Lord," who says, "See that ye love one another with a pure heart fervently." "By this shall all men know that ye are my disciples, if ye have love one for the other." — Pameii.

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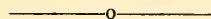
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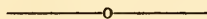
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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

THANKSGIVING

"The heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?" Psalms 89:5-8.

The glorious inhabitants of the upper world continually praise Almighty God. The works of God are wonders even to those who are best acquainted and nearest unto Him. Actually the more God's works are known the more they are admired and praised. "In heaven their angels do always behold the face of my Father which is in heaven," Matt. 18:10. This would make us love heaven and long to get there, for there we shall have nothing else to do but to praise God. God is even praised by the true assem-

blies of His saints upon the earth. Without question man's praise falls far short of the praises of angels, yet God is well pleased to take notice of our praise and accept it.

Thy faithfulness and the truth of Thy promise, that rock upon which the church is built, shall be praised in the congregation of the saints. We owe everything to our Lord and it should be a constant comfort that we have many promises and that He is faithful that has promised. It is expected that God's saints will continually praise Him, if they do not who will? We should always praise our creator, but especially when we come together to worship and adore His precious name. Is it not true that, the more perfect praise we are able to send unto Him, the nearer we are to heaven? His children should assemble regularly for worship, that they may publicly own our relation to God and stir up others to honor our Lord. While communing with God we commune with one another, of like precious faith, also.

God has promised His presence as we come together to worship and

learn of His will, but we must always be looking for His glorious presence and realize the beauties of holiness. God can be terrible and furious, even in His holy places, and therefore greatly to be feared. A holy awe of God should fall upon us and fill us. In all our approaches unto God something is added to our esteem of Him, by the sacredness and solemnity of our assemblies. God should be always held in reverence as we come before Him. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear," Heb. 12:28.

What is it to praise God? It is to acknowledge Him as a being of unparalleled perfection, therefore there is none like Him nor any even compared unto Him. Even in heaven there are none to compare with, approach or even challenge the reverence and adoration due unto God. We may know of nobles, princes and sons of the mighty; but none of these even approaches the purity and power of Almighty God. V. 8 asks if any are "strong like unto the Lord"? None whatsoever has an arm of strength like His, or even a voice that can thunder with a voice like His. In everything He does, in all fields, He proves faithful unto His promises and above all others.

The angels attend Thee with their praises and are ready to go on Thy

errands in true faithfulness. Man may faithfully promise to honor, trust and obey his Lord and Master; but soon finds himself falling short and perhaps even sinning against his Creator. Man realizes God's blessings and is enthralled by the vastness of the promises of his Lord and Saviour, but he is not able to contain himself and to refrain the temptations of life from detracting him from his Lord.

The great and precious promises of Almighty God are a very strong foundation for the faith and hope of the redeemed. We have many infallible proofs of these promises of our God as preserved for us by the holy prophets. These are so great and so wonderful that they should rivet lasting impressions of reverence and faithfulness upon each of our lives. But alas our unthankful minds soon forget, we are soon led away to something else of far less magnitude. Christ was chosen out of the people, one of us, bone of our bone, that part of our flesh and blood. He is a Saviour of God's own providing; for the salvation of each and every one of us, whosoever will receive and accept Him. God has exalted Him by making Him, prophet, priest, king of the church, clothed Him with power, raised Him from the dead and finally set Him at His own right hand. For exaltation only, no to plead and intercede for dying humanity.

God's mercy to us and His faithfulness to us, are with Christ. He is not only pleased in Him but with us in Him. If any poor sinners hope for benefit by the faithfulness and mercy of God, it is through Christ. Forgiveness is lodged in the hand of our Lord and we must apply unto Him to receive it. The mercy of God flows to us through Christ and the fulfillment of God's promises will flow to us through Christ. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 21. May we continually praise Almighty God. May we love, cherish and adore His Holy Word. Our obedience to His commandments and the devotions of all our talents for His honor and glory, proves our praise of Him.

THE DUNKARD FAITH v.s. THE DUTCH REFORMED FAITH

Chapter 11

The Dutch Reformed believe in the Trinity, that is: the Father, the Son and the Holy Ghost or Spirit. In preceding chapters, I gave briefly their conception of God and of Christ, in this chapter, I want to take up the Holy Spirit. Again I want to stress the similarity of their teaching with the teaching of the Dunkard Brethren on this subject.

They teach that the Holy Spirit is co-eternal God with the Father

and the Son. Secondly, that the Holy Spirit is given unto Christ's followers which enables them to be a true faith partaker of Christ and all Christ's benefits. Third, that the Holy Spirit is a comforter and shall abide with the faithful forever.

Benefits to be derived by the Holy Spirit dwelling in us, or abiding in us and we in the Holy Spirit, are innumerable. The human mind cannot grasp all the fullness of the Holy Spirit. The Spirit calls, illuminates, reveals, witnesses, relays our prayers to almighty God. The Holy Spirit brings back the answers, The Holy Spirit empowers us to obey God, it seals our redemption, it affords us comfort and peace of mind. It recalls things of God to our remembrance. Countless are the benefits obtained by having the Holy Spirit in our lives. It gives us strength to stand for the right. It will prompt answers when we are questioned about the things pertaining to God.

The Spirit helpeth our infirmities, Romans 8:26. It interprets our prayers by making intercessions for us, with groaning which cannot be uttered. The Holy Spirit teaches all things, John 14:26. The Samaritans received the Holy Ghost, Acts 8:14-17. The Ephesians received the Holy Ghost, Acts 19:1-6. We receive the Holy Ghost at the time of baptism. It was thus signified at Christ's baptism, when the Spirit descended in the form

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of a dove.

When we are baptized we are emptied of self, sins, and are given the Holy Spirit. Thus we become a new creature. 1 John 4:13, "Hereby know we that we dwell in Him, and He in us, because he hath given us of His Spirit." We can grieve the Holy Spirit. Ananias and Sapphira did, when they told the untruth. Acts 5:3-4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." We can see the dire importance of having the Holy Spirit in us. We cannot live the Christian life without it.

In closing this chapter I wish to stress the need of obeying and respecting the Holy Spirit. We read in Matt. 12:31-32, Jesus' own

words, "Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Chapter 12

In this chapter I wish to give more tenets or beliefs of the Dutch Reformed, who inhabit the Isle of Marken. Notice again the comparison with our Faith. By necessity, I cannot go into length on each of the various subjects, but will give sufficient to give the reader "food for thought" on the comparison.

Their creed describes the Church as one body and one Spirit, with one Head, who is Christ. The Church is composed of "called out, Holy, chosen, peculiar, separated people from the world." As such a people, they are entitled to be called Christians, as the disciples or followers of Christ were first called, at Antioch.

They teach that the Church is two fold, in that it is visible and invisible. The visible Church is the church of today, those that are living and comprise the present living worshippers. The invisible church are those that have gone to their

long reward. Also, the invisible church is the church projected in the future, those that have not yet accepted Christ, but who will, in the future, as long as time and opportunity are afforded, before Christ comes.

They teach that the Church is militant on earth, and will be triumphant in Heaven. Militant means aggressive, fighting, serving as a soldier. As they apply the term and as we do, we are Soldiers of the Cross, and as such must aggressively fight Satan, and the powers of evil. We not only must overcome the enemy, we must be victors in this battle, to be triumphant, that is, to gain Heaven. Paul refers to the same thought as a warfare. How true it is a warfare! But each who is triumphant can say as the Apostle Paul, who had much experience in being tempted by the adversary, 1 Cor. 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

It is a beautiful thought that they appreciate, we appreciate and every true follower of Christ should appreciate, that when God forgives He will *no more remember* our sins. They are blotted out. Cast away from us far as the east is from the west. John 3:18. "He that believeth on Him is not condemned." Believing on Him is to obey Him, to practice His teaching and abide by His word and

apply it to our lives. Jesus gave us a powerful example in the Garden of Gethsemane when He was enduring those painful hours, sweating as it were, drops of blood, when He said, in the form of a prayer, "Thy Will Be Done."

(To be continued.)

Bro. Paul R. Myers,

Box 117,

Greentown, Ohio

MACEDONIA

The South Fulton congregation was blessed with an inspiring message from Bro. Floyd Swihart in July. We share with you his thoughts on "Communion with God," quote:

We are ever dependent upon God. We can do nothing of ourselves and we ask an interest in your prayers. May we all pray and worship God, so that at the end of the day we may each feel, we have been with the Lord.

In Luke 19 Jesus had been teaching parables on the stewardship of life, that one day these blessed opportunities would be taken away if not used. V. 41-42, the scene is before us of Jesus looking over Jerusalem and weeping. Why did He weep: He said, "If thou hadst known the things which belong to thy peace." Today we have knowledge of only this day, we pass through today just once. There is no opportunity to retrace our steps

of yesterday. Those in Jerusalem heard the Gospel, saw miracles and heard the promise of hope. Prophets told them Jesus was coming and what a blessing they would have if they received Him. How happy their lot if they had only grasped that privilege.

How precious natural life is to us. What a difference it would make if we could grasp the meaning of Eternal life. The Jews blinded their eyes to the truth, therefore Jesus spoke in parables. For hearing they hear not and seeing they cannot perceive. This is not because God had not given them opportunity. Today we can read for ourselves and there is nothing to hinder our learning. Jesus said, "This peoples heart is waxed gross and their eyes have they closed, lest at any time they should see with their eyes and understand with their heart and I should heal them." When we reach the attitude we will not allow the Word to come into our heart, the wicked one comes into our heart. If we stop to think we can see it is our fault that we reject Him and not because He does not love us. What good is the Word if we do not apply it to our hearts?

I think of the parable of the sower, why the Word cannot penetrate our lives. It depends upon our acceptance. You can see in each illustration that it is an individual duty. Seeds by the wayside are those who hear and understand not. Seeds

fallen into stony places are those who receive the Word with joy but when trouble comes they soon are discouraged. Seeds among thorns are those that hear the Word but become spiritually unfruitful because of cares and deceitfulness of the world.

Seed received into good ground is the honest heart that hears and understands and applies. It may bring forth only thirtyfold or as much as a hundredfold, but it keeps the Word so the evil one cannot snatch away what was planted.

Oh, Jerusalem, if you had known the peace that was yours and now you have lost it. Heartache and toil and death came when they turned away. Their first wrong deeds were little things. Eve ate of forbidden fruit and it seemed just a little deed. If Eve could stand in the twentieth century I wonder if the results of her deed would seem to her a little thing. Little things done wrong destroy us. There is a choice to make and only you can make the decision. We may think it only a small thing, but it can take away our peace.

It seemed only a small thing for Lot to persuade his family to leave Sodom, but they heard him not. It seemed only a little thing when Lot's wife looked back, yet she lost her life. Lot's decision to settle in the valley that looked so fertile, was only a little thing, but it turned into a terrible heartache.

The little decisions we make to-day are going to determine our eternal destination. The rich man didn't murder anyone or rob a bank. He ate fine foods and dressed well. He had no regard for beggars or less fortunate ones. It was a small decision for him to ignore the poor. Lazarus would have been grateful for crumbs from the rich man's table. The rich man lost all by his decision, and Lazarus gained all.

The rich man's death comes to us as a warning. He could not return to earth to speak to his brethren, because he had passed the great gulf from which there is no return. When he refused to comfort Lazarus at his door, he missed the opportunity to serve God. Today is our day and the things that belong to our peace. It is our choice to accept the Spirit and receive the opportunities that God has given us to serve Him. God help us in our decisions.

By Sister Elta K. Blythe,
822 W. Calhoun,
Macomb, Ill.

TO WHOM DO WE BELONG?

Nearly everyone you meet or chance to talk with are talking of where they belong. It may be a political party, some organization or to one of the various clubs, and some belong to several at the same time. Oh yes, we are doing a great

work raising money for homeless children, helping the poor, sick or lame; they say and our ceremonies are religious. They are busy several nights weekly going to meetings or something.

But where does Christ say we belong? Are not our bodies the temple of God? Does Christ belong in beer gatherings and card parties? Can they have religion when they are not in unity with Christ, with one mind and one accord. Know ye not that your bodies are the member of Christ, 1 Cor. 6:15. Too often we read in an obituary where someone has died and you find listed as many as a dozen clubs and organizations where they held membership. Many times not even one church is listed and if so it is listed last. What a pity, does not Christ have first place in our lives? Though we have worked for years and became famous, if we have not lived for Christ it is all in vain and without hope of eternal life.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate,

saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6:14, 16-17. Let us all be careful to seek things of first importance, for heavenly treasures are unfailing and enduring. Too many of us, I'm afraid, are too concerned with the world and its doings. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:2. "Love not the world, neither the things that are in the world," 1 John 2:15. "Set your affection on things above, not on things on the earth," Col. 3:2. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Pet. 5:8.

Sister Viola Broadwater,
LaVale, Md.

NEWS ITEMS

GRANDVIEW, MO.

The Grandview congregation has recently been wonderfully blessed with a two-week series of meetings with Bro. William Bashor bringing inspired messages each evening. His labors were richly rewarded as one precious soul gave her life to the Lord for which the angels in heaven rejoice.

We met for services Saturday morning and afternoon. We surely felt the blessings of God as we fel-

lowsnipped with brethren and sisters for every district in the brotherhood. There were 10 visiting ministers and the presence of the Holy Spirit was evident in the wonderful messages from God's Word. We pray the words will enter our hearts, enrich our lives and build us up in the Lord. There were 59 surrounding the Lord's table Saturday evening with Brother Bashor officiating.

Several others came from a distance to be with us on Sunday. We heard four more inspiring messages Sunday morning and afternoon. Brother Bashor's last message was Sunday evening and we pray God's blessings on him and his companion as they go into other fields of labor.

District meeting was here on Monday and all business was taken care of in a Christian manner.

We want to take this opportunity to express our thanks to each one who came from a distance to be with us. It surely is an encouragement to each one at this place.

Sister Jolen Andrews, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation enjoyed another two-week Revival Meeting from August 23 to September 6. Bro. Miller brought inspiring messages which should produce spiritual growth to those who have taken heed. We appreciated the good attendance and were glad for each one who worshipped with

us, especially Sister Miller and Bro. Alfred to be present also.

There was joy when one precious soul made his decision known, at the last service of the series of meetings. Baptism was administered during the afternoon of the following Lord's Day. The same day we were happy for the presence of Bro. Lester Senften of Ohio, who brought the message at the morning worship service.

Sister Fern Ness, Cor.

LITITZ, PA.

On Sept. 14 Bro. Elton Flory came here for a two-week meeting. He preached the Word of God with power in an effort to win souls for Christ. As there were no additions to the Church we hope the good seed sown will spring forth with fruit in the future. We wish God's richest blessing upon him and his family in their efforts for the Master

On Sunday, Oct. 18, we had our Lovefeast with a good attendance. Although there was quite a bit of sickness among our members and they could not be present at the meetings and the Lovefeast. Ministers present were Eld. James Kegerreis and our Elder, David Ebling. In the evening there was about 70 surrounding the Lord's Table with Bro. Kegerreis officiating.

On Friday evening, Oct. 23, we were made to rejoice when five precious souls, husband and wife,

their two daughters and one son, were received by the right hand of fellowship. May God bless them and keep us all true and faithful.

Susanna B. Johns. Cor.

SADIE Y. STINE

The wife of George C. Stine, departed this life Oct. 2, 1964, at her residence, Winterstown, York County, Pa., at the age of 66 years, 3 months, and 19 days. She was a faithful member of the Shrewsbury Dunkard Brethren Church.

Surviving in addition to her husband are eight children: Mrs. Wade Jennings, Dallastown, Pa.; George, Richard and Russell Stine, at home; Truman B. Stine and Mrs. Harold McWilliams, both of Felton, Pa.; Mrs. Kenneth Kile, York R.D. 2, Pa.; and Woodrow Stine, Loganville, Pa. Also surviving are two sisters, Mrs. Charles Olphin and Mrs. Roy Hershner, and a brother, David Young, York, Pa.

Funeral services were conducted October 5 at the Eberly Funeral Home, Dallastown, Pa., with A. G. Fahnestock and Jacob C. Ness officiating. Interment was at the East Codorus Church of the Brethren Cemetery near Loganville, Pa.

Sister Fern Ness, Cor.

THANKS

It is hard to express our appreciation to the brethren, sisters and friends for the gifts and prayers offered on the behalf of our

little Timmy who was hospitalized most of the time since August 3, 1964. May God richly bless each one is our prayer.

Bro. and Sister Luke Eberly

ASTORIA, ILL.

September 5 and 6 the South Fulton congregation observed our annual Lovefeast. We were happy for the visitors and those who have not been with us for years. Saturday a young girl decided to walk closer with our Saviour and be baptized. We trust this will be an inspiration to us all, that we may be a closer follower of Him who loves us.

Saturday afternoon.

First speaker, Elder Sherman Reed. "It is a happy privilege to meet in this house dedicated to the Lord, and with those whom we've not met with for a long time. II Tim. 4:1-11, Paul's charge to Timothy. Paul was determined in his heart and life that he was going to have the will of God in his heart and life. Where did Paul get his authority to charge Timothy, his spiritual son? The first verse is where he got his authority. What did he teach Timothy to do? To preach the Word. What reason would you give if asked, why preach the Word? He knew exactly who the Lord was. When going to Damascus a light came unto him from heaven. Preach the Word, be instant in season, reprove and

exhort. These words are spiritual. Even unto death it was necessary to preach.

Romans 1:16, What is the power of God unto those who do not know God? What is salvation to those who do not know God or do His will? The condition of the world is growing worse by leaps and bounds. The Scriptures teach us what is going to come in later days. In days of Noah floods came and destroyed all. I believe the Word of God was preached unto them. Those to whom the Word has not been preached to and are destroyed, will not be accountable for what they haven't heard. I wonder how many times we come short of fulfilling our duty? The Word is light to our feet, why not preach the Word? Preach the Word, don't tell jokes and follies. They are not light. They will not endure sound doctrine. They will heap to themselves teachers with itching ears and they shall turn away from the truth. Why don't we like to hear the full truth of the gospel? Where did the word first originate? Not in the Bible. It originated in the world. We are not to love the things in the world.

I wonder how Timothy felt when his spiritual father was about to depart. What will happen when the spiritual father is gone? How will we make it? Preach the Word: be instant in season, out of season, reprove, rebuke, exhort with all long-

suffering and doctrine. I have fought a good fight, I have finished my course, I have kept the faith. How many of us can say we have kept these things? Can we truthfully say, Jesus will give me a crown of righteousness? You and I may even reach more difficult conditions. We know some of the conditions Paul had to suffer. Apostle Paul was suffering more for lost souls than the suffering in the flesh. He suffered and his life was taken from him. We go our limit to save someone suffering in the flesh. How much do we suffer for soul of man? The soul of man is much more important than the body of man. Christ has made it possible that every man may have life. However, Satan put stumbling stones in the paths of man. God and Christ hath given promises. God has given the Word and by it we shall live."

Second speaker, Elder Ben Klepinger, the examination sermon. He read hymn number 387. "We are here that some day we may enjoy eternal life. Inheritance of eternal day is much more than any inheritance we might get here. May we work harder. People stay in line by hearing preaching and hearing of the Word. We are looking forward to the Lovefeast, in memory of Jesus' last night on earth. He met in an upper room. He wanted to help His disciples and leave it with them that we might have life. 1 Cor. 11, Paul speaks of many

things in Corinth that should not of been, according to the teachings of God. That they might set them in order. 29th and 30th verses list conditions in the hearts and lives that should not be. We prepare ourselves. In 27th, Paul tried to impress on them they were unworthy, unfit and unprepared. God has instituted that we may not be able to discern all. Be ye followers of me, even as I also am of Christ.

Paul knew something was lacking in his life when he was stricken down and cried out, What would He have him do? That is the way our life should be. We are to keep them and be obedient in remembrance of the Lovefeast. It cost much suffering and bloodshed for your sins and mine. Eat unworthily do we know what that means? Many sick among you. We can see why the spiritual life among many are weak. They ate unworthily. We can see if we recognize God's headship. We are to acknowledge God as our head. We can see in many churches where the prayer veil is not worn in time of prayer and prophesying. Such are disobeying man, Christ and God. Many times we meet up with those who cannot see the need for the prayer veil. Woman is to pray with her head covered. She dishonoreth man uncovered as well as he dishonoreth God when covered. When we give a child a ruling and they do it, that is obedience; and so it ought to be

in our spiritual life. 18th verse, I wonder what He would see in the church today. He would see divisions. If we don't get in order, we will eat unworthy. We must take note of our lives. We must look into our heart and life and get rid of contentions. Drunkenness is a worldly care of this life. When a man gets into that state, then he must look into his heart.

Hatred. Whoever hateth his brother is a murderer. A little hatred in the church and it cannot prosper. Pride is another thing that puts us in the same condition. Evil thinking, we cannot eat and drink in that state. Disorder, He doesn't say to stay that way. Get it made straight. If we don't have spiritual love here, we won't have any over there. Satan is originator of all these things, evil speaking, disorder, etc. Let us look deep in our heart and get rid of those things, that we may eat and drink. Let man examine himself that he eat not condemnation."

Elder Ben Klepinger officiated for the Lovefeast, where 20 sisters and 9 brothers surrounded the tables in memory of our Saviour.

Sunday forenoon.

First speaker, Elder Ben Klepinger, reading hymn 477. "I trust we have come here for no other purpose than to hear the Word of God for our souls. Here is a prayer that we pray, that God will reveal His smiling face unto us. Jesus

in Gethsemane prayed, "that this cup may pass from me," nevertheless not as I will, but as thou wilt. We will notice as Christ was betrayed by one of His own followers, He was not condemned for sins He had committed, but for our sins. They chose to release Barabbas unto them. While Jesus stood by for no sins He committed.

Matt. 27:31-33, think of the Golgothic Christ. If we stop and meditate, we like to look at pictures. We like to look at portraits of our own family and of those gone on before. I would like for us to see the portrait of the Golgothic Christ on the cross. We all realize as we look into homes and pick up albums and portraits of some, they look like others. I would like for us to look into a book with portraits of men and women. That book is the Bible. It holds pictures of those gone, who lived long ago. We see pictures where the people have made many changes. Hebrew 13:8, Jesus Christ the same yesterday, and today, and forever. Jesus Christ never changes. His is a portrait that never changes. We are living in a changing world. James 5:1-3, here we have pictures of men and women who did not follow Jesus. Do we not see people who are living lives that are not acceptable unto Christ? If you'll make a careful study of a portrait you can get a pretty good picture of that persons character. The very look upon our face will portray that per-

sons character. Cover one part of a picture and then another, they look like father or some one in the family.

Men today have no room in their heart for Christ. No room for the Bethlehem Christ. No room for the Golgothic Christ. Christ spent little of His time in Egypt. Out of Egypt Jesus was called. Because of the wicked king His parents were warned in a dream.

He was about His Father's business. This was the first picture of the Golgothic Christ. First miracle was water turned to wine. He supplied wants and needs. Christ suffered John to baptize Him. Let us close our eyes and see the different characteristics of Christ as we see pictures. Tempted in the wilderness forty days and forty nights. Notice that Jesus said, Thou shalt not tempt the Lord thy God. They were to have no other God before them.

The ministering Christ. John 14:6, He brought to this sin cursed world a light but we turn away. John 10:9, we cannot serve God and mammon. Think of the Golgothic Christ as a Redeemer of men and women's lives. Hebrew 2:18, He was tempted as we are. There was no temptation that Christ did not overcome. He made provisions to redeem us from all our temptations. Luke 19:10, He began His life by being obedient to His God. Golgothic Christ is commemorated

to His disciples and His Church, a memorial to keep. He is a life giver. They turned Him down and chose Barabbas. Christ is our life given and we must accept Him. We can see pictures of life restored, Lazarus brought forward. Our only hope rests upon our obedience. The Golgothic Christ is the picture of a Comforter. Christ is a compassionate one, can't you see the picture? Blessed are the meek. We can't expect a place in His kingdom unless we submit unto His will. We see Christ with a stern appearance, as He came to Jerusalem and saw the fig tree not bearing fruit.

"Oh my Father if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt." That is the picture of our Golgothic Christ. We can see the portrait of the Golgothic Christ as He stood before people, as One with no sin and a look of innocence. I wonder if we are guilty of crucifying the Golgothic Christ. Turn Him down or let Him into our heart?"

Second speaker, Elder Sherman Reed. "We were taught in geography that India and Africa were heathen, they went in almost a nude condition. How about America? India didn't know any better. America needs missionaries. The one before me brought to our minds the different things Jesus did that His Father had assigned Him. Where does a twelve-year-old child have such a mind, to ask and an-

swer such questions? Matthew 7 gives some of the commandments He left for us. Aren't these wonderful instructions? Yet disobeyed by many professing Christians. John 3:16, God gave His only Son. What a great love. He didn't leave us alone. Ask and ye shall receive. How many of us come short of asking? We go to man and ask the meaning of this and that. How much faith have we in these Scriptures? James 5, we go to physicians rather than the Great Physician, go to man. What is the balm of Gilead? The Word. We come short many, many times in obeying the Scriptures. We often read and skim over it. Where is the depth? What kind of judgments do we want? Judge not that ye be not judged. How many of us do not judge one another? What kind of judgment are we dealing one to another? We don't go to the depths of the Scripture. What is in this and that verse? We read them and they are gone. If we want mercy, dare we mete out judgment. Matthew 18:7, 10 and 15-22. How many times would you forgive? Some say forgive and forgive so many times, I am tired of it. Christ taught we are to have a forgiving spirit. What we measure out here will be measured out then. How are we measuring out? I always receive bountiful and I will always give bountiful.

Matthew 7:4-5, The beam is al-

ways in my brothers eye and not mine. I am alright. He had in mind that we prepare to help our brother. How can we help someone if we don't know ourselves? It takes a lot of living to be a Christian. It makes me shudder when I think I am trying to be a Christian and see all the mistakes I make. Start at home to see our own mistakes. Matthew 7:6, the pearls of truth. They are so precious Jesus doesn't want them trampled under foot. How many of us are following the teachings of this Scripture? What will our poor answers be? We have met here to see what God has for us. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. What a blessed promise. Do we believe it? What Paul saw in heaven he was unable to describe. Oh, the depth of the riches that God has for us. That He may come into our heart. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. 7:13. This is a sad thought. Hear that? Broad is the way, that leadeth to destruction. Do we take that Scripture seriously? Can we find the strait and narrow way? The broad way is easily found and everything is there but true religion. Are there false prophets in the world today? They come in sheeps clothing. Could be your best friends, by their fruits ye

shall know them. People are leading people astray today. Are there witches in the world today? Galatians 3:1. Let us beware and obey the teachings of Jesus. We can only go where Jesus will lead us, if we will follow Him. Not only today, but every day."

Sunday afternoon, first speaker, Elder W. S. Reed. Our young sister requested he preach on Genesis 1. "The Navajo Indians worship the sun. That is their god. In night whom do they worship? We like to worship a God that is with us all the time. I wonder how interesting this chapter is to us. There is much food in it for us. Last verse, He pronounced it very good, what He had created. It was aimed for perfection. Could that happen to you and me? What a God we have to go to. No doubt we have gotten into conversation about this chapter many times. God said let there be light and there was light. How do we understand that? Everything obeyed God. Why did God call for light at this time? He could work in light or dark. Before He created any living creature, He made preparations for them. He is a wise God. We know there is water below us and there must be water above us. Why didn't God create everything at once? We mustn't question God. We know He does all things well. God ruled there be a light to rule over day and a light to rule over night, permanently. Creat-

ing all things before He created them. It again reminds us what a God He was, to remember all things. He created fowl and fish and all animals before He created man in His own image. If we were to name all animals created before us, how many names could we think of? Create means to make something out of nothing. What could we do? How much do we know about the creation after we read it? Some ask where did God come from? What a foolish question to ask.

What was God's plan after He made man? Where God created man must have been a beautiful place. But alas, something happened, and that is why we are here. How much do we get out of our text? We know what comes from disobedience. We still have access unto our Father, Creator through obedience. God didn't only curse man, but the land. I wonder what this land was like before His curse? I don't believe there were any weeds or thistles."

Second speaker, Elder Ben Klepinger. "We went to California and several states seemed like nothing but rocks, mountains and gullies. Seems He created beautiful things and took what was left and created these states. It seems like a forlorn places that man can't live. Seems man is going the limit in making something. When God created anything it was perfect, and that is the

only plan.

Judges 16:20, we just finished reading a very interesting story about the strongest man. We notice his power was from obedience. V. 20, I am made to believe people are living in the unconsciousness of sin. What does unconsciousness mean? Webster says, not aware. You can't help but feel sorry for mankind when he has lost sense of what he ought to do. When a man becomes unconscious in physical body, some illness comes upon us and we lose consciousness. Not many are living in a conscious state in spiritual life. Unconsciousness in physical body will bring death and so will unconsciousness in sin bring death. Samson tampered with sin and his strength was cut off. Sin is blinding, binding and grinding. Samson was required to grind for sport. Young people are often blinded and don't want to give up the things of the world. A boy was bound with one thread, it broke. With 3 strands of thread, he broke loose. But wrapped with fifteen or twenty strands of thread around him, he was bound and couldn't get loose. That is how binding sin is and man alone can't break loose.

Hebrew 7:11, There was a time when Paul was bound in sin. Titus 3:3, Even professing men and women can be bound in sin. John 8:34-36, Whoever committeth sin is bound in sin. Satan blinds us and it isn't a hard matter to bind us.

Then it isn't long until we are grinding and paying the price. When we are disobedient we are soon blinded. Satan doesn't need to put forth much effort till he gets someone to follow him. The penalty of sin is death. Today mankind is paying the penalty of our forefathers. We cannot evade the results of the unconsciousness of sin. Walk in the spirit and you won't be tempted. Sabbath desecration, do you work six days and rest on the seventh? But we see man working on Sunday. Field after field where men are desecrating the Sabbath, and some are professing Christians. Do you work at other duties on the Lord's Day? One little thread and then another little thread, until they can't get out. Man cannot get out alone, but with God all things are possible. The lust of the flesh and unconsciousness of sin cannot enter into the kingdom of God. II Peter 3:17-18, What is the error of wicked? Unconsciousness of sin, that is what it is. They are bound to sin till they are blinded spiritually. Let us heed the Word and not become wandering around in an unconscious state."

Sunday evening, first speaker, Brother O. P. Harman. "Oh, be thou my guide, what more can we ask for? When we hear the brethren, we wonder if we are living a righteous life or not. Jesus said He had no power if not from above.

I am wondering if we are building an ark of safety around us. God will protect any of us if we ask for His help. Jonah did not get himself so far away from God but what He could reach him. Are we protected? Not in the same way, but we are if we ask Him. I don't believe there is one soul under the sound of my voice who does not have love for their family, the same as Lot's wife. But she disobeyed. We are going to be God's children, if so we must obey His teachings. I feel if we are obedient children we will do His biddings."

Second speaker, Elder George Replogle. "I wonder if any of us has heard anything of these services that we did not understand. We didn't have to have a good education to know what they were talking about. If we were to stand before God in a few hours and asked if I didn't know what they meant. What would you say? Acts 17:22-34, Plain, simple and common language one can't help but understand. V. 28, We are also His offspring. V. 29, There is a certain class who think we have to have an education to be able to teach, expound, interpret. Education can get to the place where it takes the place of God. The apostle Paul received power from Heaven and we have the same privilege. It depends upon the attitude we take. The services last night, what will they mean to us as we go along our

every day life? Will we think about it?

We talk about the simple life. We find those who obey the Christ have a plain mind. We just don't think much about it. Do you think that God intends that we forget? As oft as ye do this, you do it in remembrance of me. Simple isn't it? 2 Cor. 6:14, How can we divide the Word of God? Do you think Jesus Christ was sincere in His coming here? I can see Him in different instances. He looked over Jerusalem and wept. He was sincere in Gethsemane and praying to God. He was going to have to drink of the sins of the world. How sincere are we going to be? He stayed faithful to His God. There is a possibility that the devil can get us into the state of mind where we cannot understand the Word of God. The devil wants us in that condition. I like to read how the apostle Peter opened up his heart and proclaimed the simple gospel to the human family."

Other comments: There is no other way to worship God than to give over to the spirit and let God have His way. Preach the Word, what is there to it? Though heaven and earth pass away, my Word will not pass away. Man has to give account of what we have done with our body. Everyone of us, sinner or saint is going to have to give account of what we have done with the Word of God. Are you keeping

the faith? Not a faith, but "the faith once delivered to His saints." When we look into Word of God a carnal mind means death. God wants you and I to be aware of these things and profit by them. If you don't enjoy these services, why not? I have heard the Word of God. Where are you: brother, sister, sinner friend? Christ is coming for those who love Him and keep His commandments. We have been here two days and we are just as enthused as we were. The devil is no weaker than he was.

Those people we read about in God's Word are no different than people today. Can you and I count the benefits of the Lord? Who made it possible that you and I can receive eternal life? The Lord is merciful, if it were not for for God's mercy we would not be here. There would be a change if God would reward us according to our iniquities. As a father pitieth his children, so God pitieth those who fear Him. We ought to have as much today to praise God as Psalmist of old did, perhaps more.

How many are perfect? Jesus said "Be thou perfect." How many of us are truly children of God? How many are peacemakers? How many are mischief makers? Takes a Christian to withstand all the conditions of life, a seasoned Christian that practices patience. We need to have the pitch of faith on the inside and outside of our life.

When God asks us to do something, we question it, why?

We have much food for thought in these lines. We are thankful for our visitors who made the effort to come and worship with us. A few visitors mean a lot to us, as well as all congregations. May God be with you all till we meet again.

Sister Martha I. Harman, Cor.

THANKSGIVING PRAYER

Dear Lord, we come with thankful hearts;

Another year has flown;
And looking back upon its days,
Thy hand we gladly own.
We see in every bitter trial
A purpose wise and true,
Acknowledging it strengthened us,
And faith was deepened, too.

A purpose wise has shaped our lives
And mingled joy with pain;
And tho' we love the sunshine
bright,

We thank Thee, too, for rain.
We thank Thee for this beauteous
world,

For home and love and friends;
We thank Thee that this free man's
land
Still liberty defends.

We thank Thee, Lord, that in our
homes

We still may teach Thy truth,
And still into Thy temple lead
The eager feet of youth;

That opportunities are ours
 To serve and lead and teach;
 That still we may by word and deed
 Thy glorious message preach.

We thank Thee, Lord, for saving
 grace,

For sanctifying power;
 A home above that beckons us
 In life's most trying hour.
 We cannot count our blessings up—
 Our cup is running o'er;
 And still, dear Lord, with lavish
 hand

Each day Thy blessings pour.

Sel. Sister Shella' Stump

THANKING GOD

As we approach another Thanksgiving season, I wonder if we might improve our perspective. We are so accustomed to thinking in terms of material blessings. So this year, why not take a little time out to thank God for the cleansing thoughts and spiritual things with which we are constantly fed?

A noted pastor and professor once wrote an inspiring poem, "I saw God wash a tree last night." In that poem he described his impression of cleanness, which came to him as he looked on the white bark of a birch.

As we behold the beautiful sunsets, I think back when God created the world and said, "It is good." The rivers of water seem to wait until they have accumulated enough

to flow over the dam. Oh, that we could learn to wait upon the Lord to aid us over the obstacles in life.

God's care extends to all His creation, Luke 12:27 reminding us that He clothes the lilies and Luke 12:24 calls our attention to the birds. They do not borrow trouble, they do not worry whether they do or do not have last year's nest. Nor do they worry or become alarmed over the drought. So as this Thanksgiving comes to us again, may we give thanks for some of the drab glories of life. Maybe they contributed more to our triumphs and victories than some of the lovelier things that happened unto us.

Thank God for opposition. Prety hard, but the resistance we put forth to meet opposition makes us use our every effort to bring out our best and causes us to use more care. Thank God for struggles in which we have found ourselves involved. For the defeats that have kept us humble. The losses that have made us more careful. The dangers that have kept us alert. Struggles make us grow and we need to grow strong. Thank God for enemies. That means that we have had to face up to wrong and defy evil. Then let us thank God for risks we have had to run, because it took extra efforts for us to succeed. For the unexpected things that have happened to us.

Here let me add, you go to the very depths of your being to come

forth doing your best, by the grace of God. You feel you cannot face the many risks and issues, but God has promised that we can conquer all through Him. Hence our thanks are due Him, because He has helped us face the facts and the impossible loads we have had to shoulder. Last but not least thank God for friends who believe in us, in spite of the fact that they know us for what we are and we are still friends. It is easy enough to be thankful for the material blessings of life. For life itself, food, clothing, homes, families. But it takes our very best and utmost strength and faith to say: Thank you God for the trials, temptations, struggles, opposition, and even the giving up of our loved ones. Life is hard, but once we realize we are not alone and have a loving Saviour to aid and comfort us, it becomes easier. We cannot always understand, He does not expect us to. But to trust, love, obey and above all just be thankful that God knows best.

In closing, I found a poem that has become a great favorite of mine. I hope others, who have had like problems to face and sorrow and grief to come upon you, may find consolation in this poem as I have. I hum and sing its refrain over and over.

TIME AND TIME AGAIN

Time and time again I've called
upon Jesus

And time and time again He's heard
my prayer,
For time and time again my heart
was weary
'Til I found that Jesus was there.

Chorus

Time and time again He understood.
When I thought I could not, He
said that I could.
He will keep me faithful, He said
that He would,
Time and time again.

Time and time again He walked
the valleys
For time and time again the sheep
would stray.
Time and time again He climbed
the hillsides
Still calling them back to the way.

Time and time again He said He
loved me
And time and time again He proved
it so,
For time and time again He has
forgiven

And shown me the right way to go.

Sister Bertha Hicks,

Bx. 316, West Unity, O.

"THANKS BE UNTO GOD"

It is said one of the greatest lacks in our modern life is that of failing to be appreciative of the many good things that come to us from others and from God. Children do not

appreciate what parents do for them, and parents do not appreciate their children. Husbands do not appreciate their wives, and wives reciprocate by failing to appreciate their husbands. Employees do not appreciate their employers, and the latter exploit their employees. Churches do not appreciate their pastors, and pastors fail to take the right attitudes toward their flock. People who live off the government are the ones who do the most complaining about the government. So the story goes, although we know these are sweeping generalities.

We cite these statements in order to point out the fact that we as people of modern times are all too often sadly lacking in the noble art of having a proper sense of appreciation and of giving it free expression. The failure is on both points, although often more on the latter. We may often have a feeling of appreciation for what some one has done for us but we fail to tell them about it, and thus rob both ourselves and them of a blessing. For instance, the faithful wife and mother may work long and hard to make good meals and to provide nice home conditions, and both husband and children take everything as a matter of course and fail to express their thanks by loving words and acts of appreciation.

This is a condition that is not new, for we are told in the Scriptures many times of how people

forgot the blessings of the Lord and failed to praise and thank Him for them. And so the Psalmist often urges both himself and others to remember what the Lord has done and to give thanks and praise to Him for this goodness and mercy. This brings us to the important thought expressed by Paul and quoted as the subject of this editorial; that is, that above all else, thanks belong unto God.

We have many failings with regard to a proper sense of appreciation and of expressing it, but our biggest sin in this respect is the attitude we take toward God for the showers of blessing which He is constantly bestowing upon us. The Pilgrim fathers had this sense to a large degree and expressed it in their special thanksgiving services. Long before this the Israelites had their special feasts of the harvest, which were really thanksgiving services. God's people through the ages have found it profitable to have special seasons of thanksgiving, so as not to forget the rich benefits of the Lord and not to fail to give appropriate honor and praise in appreciation for them.

In view of all this let us approach the Thanksgiving season with a sense of praise, worship, song and thanksgiving so that it will be meaningful and helpful to ourselves and an honor to God. We could enumerate many reasons to be thankful, but the reader can supply

them as he goes over his own case and reviews his blessings during the past year. Let us cultivate the thankful spirit and carry it with us always. Let us be thankful to our friends and loved ones and let them know that we appreciate what they are constantly doing for us. But, above all, let us give thanks to God at all times because of His boundless blessings that cannot be measured. And the greatest of these is the "unspeakable gift" of His Son as our Saviour and Lord. If we fail to do this we have missed that which will give meaning to all our other Thanksgiving observances.

"Thanks be unto God for his unspeakable gift."

—Selected

JUVENILE DELINQUENCY

The Police Department of Houston, Texas, has just issued a pamphlet presenting rules for raising DELINQUENT children:

"Begin with infancy to give the child *everything he wants*. In this way he will grow up to believe the world owes him a living.

When he picks up *bad words*, laugh at him. This will make him think he's cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

Never give him any *spiritual training*. Wait until he is 21 and then let him "decide for himself."

Avoid use of the word "wrong." It may develop a guilty complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

Pick up everything he leaves lying around — books, shoes, and clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.

Let him read any *printed matter* he can get his hands on. Be careful that the silverware and drinking glasses are sterilized but let his mind feast on garbage.

Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

Give a child all the *spending money* he wants. Never let him earn his own. Why should he have things as tough as you had them?

Satisfy his *every craving* for food, drink, and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

When he gets into *real trouble*, apologize for yourself by saying, "I never could do anything with him."

Prepare for a life of *grief*. You will be likely to have it."

What has been related in the above is true, and here's *what the Bible has to say about it*. "Train up a child in the way he should go

and when he is old, he will not depart from it," Proverbs 22:6. The answer to everyone of society's problems can be found in the Bible, and juvenile delinquency is no exception. Juvenile delinquency is leaving a horrible scar on the face of young America—yet, God not only has, but IS, the answer.

THE VALLEY

I have been through the valley of weeping,
The valley of sorrow and pain;
But the "God of all comfort" was with me,
At hand to uphold and sustain.

As the earth needs the clouds and the sunshine,
Our souls need both sorrow and joy;
So He places us oft in the furnace,
The dross from the gold to destroy.

When He leads through some valley of trouble,
His powerful hand we can trace;
For the trials and sorrows He sends us
Are part of His lessons of grace.

Oft we shrink from the purging and pruning,
Forgetting the Husbandman knows

The deeper the cutting and paring,
The richer the cluster that grows.

Well He knows that affliction is needed;

He has a wise purpose in view,
And in the dark valley He whispers,
"Hereafter thou'lt know what I do."

As we travel through life's shadowed valley,
Fresh springs of His love ever rise;

And we learn that our sorrows and losses
Are blessings just sent in disguise

So we'll follow wherever He leadeth,
Though pathways be dreary or bright;

For we've proof that our God can give comfort,
Our God can give songs in the night.

Sel. by Ruth Snyder

SUNDAY SCHOOL LESSONS FOR DECEMBER 1964

PRIMARY LESSONS

Dec. 6—A Home for Baby Jesus.
Matt. 1; Luke 1:26-38.

Dec. 13—In Bethlehem. Micah 5:2; Luke 2:1-7.

Dec. 20—Gifts for Little Jesus.
Matt. 2:1-12.

Dec. 27 — CHRISTMAS — The First Christmas. Luke 2:1-2.

ADULT LESSONS

Dec. 6—Resurrection of Christ.
Luke 24:1-12.

- 1—Does our conduct of life prove to the world that the Scriptures are not idle tales?
- Dec. 13—And Their Eyes Were Opened. Luke 24:13-32.
- 1—Do some people have to experience a lifetime of living before their eyes are truly opened?
- Dec. 20—Birth of Christ. Matt. 1:18-25.
- 1—Did the birth of Christ make it possible for us as individuals to have a closer contact with God?
- Dec. 27—And Ye Are Witnesses. Matt. 24:33-53.
- 1—"Ye are witnesses of these things." How important is that statement to us of today?
- BIBLE STUDY BOARD
-
- DAILY DEVOTIONS FOR
DECEMBER 1964**
-
- CHRIST**
- Memory verse, Matt. 2:2, "Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."
- Tues. 1—Luke 1:26-38.
- Wed. 2—Luke 2:1-7.
- Thurs. 3—Luke 2:8-20.
- Fri. 4—Matt. 2:1-12.
- Sat. 5—Matt. 2:13-23.
- Memory verse, Jno. 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that be-
lieving ye might have life through his name."
- Sun. 6—Luke 2:22-38.
- Mon. 7—Luke 2:40-52.
- Tues. 8—Matt. 4:1-16.
- Wed. 9—Acts 1:6-12.
- Thurs. 10—Jer. 23:1-8.
- Fri. 11—Eph. 2:11-22.
- Sat. 12—Luke 5:1-11.
- Memory verse, Jno. 10:14, "I am the good shepherd, and know my sheep, and am known of mine."
- Sun. 13—Jno. 6:35-51.
- Mon. 14—Acts 9:13-22.
- Tues. 15—II Pet. 1:10-21.
- Wed. 16—Mark 6:1-15.
- Thurs. 17—Deut. 18:15-22.
- Fri. 18—I Cor. 1:10-18.
- Sat. 19—Jno. 15:1-10.
- Memory verse, Jno. 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
- Sun. 20—I Jno. 1.
- Mon. 21—Matt. 3.
- Tues. 22—Heb. 5.
- Wed. 23—I Tim. 6:12-21.
- Thurs. 24—Rev. 1:1-9.
- Fri. 25—Jno. 8:49-59.
- Sat. 26—Rom. 2:11-29.
- Memory verse, Matt. 14:27, "But straightway Jesus spoke unto them, saying, Be of good cheer; it is I; be not afraid."
- Sun. 27—Jno. 17:1-17.
- Mon. 28—Matt. 25:1-13.
- Tues. 29—Matt. 9:1-13.
- Wed. 30—Phil. 3:13-21.
- Thurs. 31—Isa. 63.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

WHO IS JESUS?

"He saith unto them, But whom say ye that I am: And Simon Peter answered and said, Thou art the Christ, the Son of the living God," Matt. 16:15. As we read from the writers of the New Testament, we find there were various opinions of who Jesus was and what His purpose was on the earth. As we study religious history up to our generation, we find many and various opinions of who Jesus was. As we read concerning the various faiths in existence today, we find many different opinions of who Jesus was and especially what the future will bring forth. Therefore we wish to look up and meditate upon what various people of His day, both friend and foe, had to say about Him. Naturally the only authentic place we have to look is the Book; which his withstood 2000 years of the trials and problems of life, the Book which is the best seller and the most read in the world today, the Book which has been preserved for these many years by the hand of Almighty God and the Book of which

God has inspired the writers to co-ordinately write those many centuries ago.

Our text is marvelous, as Jesus knew that various opinions were going around about Him, why not question those who had been with Him almost continuously for two and one-half years. They had heard various opinions, which did they believe? Naturally the one who was so outspoken quickly answered, in no uncertain terms "Thou art the Christ, the Son of the living God." This was indeed the whole truth, the fulfillment of prophecy, the foundation of God's plan of salvation, but a fact which so few, even religious leaders of that day, would accept. Peter's answer was so quick, so true and so revealing that Jesus concluded: This does not come from man, but from God in heaven, through the revelation of the Holy Spirit.

Not only the twelve apostles, but multitudes of the followers of Jesus were told this great truth many times; yet somehow they did not understand it. Notice when Jesus was baptized, "And straightway

coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased," Mark 1:10-11. The angel of the Lord had revealed His identity to His mother, before He was born "Therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35.

His true identity was even revealed by many of His foes. At His crucifixion, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God," Matt. 27:54. Even those who were possessed with devils knew Him, "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God," Mark 3:11. "And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not," Mark 5:7. The very good and the very wicked knew Him, but why did not those whom He could do so much good, accept Him?

Even the devout of the Jews knew Him. "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel," John 1:49. His devout followers had received direct revela-

tion from heaven, "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him," Matt. 17:5. Did they obey the heavenly voice? Do we? "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God," John 1:35-36. Jesus even told them His mission upon the earth, "For I came down from heaven, not to do mine own will, but the will of him that sent me," John 6:38. Can anyone prove that this statement was not true, even once during all His time upon the earth?

A faithful woman, Martha, made a confession which no one can deny, who has honestly studied the New Testament, "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world," John 11:27. John the beloved disciple gives his honest summary of Christ's mission to earth, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," John 1:14. All this we can read about from the sacred writers and how thankful we should be that we have that opportunity. Do we show by our faith and practices that we believe that His Word is

full of grace and truth”?

The apostle Paul gives us a wonderful summary of God's entire labors to get men to accept and faithfully serve Him, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,” Heb. 1:1-2. Can we count our many blessing? Why did God do all this for sinful man? Because He loved him. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him,” 1 John 4:9. Notice God has done His part, that we might live. Will we? The answer lies wholly with us.

THE PALM TREE

Psalms 92:12, “The righteous shall flourish like the palm tree.”

Our blessed Lord uses natural materials, easily understood things to explain and illustrate the deep Spiritual varieties. In this series of sermons, I will try to show how the Lord admonishes and challenges us by referring us to such common place things as trees, buildings, the human body, marriage, eagles, pearls and ants.

In this our first effort, we will study how our Lord uses the palm

tree of Palestine to teach us the secrets of a Victorious Christian life. Jesus Christ came that we might have life and have it more abundantly. He wants us to be overcomers. He wants us to be more than conquerors. He wants us to shout the victory over temptations, sin, sickness, death and the devil. The palm tree is the symbol of a triumphant, victorious, overcoming christian experience.

After the bitter waters of trial and testing at Marah were made sweet by the tree of Exodus 15:25, which tree is a type of the cross of calvary, the children of Israel triumphantly rested by the 12 wells of water beneath the threescore and ten palm trees of Exodus 15:27.

In Songs of Solomon 7:6-8, Christ, our Bridegroom, addresses the Bride, the True Church, in these words: “How fair and how pleasant art thou, O Love, for delights! This thy stature is like to a palm tree. I said, I will go up to the palm tree, I will take hold of the boughs thereof.” In the above quotation, Christ, the Bridegroom, rejoices in a pure, clean, upright, triumphant Church.

During the feast of tabernacles, after all the harvest, all the crops and fruits of the years's labor were gathered in, the children of Israel gave thanks and rejoiced before the Lord for seven days. Notice in Lev. 23:40, they took branches of Palm trees, the symbol of victory. This

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feast is a type of the glorious millennial reign when satan will be bound and Christ will reign triumphantly.

When Jesus rode into Jerusalem in triumph, the people took branches of palm trees and went forth to meet Him and cried, "Hosanna: Blessed is the King of Israel," John 12:13. Rev. 7:9, "After this I beheld and lo a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the Lamb, clothed with white robes, and palms in their hands."

Now let us prayerfully study the outstanding characteristics of the palm tree and the basic secrets of its unique triumphant example.

The palm referred to in the Bible was very beautiful. It had a long, straight, clean trunk. At the end of

the long trunk was an arrangement of harp-like leaves, perfectly resembling a crown. Thus, the palm challenges the christian with the thought of a crown of life, a crown of rejoicing, a crown of righteousness at the end of a long, clean, straight, upright life.

The palm is the king of trees. It is the most useful tree on earth. It has 365 distinct uses. It provided the medicine, the food, the drink, the clothing, the material for the houses, every requirement of the people who rested beneath its beautiful branches. What an example of how useful, how industrious, how helpful we christians should be.

The harp like branches of the palm tree have the magic power of turning every wind or breeze, be it cold or hot, gentle or violent, into a musical harmony. And one may at any time put his ear to the trunk of the palm and detect a melody emanating from the very fibres of its being. For the true christian who loves the Lord, all things work together for good. Regardless of the outward experience, poverty, adversity, sickness or persecution, the true christian always smiles, rejoices, and gives the world a melody, and fills the very atmosphere with the aroma of broken alabaster boxes.

The palm tree bears fruit every year to a ripe old age. So should we. The palm tree, regardless of the weight of fruit it carries, al-

ways pushes up, up higher and higher. So should we grow in grace and knowledge of our Lord and Saviour, Jesus Christ. As we walk in the light as He is in the light, each day should find us a little better, a little sweeter, a little more considerate, a little more patient, a little closer to our eternal home.

The palm tree will flourish and prosper, where other trees will starve and die. The christian has a secret fountain, a source of life that the world knows not of. It is these secret, eternal springs, that make the true christian like Paul and Silas, rejoice and praise the Lord, even in pain, anguish, and adversity.

Severe winds, great storms, often strikes the tall palms and sweep their beautiful trunks and their lovely crowns to the ground. Observers say that the bent palm will break, that it is done for, that it will never recover, that it will never again stand erect, and lift its crown in triumph heavenward. But regardless of the storm and regardless of how it is, by the mighty winds, swept to the earth, as soon as the wind ceases, the palm, with marvelous elasticity, swings triumphantly back to its original uprightness.

We may stumble, we may fall—like David and Peter, we may be overcome by the enemy of our souls, but Jesus Christ is the propitiation for our sins. He forgives. And

through the power of the eternal Spirit, we repent, we brush off the dust of our fall and arise, with a greater determination than ever to walk worthy of our high calling.

Now what are the secrets of the palm's victorious life?

First, it must be a palm—a true palm—it must be born a palm. It must be a partaker of the palm tree. So must we be born again, be partakers of the divine nature.

Second, the palm always pushes up, up, searching for more light and allowing nothing between it and the sun.

Third, the palm goes down deep, deep in search of living water and food not contaminated by the poisons so prevalent on the surface. The palm roots down, down until it finds pure food. Its food is largely the rocks dissolved by the deep waters. Droughts do not retard its growth or its fruitfulness. It has gone far beneath the surface conditions to the fountains of living waters, and to the nutrients provided by the water dissolving the rocks. Just so the true christian does not feed his soul on the superficial poisons of the radio, the television, and current trashy publications. But he goes down deep into the living water and the rock of God's eternal Word, and as the water dissolves the rocks and thus provides pure food for the palm, just so, the Holy Spirit, the water of the soul, interprets, rightly di-

vides, dissolves the Rock, the Word.

If we are going to be palm tree christians, if we are going to flourish like the palm tree, we must pray, and seek to be filled with the Spirit, to be endued with power from above. Then we must go deep, deep into the Word, deep into the clefts of the rocks, into the very secrets of the stairs where the living waters dissolve the hidden mysteries of the Rock, the Word, the Chief Corner Stone.

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THE DUNKARD FAITH

V. S.

THE DUTCH REFORMED FAITH

Chapter 13

On their thought of the Resurrection, I wish to state the following: At death the soul departs from the body and returns unto God who gave it. At the Resurrection, the soul will be united with a new, glorious, immortal, incorruptible and never-dying body and as such will inhabit Heaven, with the redeemed and with Christ, throughout all ages without end.

At the Resurrection, the raising and uniting of the soul and the new body shall be, by the power of Christ. Our new body shall be made likened unto the body of Christ. Phil. 3:21, "Who shall change our

vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

It is their teaching and belief that Eternal Life, the reward for living a surrendered life unto Christ, will be complete bliss, such as "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him," I Cor. 2:9.

Who shall be in the first and best Resurrection: Those who are Christ's, bought with His own precious blood. Many scriptures refer to such as the righteous. It is the righteous, in the full sense of the word, who shall be in the first Resurrection and shall be taken with Christ unto Heaven. What, then constitutes righteousness? We, in ourselves cannot be made righteous. It is only through Christ, by faith and obedience to His Word.

We can never be acceptable unto God in anything we, in our own right and power, might do. We become acceptable unto Him only through Jesus Christ. Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." Phil. 3:9, "Not having mine own righteousness, which is

of the law, but that which is through faith of Christ, the righteousness which is of God by faith."

Their position on faith and works exactly parallel our position, that it takes works to prove ones faith and by diligently doing our best we are only saved by the grace of God. Eph. 2:8-9, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man boast."

Chapter 14

Continuing the similarities of faith between the two denominations, is the subject of this series of articles. Throughout their Polity, they stress the Almightyness and powerfulness of God. They believe that God is not limited in any way or by any power.

Satan attempts to counteract God's mighty works, but can go only as far as God permits, as is clearly portrayed in the life of Job. We as individuals, can hinder God's work in our life by not yielding, or being unwilling to do what God asks us to do. Man can nullify the works of God in his own life, by breaking the baptismal covenant, made with God at the time of our re-birth.

The Dutch Reformed adhere very rigidly to the observance of the ten commandments. Many pages could be written regarding their firmness in observing them. I

will only write a few lines on their application of the fourth commandment, as we find it recorded, Ex. 20:8-11, "Remember the Sabbath day to keep it Holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefor the Lord blessed the Sabbath Day, and hallowed it."

We, Dunkard Brethren, do not keep the Sabbath, but do keep the Lord's Day. God commanded the Israelites to keep the Sabbath. In the New Testament we find that they met on the first day of the week and we do not find anything to the contrary, anywhere in the New Testament, but that we are to observe the Lord's Day.

Quoting from their creed, notice their interpretation and practice, What does God require in the fourth commandment? In the first place, the ministry of the Gospel is to be maintained. I (individually), especially on the day of rest, diligently attend church services, to learn of the Word of God, to use the Holy Sacraments, to call publicly upon the Lord, and to give christian alms. In the second place,

that I rest from my works, as God did, when He created the earth and all therein.

They liken the day of rest, to the day of Eternal Rest that remaineth to the people of God, Heb. 4:9. To be entitled to enjoy that rest, we must keep the Lord's Day Holy in obedience to God's Word. In keeping with God's Word and God's plan of salvation, the Dutch Reformed believe in a dedicated, consistent prayer life, engaged in by all members.

We visited the Isle of Marken on the Lord's Day and found it deserted, as far as the inhabitants of the Island were concerned. My references state that they attend church service and that concludes their activities for the day.

To be continued.

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THE SOURCE AND AUTHORITY OF POWER

Part 5

"Power" was promised unto all those present on the day of Pentecost, as well as to all who would accept it throughout the whole world. Acts 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That power was the gift of the "Holy Ghost." Let us now fol-

low the "power" that was in the apostles, as they carried forth the work of the Church in their day.

First we note: the "power" of the "healing of a lame man." "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms." When Peter and John looked upon him, Peter was impowered to speak to him, saying, "Look on us," Acts 3:2-4. Hence this poor cripple "gave heed unto them, expecting to receive something of them." Peter being empowered by the "power" which was in Jesus Christ healed him. "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of the Jesus Christ of Nazareth rise up and walk," verse 6.

This was not the power of man, but was the "power" of God in man, dynamic power (dunamis). The power of the Spirit of the Lord, which was in Christ, was put upon the apostle Peter. The apostle disclaimed any personal power, and glorified Christ. Verse 12, "And when Peter saw it (that the man was healed), he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made

this man to walk?" This great "power" manifested in the apostles gave them "new courage." Saints even in our time, true followers of Jesus Christ, who put their trust in the leading of the Holy Spirit, will receive, again and again, this "new courage." Let us one and all keep our bodies "fit temples for the indwelling of the Holy Ghost," in order that we may manifest His "power."

The healing of the "lame man" and the preaching of Peter and John, brought about their first persecution. They had preached the resurrection of Christ from the dead, which stirred up the "Sadducees," who did not believe in the resurrection from the dead. "And they laid hands on them, and put them in hold unto the next day: for it was now eventide," Acts 3:3. Hence, they were under arrest, therefore when they saw that many of them which heard the Word believed; "increasing the number of the disciples to about five thousand men," they called a council of their rulers, on the morrow, consisting of their elders, scribes, and four high-priests; mentioned by name: Annas, Caiaphas, John and Alexander, and as many as were of the kindred of the high priest, gathering at Jerusalem, vs. 4-6.

In their council they must have recognized "super-natural power" had taken place in the healing of the "lame man." Vs. 7-8, tell us of

the inspiration of the apostle Peter as he was empowered by the Holy Spirit to speak before the council. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, (he speaks under the power of the Holy Spirit) If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ, of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole," vs. 9-10.

This proclamation and confession of the apostle, he points out to them was, prophesied and written of in the Holy Scriptures, Psalms 118: 22 and was also pointed out to the Jews by Christ Himself in Matt. 22:42. Peter also pointed out to that council the only power which brings about man's "salvation." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," vs. 11-12. Our subject is the "Source and Authority of Power," that Power is the power of God in Christ, through the Holy Spirit. Our salvation is in the power of the blood of Christ. We sing "There is power in the blood, power in the blood,"

it is "wonder working power."

In following this "power," in the early (Apostolic) Church, we find they prayed for Spiritual help and they received it. Acts 4:29-31, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy hold child Jesus. And when they had prayed, the place was shaken (by the "power" of God) where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all," verse 33.

Beloved, if all who claim to be followers of the Lord would give themselves over to the "power" of the Holy Spirit, as did the early Church, we have reason to believe the whole world could be shaken and many sinners turned to the kingdom of God. But alas, alas, the great majority of the so-called religious world have gone into apostasy and are clamoring for federation with the harlot church, which is controlled by the spirit of the anti-Christ. Acts 5:12, "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch)."

"And believers were the more added to the Lord (we see the power of the Holy Spirit was working in them), multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one," verses 14-16. Here, again the "source of power" was demonstrated in man, the power of the Holy Spirit.

Again and again, that "power" was with them and manifested in them. Acts 5:17-20, "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees), and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord (by the power of the Lord) by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." This message was a reminder to them of the "great commission," which the Lord had assigned unto them before He left them, as mentioned before in these messages. The door of the kingdom was now opened to the Gentiles, Peter had used the "keys"

and the "commission" is to go forth. The Holy Spirit was poured out upon them at Pentecost and they were bold to carry forth the work of the kingdom. Beloved, are we doing our part in carrying that Commission in our time, as did the apostles? Our time is short, we may not get farther than (Jerusalem) our next door neighbor, nevertheless, let us be on the job and at work.

Going on with the "Angelic Deliverance," we read . . . "And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." God, by His Own Power had turned them out, Acts 5:21-23. When the apostles were delivered from the prison, they went immediately into the temple, and the officers found them there teaching the people. For this they were brought "before the Sanhedrin" and set "before the council." There, after they were questioned of the high priest, Peter had the opportunity to address the Sanhe-

drin. He preached Jesus unto them. At their rebuke, he said, "We ought to obey God rather than men." "And we are his witnesses (Christ had told them, before, they would be His witnesses) of these things; and so is also the Holy Ghost (the power) whom God hath given to them that obey him," verses 29-32.

These words aroused the Sanhedrin and they would have slain them, but one named Gamaliel, a doctor of the law, advised against it. "And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go," verse 40. The Holy Ghost (power in them) would not let them keep silent in their great mission. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Dear brethren and sisters, will our faith abide? Will we be as bold to teach, preach and witness for Him, in the coming day? It may be our lot, to be faced with a like situation. The signs of the time is very vividly pointing to that very thing.

When that time may come, Rev. 12:17, "And the dragon was wroth with the woman, (Israel, the sealed 144,000) and went to make war with the remnant of her seed (Christ's "redeemed," the Church),

which keep the commandments of God, and have the testimony of Jesus Christ." Remember in that time, sealed Israel will be in her wilderness (mountains), and the "beast" ("serpent") chases her there, but the "earth" helps the "woman" Israel, so he the "beast" turns on the saints. Rev. 13:6-7, "And he opened his mouth in blasphemy (that is the "beast") against God (the source of all power), to blaspheme his name, and his tabernacle (Church), and them that dwell in heaven. And it was given unto him to make war with the saints ("remnant of the woman's seed"), and to overcome them (physically): and power was given him (power from God, not power of God) over all kindreds, and tongues, and nations." Beloved, should you or I be living in the coming day, in the closing period of the Church age, will we have the "power" of the Holy Spirit in us, to enable us to stand before God? Will you, or I, be among the "overcomers" in that day?

The early Church (the kingdom of God) grew rapidly. A mighty man led by the power of God, stirred up the people, elders and scribes and they arrested him and brought him before the council. This man was "Stephen," the first Christian martyr. Stephen was permitted to make his defense before the "Sanhedrin," where he recounts the history of Israel in detail. When he

came to the account of Moses he said, "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 7:37. He then shews that "prophet" to be Jesus Christ, in whose name the apostles were teaching and preaching everywhere.

Stephen spake to them of the idolatry of Israel. He shewed them the later history of Israel, speaking to them on this wise, "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house (typical of the "House of God," the Church). Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord (Christ the Son of God built that House, the Church): or what is the place of my rest? Hath not my hand made all these things?" Acts 7:44-50. "God has that power."

Stephen then rebuked the unbe-

lief of the Jews, in rejecting the power. Acts 7:51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost (power), as your fathers did, so do ye." The result of Stephen's rebuke? "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." For this the Jews stoned him to death, while he "calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, saying, Lord, lay not this sin to their charge. And when he had said this, he fell asleep," verses 54-60.

(To be continued.)

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POLUTIONS FROM IDOLS

A number of years ago while teaching our young peoples class, we were discussing idol worship. I made the remark to the class that we no longer have the same type of idols they had in Bible times. While this statement may be true to a certain extent, we no longer fall down

before Baal and worship with music and dancing, nor sacrifice our children to Molech. Yet on closer scrutiny by the direction of the Holy Spirit I find, we are yet lost in a maze of idol worship that the devil has dressed up and handed out to every individual in other forms. So much is said in the New Testament concerning idols. Had these early Spirit-filled writers known that there would be no idols (and I believe they knew the future) they would not have written anything about idols.

Then someone says anything is an idol that we think more of than we do of God. True, very true, but that is not all. When you nail a horseshoe over your door for the purpose of bringing good luck you expect the horseshoe to do something that would not be done otherwise. The horseshoe is supposed to make the difference. What a god, when all things are ordered and directed of the most high God. Luck itself is a Satanic word not found in the Bible. All things of God are ordered by Him. He has a purpose and a reason for all things and there is nothing left to luck or chance with Him. If we are His sanctified ones we will not put our trust in anything but Him and that with confidence that He will direct our way.

A black cat runs across the road. To the person who has not been born again it is a bad omen and he

expects something bad to happen. The same is true of the broken mirror theory, and many others. A neighbor once told me that they planted onions once when the moon pointed up and they could not keep those onions in the ground. People say plant flowers in the posy woman if you want them to bloom, but if you want fruit or vegetables do not plant in the posy woman for all you will get will be blossoms. When I plant, I plant the kind of seed I want at the appointed time and God gives the increase of whatever it is, in whatever sign it was planted which makes me no difference. Let me say that God has created and ordered this universe and has given instructions that everything bring forth after its kind, without any word about signs. Do we take God at His word, or do we give the created instead of the Creator credit for the blessings He gives us?

Then life gets dull or uncertain, or maybe just out of curiosity the spiritually unborn people will rush off to the fortune teller to find out just what is going to happen. Well, if he had lived in Ahab's day and would have heard what the good old prophet Elijah had to say to Ahab and Jezebel and then saw how every word was fulfilled he could have made a remark similar to this, "That old fellow sure knowed what he was talking about, if I knew he would tell me something good I'd

go and see what he would say." Accurate fortune telling! Yes. but let me tell you God does not operate in a fortune teller capacity. If you are willing to learn He will direct your understandings of the Scriptures, or send a prophet to tell or warn you. He may send a prophet even to those who are unwilling to learn. But never does His servant pose as a fortune teller, who charges fees for their ungodly wares. Yes, they may be able to tell you correctly, especially if they have given themselves over to demon possession. They usually tell you things you want to hear. Read Acts 16:16-18.

Then we have the people who are not actually demon possessed, but who are intrigued by the fortune telling fad who pose as fortune tellers. These and their works are also wrong, they are living lies, taking money for that which satisfieth not, and do not trust in the living God. Those that are trapped in their snare go away believing it will happen and proceed to bring their lives in accordance with the phony fortune teller's ideas, instead of trusting his future with an all-powerful God who is able to direct all his ways, and anchor him safe in Heaven at last.

Who or what is our God, or gods, and in whom or what are we placing our confidence? "But that we write unto them, that they abstain from polutions of idols, and from fornications, and from things stran-

gled, and from blood," Acts 15:20. The aforementioned idol polutions and many more will be sent back to Babylon, Rev. 18:2. But the sanctified will have sent them back before the Lord calls for His Bride.

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NEWS ITEMS

STANDING INFORMATION

We are now gathering the corrections for the February 1st Issue and must have all changes by January 15. We will include the Zip Code in the Ministerial List, if you supply it. Many of the congregations are not included in "Location of Church Houses" because you have not furnished this information for your congregation.

Editor

TANEYTOWN, MD.

The Walnut Grove congregation met in regular Council September 19. After singing Hymn No. 236, Bro. Surbey read from Rom. 8:1-14 and led in prayer. Our elder, James Kegerreis took charge of the meeting. All business was taken care of in a christian manner. It was decided to have a Revival in 1965. Bro. Kegerreis encouraged us to a closer walk with our Lord and that we live true to our vows, that we will have nothing to regret.

Sunday, September 10, Eld. Mel-

vin Roesch of Slanesville, W. Va., began our Revival meeting. He gave us much good material to feed our souls and meditate upon. May the Lord bless him for his efforts. We were sorry that Sister Roesch could not be with us for all the meeting. Our meetings closed October 4 with our Lovefeast. Visiting ministers were: George Dorsey, Melvin Roesch, Henry Demuth, James Kegerreis, Joshus Rice, Howard Myers, Carl Broadwater, Frank Shaffer and LaVerne Keeney. In the evening we surrounded the Lord's table with Bro. Roesch officiating. May each one who was present at any of these services receive a blessing from the Giver of all good gifts.

Sister Ruthanna Sauerwein, Cor.

DAYTON, VIRGINIA

The Dayton Dunkard Brethren church and the entire community were revived and wonderfully blessed by the series of meetings conducted by Elder Hayes Reed of Modesto, California. One precious young man has been baptized and several others are seriously counting the cost.

Our council meeting was held Wednesday night, October 7th, with our presiding Elder Ord L. Strayer, moderating. Practically all members and the following ministers were present: Bro. Beidler, Fulk and Elders, Ord L. Strayer, T. I. Bowman and Ernest L. Mil-

ler. All business was transacted in an atmosphere of love and deep spirituality.

None who were present will ever forget our lovefeast held Saturday, October 17th, with Elder Howard J. Surbey officiating. It seemed that we could all feel the power and presence and glory of the Lord, throughout the impressive, sacred service. The presence and glory of the Lord continued throughout the Sunday services when Bro. Uplinger brought forth a marvelous Sunday School lesson, and Elders Howard Surbey and Homer Mellott really broke the alabaster box as they brought the morning messages.

We all enjoyed a wonderful fellowship meal with our visiting brethren in the church basement before again saying "Good-bye." There is perfect unity, harmony and accord in our little church. The Lord is adding new members. Outsiders are becoming interested and attendance is increasing.

Bro. and Sister Ord L. Strayer labor, visit, work, sacrifice and pray day and night for the church. Words can never express how we love them and how we appreciate their presence in our midst.

Bro. Beidler Fulk has moved into a lovely home near the church. His Spirit-filled sermons, his untiring labors, and the work of his good and faithful wife, are certainly a blessing to all of us, and to the entire community.

Then, our Old Faithful Elder T. I. Bowman, who kept the candle burning faithfully almost alone for so many years, brings his deep monthly messages that never leave a dry eye in the church.

Our church is becoming more Spiritual, more consecrated, and less conformed to the things of this world. Love and brotherly kindness are becoming stronger and stronger. We have services every Sunday. Please visit us. Please come and enjoy these rich Spiritual feasts with us.

Ernest L. Miller, Cor.

DALLAS CENTER, IOWA

We thank the Lord that our country still gives us the privilege of the public worship services. These we have regularly each Sunday morning and evening. Here our ministers preach the Word, and our souls are fed. Occasionally we have visiting ministers. On May 3rd Bro. Wm. Root of Great Bend, Kansas gave us the message, and on June 14 Bro. Galen Litfin of Torreon, New Mexico brought the message. He was on his way home from Conference. We greatly appreciated both messages.

Our yearly evangelistic meeting was held in August by Bro. Edward Johnson of Wauseon, Ohio. He brought forth the Word of God in the power of the Holy Spirit. Three young souls accepted

Christ as their Saviour and were baptized. We do thank God that the young respond to the call of Christ. They start into life with the Holy Spirit as their constant guide.

During the meetings Sister Alice Harmon of Illinois came and attended the services during her week of vacation. Near the close of the meeting Sister Johnson and several others from Ohio came to share the blessings with us. Bro. O. P. Harmon and family of Industry, Illinois also came. He helped with the preaching services. A goodly number came from Grand View, Mo. We do thank each and every one for their help and encouragement. Our meetings throughout the two weeks were well attended both by members and visitors from our town and community. We had the largest number of communicants at the communion service we have ever had.

In July Bro. and Sister Clarence Gehr spent their vacation by going to visit the Torreon Mission. They were accompanied by Bro. and Sister W. S. Reed. In September two loads went to the Astoria, Illinois Lovefeast. Bro. Millard Haldeman assisted with the Vacation Bible School at the Torreon Mission. A large number of our people attended the District Meeting at Grand View, Missouri in October.

At our regular monthly visits to the County Home, quite a number of our young people get some ex-

perience in song leading, as we sing a good many numbers and need extra help.

There has been some sickness among us. Sister Orville Royer (Addie) was hospitalized with eye surgery and complications which followed. She has made considerable improvement. Bro. John Haldeman was hospitalized for a time.

We started our Aid Work for the Winter by spending two days making soap for the Navajo Mission. Last season we only met eight times. (We did considerable work at our homes, however.) The average attendance was 13. We made 27 large comforters and 10 small ones, 16 dresses, 5 shirts, other miscellaneous articles and repairing. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble," Ps. 41:1

May the good Lord bless His dear children every where, that souls may be saved and His name praised and honored.

Beulah M. Fitz, Cor.

THE SUFFERINGS OF JESUS

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger."

"I am the man that hath seen affliction by the rod of his wrath-

He hath led me and brought me in darkness, but not into light. Surely against me is he turned, he turneth his hand against me all the day . . . He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces; he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood;" Lamentations 1:12; 3:1-18.

The book of Lamentations is a prophetic revelation of the sufferings of Jesus. Thus the Spirit of Christ, which was in Jeremiah, pointed out testifying before of the sufferings which belonged to Christ, into which this prophet of tears was initiated, and the glories after these (I Peter 1:11).

Nobody can fully understand how the Lamb of God suffered, but to Him life was suffering and bitter woe. To the pure and holy Son of God it was a constant pain to walk among godless sinners, therefore Jesus often withdrew into nature to be alone with God. Nobody understood the lowly and humble Lamb of God, but He was put to grief, despised, and rejected. Cruel hands prepared for Him a crown of thorns and a rough Cross to which they nailed Him, as He suffered

bitter agony. Every step on His earthly path was suffering, and in suffering he was made perfect even in His death. These terrible and immeasurable sufferings were brought upon Him by us, wicked mankind, as we thought out the greatest pains for Him, and we reviled at Him, blasphemed Him and held Him in derision. But He was meek and humble and prayed for transgressors, crying in His death, "Father forgive them, for they do not know what they do!" This was His response to all that hatred and gall which we gave Him to drink.

Yet, is is a wonderful truth, and may the Holy Spirit reveal it to you, dear Brother and Sister, that it was the hand of God who wound the wreath of thorns which was pressed upon the brow of Jesus; it was the Father who prepared the rough Cross on which He was nailed by the eternal Spirit. The Cross was in the heart of God a long time before any human thought of it, and on it the Lamb of God was slain from the founding of the world (Revel. 13:8). Thus we have been redeemed, not by silver and gold, but by the Blood of Christ, foreknown indeed before the foundation of the world, but manifested at the end of times for our sakes (1 Peter 1.19-20). Therefore the old Testament from the beginning, in innumerable types and prophecies, points forward toward Calvary; and long before the Pharisees

had made up their mind as to how and when Jesus should be killed. Jesus told his disciples exactly how and when He should be crucified.

Therefore Jesus in humble submission accepted the Cross from His Father's hand. The whole life of Jesus from birth to death was the Cross, for which He had come into the world, that He might carry it and be perfected on it according to the will of God. Thus it was from His Father's hand that Jesus accepted the cup of the fury of the wrath of God, as He prayed, "Father, if thou, be willing, remove this cup from me," but then "not my will, but thine be done;" and speaking about the Cross on Calvary Jesus said, "Father the hour is come; glorify thy Son, that thy son also may glorify thee." Thus we see Father, Son, and Holy Spirit working together preparing Calvary. At the end Jesus upon the Cross cried out, "It is finished, Father, into thy hands I commend my spirit!"

The greatest suffering to Jesus was when He was forsaken by His Father. When Jesus had been rejected by His people and when His disciples had left Him, the power and comfort to His heart in these great sufferings was the fellowship with His Father, as Jesus said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not

alone, because the Father is with me," John 16:32. Jesus always rested in the bosom of His Father, even in His darkest hour upon the Cross. But in that hour when His Father hid His face from His Son, Jesus cried out in the deepest agony, "My God, my God, why hast thou forsaken me?" Nobody will ever be able fully to understand what great suffering this was to Jesus — and to the Father, when the curse was laid upon Him.

Why did it please the Father to bruise His only begotten Son? Why did He subject Him to suffering? For your and my sake! He was wounded for our transgressions, He was bruised for our iniquities, for Yahweh has laid upon him the iniquity of us all, Isa. 53:4-6, 10. He became an offering for sin for us, and our curse was laid upon Him, that we by Him might be justified with God and become His blessed children. Jesus paid the price, and what a terrible price for our sins! He saw that if we should pay the debt ourselves, we would all be destroyed in the presence of our holy God. Then Jesus offered up Himself in our stead and paid for us — with His own life, with His own Blood.

The Blood of Jesus is our ransom; He poured it out for us in His endless suffering. "This is my Blood which is shed for many for remission of sins," Jesus said. The Blood-drops from Calvary are for

you and me! For your heart a drop of His Blood was shed, yea all His blood was poured out for you. By His Blood you become reconciled to God, you are made perfectly pure and holy before God! And by the Blood of Jesus you are redeemed from the earth and freed from the power of Satan, sin, and death. Have you received this endless blessing? If not, come and be reconciled now, and let Jesus see the fruit of His travail!

Doubtless we all must confess that we have received some of the blessings, but not all of it. Yes, but Jesus gave Himself fully for you and me, and we are not worthy of His gift, except we accept all of it. The gift is Jesus. Shall we live in Him, we must sacrifice self. If we do not sacrifice self, Jesus will be taken from us; for there is no fellowship between Jesus and Satan. Jesus gave Himself fully for us, let us give ourselves fully to Him. It is an old law in the Word of God: "Eat none of it (the passover lamb) raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire," Exod. 12:9-10. This is spoken about our acceptance of Jesus, our passover lamb who has been slaughtered. If we leave anything over which we do not eat, it shall be

taken away from us. We cannot receive half of the blessing today and leave the rest till tomorrow, for there will be nothing tomorrow; he who does not accept Jesus fully with all that he has today, will have no tomorrow. Either you eat it all, or it will all be taken away from you.

When you buy a new garment, you do not put it upon the old one. None would be so foolish. If we put on Christ we must first put off self.

Jesus suffered not only for us, but in our stead. Peter says, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness," 1 Peter 2:24. Jesus' death is our death, as Paul says, "For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again," 2 Cor. 5:14-15. So let us be dead by faith that we may live in Christ forever.

(To be continued.)

The dearest greetings to you beloved in the Lord, your affectionately in Him, Sister Grete and Brother Ulf Oldenburg, 5330 Blackstone Ave., Apt. 109, Chicago, Ill.

THANK GOD FOR YOU

Thank God for you, good friend of mine,
Seldom is friendship such as thine.
How very much I wish to be
As helpful as you've been to me.
Thank God for you.

Of many prayer guests, one thou are,
On whom I ask God to impart
Rich blessings from His storehouse rare,
And grant to you His gracious care;
Thank God for you.

When I recall from time to time,
How you inspired this heart of mine;
I find myself inclined to pray,
God bless my friend this very day.
Thank God for you.

So often at the throne of Grace,
There comes a picture of your face;
And there, instinctively, I pray,
That God may guide you all the way.
Thank God for you.

Some day, I hope, with you to stand,
Before the throne, at God's right hand,
And say to you, at journey's end;
Praise God, you've been to me a friend.

Thank God for you.

—Sel. by Sister Ada Whitman

**SEND THEM TO BED
WITH A KISS**

O mothers, so weary, discouraged
Worn out with the cares of the day.
You often grow cross and impatient
Complaining of the noise and the play.

For the day brings so many vexations

So many things going amiss.

But mothers, whatever may vex you
Send the children to bed with a kiss.

The dear little feet wander often
Perhaps from the pathway of right.
The dear little hands find new mischief

To try you from morning till night.
But think of the desolate mothers
Who'd give all the world for your bliss

So as thanks for your infinite blessing

Send the children to bed with a kiss.

For some day their noise will not vex you

The silence will hurt you far more.
You will long for their sweet childish voices

For a sweet childish face at the door.

Then to press a child's face to your bosom

You'd give all the world for just this.

For the comfort 'twill bring you in sorrow

Send the children to bed with a kiss.

Sel. Sister Myrtle Broadwater.

LONG AGO IN BETHLEHEM

On Christmas morn in Bethlehem
So many years ago,
A tiny infant Babe was born
Within a manger low.

The cattle lowed, the shepherds
came,
And wise men from afar,
While all the night looked silent on
One lone and gilded star.

All nature did in reverence bow
Upon that silent night
As it beheld with wondering love
The glory of the light.

The angels hovered round about
And sang a sweet refrain
Till all the earth re-echoed with
The beauty of the strain.

O lovely night! O holy night!
How long thy rays have beamed!
And hovering o'er a darkened
world,
Thy wondrous glories gleamed!

When a boy is idle, he gets into
mischief. Church member, what do
you do when you are idle?

Some sinners are so hardened to
the Gospel that the most powerful
light will not tan them.

Some people are like buzzards,
they never go near a church unless
somebody dies.

HIS NAME AT THE TOP

I had the nicest Christmas list,
The longest one in town,
Till Daddy looked at it and said,
"You'll have to cut it down."

I knew that what he said was true
Beyond the faintest doubt,
But was amazed to hear him say,
"You've left your best Friend
out."

And so I scanned my list again,
And said, "Oh, that's not true!"
But Daddy said, "His name's not
there,
That Friend who died for you."

And then I clearly understood,
'Twas Jesus that he meant;
For Him who should come first of
all

I hadn't planned a cent!

I'd made a Christmas birthday list,
And left the Saviour out!
But, oh, it didn't take me long
To change the list about.

And tho' I've had to drop some
names

Of folks I like a lot,
My Lord must have the most —
because

HIS NAME IS AT THE TOP!
Sel. by A. G. Fahnestock

If you are not a missionary, you
are a mission field.

THE MEANING OF CHRISTMAS

To God, the Father, it meant giving His Son . . . "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," Jno. 3:16.

To God, the Son, it meant leaving heaven's glory to become a servant obedient unto death . . . Christ Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:7-8.

To the world it means that God has provided a Saviour . . . "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Christmas hails the birth of Him who was born to die—to die in the sinner's stead, to purchase the redemption of his soul. "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all," Isa. 53:6.

To you and me it means that God offers us eternal life as a gift . . . "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Romans

6:23. "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name," John 1:12.

Let us keep CHRIST in CHRISTmas!

Since Christmas has become so commercialized, I have discontinued sending Greeting Cards. Therefore, I wish for all a meaningful Christmas and may you have—the Joy of Christmas which is HOPE; the SPIRIT of CHRISTMAS which is PEACE; and the BLESSINGS of CHRISTMAS which is LOVE.

Bro. Ray S. Shank,
201 W. Coover St.,
Mechanicsburg, Pa.

When wealth is lost, nothing everlasting is lost; when health is lost, a valuable blessing is lost; when character is lost, all is lost.

A great many people want to know why Jesus Christ has so few disciples, and Mohammed has so many. The reason is, That Mohammed has no cross to bear.

Time is the most precious of all things, yet how thoughtlessly it is trifled with.

Zealously plead for God, spread the truth, mortify sin; thus you prove that you belong to the peculiar people who are zealous of good works.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous
more holy, and more perfect through faith and obedience.

JESUS SAVIOUR

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," John 1:14. Without question there is nothing that we each can be more thankful for than for the fact that, Christ took upon himself the form of flesh and came down unto the earth to dwell among mankind. Mankind needed the favor of Almighty God so much and the precious truths which He so graciously revealed unto them. Mankind comes so far short of pleasing his God that the grace of God is so welcome. Mankind is continually showered with so many untruths that the infallible truth of God is music to his ears.

"Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" John 7:42. How could mankind know the Christ when He did come, with unquestionable certainty? God had indicated His coming by so many unusual proofs that His identity

could not be mistaken. He was to be a Jew of the seed of David. He was to come from the town of David, Bethlehem, Micah 5:2. God was to call His Son out of Egypt, Hosea 11:1. Naturally the Jews would question whether any good could come out of the sinful city of Nazareth, John 1:45. Could it of been possible for any other child to have fulfilled all these Scriptures?

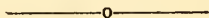
"And they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious," Isa. 11:9-10. Our Saviour was born at a time of unusual peace upon the earth and no doubt He will come the second time when there is generally peace upon the earth. The earth in general was worshipping Almighty God at our Saviour's birth and no doubt will come again at a time of (apparently at least). unusual worship of God. Jesus, the root of Jesse, was a sign

to draw people unto him. Think of the millions of Gentiles who have accepted Christ as their Saviour and what wonderful promises are given them if they only are faithful to their Lord.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," Isa. 40:10-11. How greatly the followers of Christ need a shepherd. They need someone who is able to care for them. They need someone who knows how to properly care for them. He knows how to gently carry and feed the young, how to ward off the enemy and how to keep the aged sheep from wandering away. Do we appreciate our Shepherd? Do we follow Him? Are we willing to follow Him all the way? Even unto the Cross, through suffering, trials and afflictions?

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," Isa. 49:6. Christ is concerned for all people, nations and tongues. No nation is a favorite of His as long as they are willing to

trust and obey. He came to seek and to save all people, nations and tongues, even unto the ends of the earth. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near," Isa. 55:5-6. Strangers, down-trodden, out-casts are all welcome. However the door of forgiveness will not always be open. Therefore we should seek Him now, tomorrow may be too late. What reasons can you honestly give for not serving your Christ now, to the best of your ability?



THE MISSION OF CHRIST

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief," I Tim. 1:15.

Our text is one of those exceedingly rich and comprehensive statements with which the epistles of Paul abound, and is left on record for the consolation of the church and the hope of the world. Every word in the text and context is precious and momentous. The apostle had been referring to his own history, and the context is full of the gratitude of his heart. With deep emotion the apostle penned these

words. "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, "I Tim. 1:12-14.

The angels also spoke of the errand which brought our Saviour to this world. In a dream divinely given to Joseph, the angel said. "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Then Joseph being raised from sleep did as the angel of the Lord had bidden him." The writer once heard a man trying to justify sleeping in christian worship by saying, that some of God's greatest communications to men came while while they were sleeping. When asked if he would like to see the worship of singing, praying, and preaching replaced with sleeping, he had nothing to say. A certain doctor recently made this diagnosis. "People are sleeping in the wrong place. They are staying up late at night watching violent shows on television and when they do go to bed, their nerves are so shattered that they cannot sleep. About the

only place they get any sleep is at church, but services are not long enough to give them the proper amount of sleep." There must be an awakening out of sleep. Joseph lost no time in putting into practice the directive given him in the vision.

As our minds once more are engaged in meditation on the mission of our Saviour to this world, it is of momentous concern that we take an inventory of our spiritual state, to determine if we have complied with the many teachings on which the forgiveness of our sins are suspended. Christ has come in vain for all those who do not obey Him, for He only became the author of eternal salvation unto all them that obey Him. Our Lord has completed His part of the great transaction to save us from our sins. Our attention should be arrested by the words "faithful saying" in our text. That salvation has been provided for man is a fact. It is not a fable or imposition on the human race. May we turn our attention, not only to the forgiveness of our sins but, to the forsaking of them. Justification in sin is a thing impossible. We must be in obedience to the law of God before we can be justified, and if never justified, we cannot be saved.

Otto Harris

Antioch, W. Va.

Isn't it queer how 19 drops of rain can keep 20 people from church?

BIBLE MONITOR

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THE CHALLENGE TO WHOM?

Youth is a priceless possession. Each day we live brings us nearer to the time when old age shall stamp its inevitable traces upon us and render us finally incapable of bearing the heat and burden of the day. Much money is being spent in this age by men and women not overly endowed with good judgment to stave off, if even for a little while, the ravages of age. Many a grandmother appears on the street attired and primped according to much more advanced (?) style than her flapper grand-daughter.

It is superfluous to say that this attitude cannot be maintained from the standpoint of the Bible. From

cover to cover that Book rings with respect for the aged because of their age and vast experience. The elderly Christians have faced the problems of youth, the same problems faced by the young people of today and have profited by that experience. They have passed through critical periods in life. The records of these experiences have been burned in their memories and have left an indelible scar. From the vast store of their experience: their actions and reactions, their toils and struggles, successes and failures; they are ever willing to give to the utmost to help those who ask.

The youth of the land, in contrast, look upon life either as a challenge to righteous living, or merely as a great adventure, according as their early training has been. They are endowed with alert faculties and their strength is unimpaired. They are swift of foot, alert of mind, supple of body, and all of their possibilities are before them. They stand on the threshold of a useful life, ready to meet the challenge which comes to everyone in no uncertain terms.

Whence this challenge? The legitimate business world does not want men and women who are not moral, loyal, honest, truthful and straightforward. These are Christian Graces, taught by Christ throughout His ministry and promulgated by His church here on earth. The Educational world wants

men and women who can stimulate the best that is in the child and lead him into most efficient paths of usefulness. No teacher has ever been called great since the advent of Christ without studying the methods of the perfect Teacher. Industrial executives penalize or dismiss any of their employees who, by their conduct, destroy their efficiency. The church is the champion of stability. Our forefathers were solid plodding workers wresting their living from almost insurmountable circumstances, fighting against conditions and undergoing hardships which are not found anywhere in America today. Their simple honesty, meek spirits, simplicity of life and rugged industry were, by-words in the homes of those who knew them and pass-words for our fathers wherever they went. It is greatly to be regretted that modern ideas and sharp practices have lost for us as a church, in a measure, the esteem we once held.

The challenge comes then, indirectly from the church, the agent of religious education here on earth, the teaching agency for the Bible the foundation of all Christianity. What is the challenge? It is not wealth, for wealth is abstract and is a burden to those possessing it. Nor is it a career, for success in business or the arts is not in itself satisfying. Even social service to mankind is void of perfect satisfaction; if the motives behind that ser-

vice are questionable, if those rendering that service look toward the glory of men and not toward love of fellowman. If the challenge coming from the church of God and Christianity is the foundation of stability, industrious lives and sterling honesty; the challenge must be the promulgation of Christianity and the criterion for Christian living which Christ set up here on earth.

The challenge is to everybody, rich and poor old and young, talented and untalented, wherever the individual might be. But the greatest responsibility rests upon the shoulders of the young people of the church who are founding homes and raising families who will be the church of the future. But someone says, it is the young people of today who are carrying things to their present state: too much authority has now been placed in the keeping of untalented minds and it is this particular lack of experience and ripened intellect which is causing disregard of conventions, state, church, and moral. The main trouble with the young people of today is that they are badly spoiled. Our leaders both educational and religious have been telling them that young folks have been neglected, badly treated, and suppressed. After their minds have been filled with this sort of fallacy, they are turned loose on the most intricate problems to prove some publicity seekers theory. Many have gone so far as to say that this is

an age of youth and the elderly have no function except as observers. This is so idiotic, to men and women who are familiar with the Word of God as to need no contradiction. It is true that youth is more alert, quicker to sense a new situation, stronger to carry out its plans but of what avail is undirected strength. Here is a simile, unlovely but distinctly practical. On my way to my place of business one morning I saw several elephants being herded along the street to a show grounds, and I was made to consider. The strength of this great beast is scarcely to be measured and left to his own devices in his wild state may uproot large trees, kill promiscuously and do untold damage. When trained and properly directed and his enormous strength turned to proper channels he can take the place of a powerful steam derrick. So it is with our young people. Their strength, alertness and exuberance of spirit hold great possibilities only if properly directed, and it is their duty to carry out the hard work of the church and the world. But while we are looking at that phase of the church's work, let us consider the function of the older church members. It is undoubtedly their duty and should be their privilege and pleasure as well, to direct and plan the work to be done. Their experience has fitted them to be able to see the pitfalls in the way. They can see difficulties ahead

which the impetuous youth would never dream of.

So let the young work in the church. Give them all the work they can do. It will develop and train them and give them an outlet for superfluous energies. Train them in executive positions by placing them on the constructive and executive boards of the Church, along with a majority of older heads, who may develop and bring to the fore the sterling qualities these younger members possess and mold and ripen them for the good of the future church. In this way they will have a rich heritage of experience when the inevitable call comes and removes the elder group of workers in the vineyard.

In only a few short years those who are now the young people of the Church will by compulsion take over the reins of the church by reason of the calls of the grim reaper, and I appeal that we grasp the opportunity while we may and make the best advantage of our opportunities now. The Dunkard Brethren Church is, so far, small in numbers. There is no reason to hope or anticipate, at this time, that it will ever become unwieldy from point of size and I glory in this prospect. Size never meant anything to Jesus. Time and again we are told that the presence of the Holy Spirit is the only necessary requisite. The great Teacher said, "Fear not little flock for it is your Father's good

pleasure to give you the Kingdom.”

The future success or failure of the church depends on the loyalty of the young people of the church exercise now and the teaching they give their children. If the plan is followed, of each family instilling Dunkard principles into the children and due care is taken to nurture and admonish them in the ways of the Lord, it will not be many generations until we as a church need want for neither numbers, money or leaders. In co-operation with the peerless Leader, this will lead us into all truth and will make our Church a great and lasting power for good in the world. I plead with the fine group of young people, representatives of whom I meet frequently to stand fast in the faith once delivered to the saints. Be loyal, be staunch, be true. Let us hold on to the distinctive principles of the church. Let us by our example show the world we have something for it. Let us covet for the church the position she once held in the eyes of the world. Let us be honest, true, loyal, industrious, helpful, neighborly and the world will realize again that, in this organization the old full Gospel Religion has come again to dwell in the hearts of men with renewed force and a spirit of kindness and helpfulness and the Church we love, will continue to grow and become a stronger and stronger influence

in the hearts and lives of all mankind.

Ord L. Strayer

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CHRISTIANITY IS INCLUSIVE

The question “Am I a Christian” should make one think. Many answer in the affirmative, because at some time they have affiliated with some church. Others say they live honest, moral lives, and attend church occasionally. Still others rely on the fact that they have, at some time come forward in a revival and gave the evangelist their hand. Some lay their claim to attending church regularly, and exercising as a teacher or an official, and giving liberally to charity.

Even being very sincere in loyalty to a particular Bible doctrine or church ruling, to the point of making a hobby of it, may deceive us. The pastors and evangelists who teach that all that is necessary for salvation is to say that one “believes” also are deceiving us.

Christianity, we believe, is a life, which, after faith, repentance, confession and baptism, includes the following:

1. Fellowship with God: This surely requires Bible study, meditation, prayer and praise, and public worship. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly

dividing the word of truth," II Tim. 2:15. "But his delight is in the law of the Lord; and in his law doth he meditate day and night," Psa. 1:2. "Pray without ceasing," I Thess. 5:17. Other Bible references are: Matt. 7:7, Pas. 100:4, Jas. 5:16, Psa. 119:11, 15, 16, 97. How much fellowship do we really have with God?

2. A battle with the adversary: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve," Matt. 4:10. "Submit yourselves therefore to God, resist the Devil, and he will flee from you," Jas. 4:7. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," Rev. 12:7. See also Matt. 16:23, Eph. 6:11-12. Can a Christian escape a battle with the adversary?

3. Victory over self: "But let your communication be, yea, yea; and nay, nay: for whatsoever is more than these cometh of evil," Matt. 5:37. "Be ye angry, and sin not: let not the sun go down upon your wrath," Eph. 4:26. "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men," Acts 24:16. Refer also to Matt. 5:44 and Jas. 1:26. Are we victors over self to the degree that we can control our words, acts, appetites and attitudes?

4. Service to others: The keynote of the Saviour's life was service. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Jas. 2:15-16. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," Matt. 7:12. Read also Matt. 25:41-46 and Luke 10:33-37. These are very practical Scriptures essential to Christianity.

5. Stewardship of things: We are not to become slaves to things, not even to set our affections on them, but on things above. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," I Tim. 6:10. "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," Luke 12:15. Other references are Luke 19:13 and Rom. 12:13. We are to be stewards of money, possessions, talents, time, the Lord's Day and even our lives.

6. Separation from the world: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II

Cor. 6:17. Yes, out from among the world in manner of dress, in worldly pleasures, in matters political, in methods of gain, and in attitudes to God and man. We believe the Scripture implies all that. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:2. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," I Jno. 2:15. Read also John 17:14 and I Peter 2:9.

7. Obedience to the Commandments: We may perhaps observe in part the other six phases of Christian living and still come short in this last number of our outline. Samuel said to Saul, "Obedience is better than sacrifice." "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him," I Jno. 2:4. "If ye know these things, happy are ye if ye do them," Jno. 13:17. Many other Scriptures refer to obedience; such as Matt. 7:21, Jas. 2:26 and Rev. 22:14.

We believe we have given enough Scripture to prove that being a Christian involves many phases of living. After we have examined ourselves as to where we stand on this seven-point outline of Christian living, we dare not forget that much also depends on the motive back of

our living. "And thou shalt Love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," Deut. 6:5. Jesus makes a similar statement in Luke 10:27.

Bro. F. B. Surbey,
W. Milton, Ohio.

MACEDONIA

Bro. and Sister George Replogle and Bro. and Sister Vern Hostetler were with us in August. Gratefully we received them and thoughtfully listened to their messages.

Quote, Bro. Replogle: If we draw nigh to God He will draw nigh to us. No matter the conditions of man, God cares for those who love Him. There is a consolation and solace in God's words. In Romans 8:16 we see that the spirit beareth witness with our spirit that we are children of God. There is no condemnation if we accept Christ and comply with His words. Our sins are forgiven and His words set us in freedom.

What a wonderful thing to be free in Christ! When we are baptized we are in a condition to see the blessings of God. We are built up in the inner man if we walk not after the flesh. If we mind the things of the flesh we die. The things of the Spirit bring life and peace. Jesus said, "My peace I give you." There is no other source.

Bro. Hostetler: I think of Paul

who traveled many miles to preach the Word. It bears the same principle in our country as it did in Jerusalem. We can think of the Word the same yesterday, today and forever.

Hebrews 1:1, God at sundry times and in divers manners spoke to the people through prophets, who were the great teachers of Israel. We can see the covenant given to Abraham. It came about under the hand of Moses, known to us as the Mosaic law.

What is the law of sin and death? There are laws in regard to sins that are natural. Paul tells us he would not have known sin if the law had not revealed it. I think you will realize there was a law that revealed sin in the old covenant, that brought death if any part of the law was broken.

The new law frees us from the law of Moses. It is now do and live instead of do and die. We have ten commandments pertaining to God's plan under the old covenant. We have a new set of laws in Christ. What are they? Where are they? They are seven standards found in Matthew. Are you following them?

The first standard is in Matt. 5:3. Blessed are the poor in spirit. You will say, "that is a beatitude." It is a holy position under divine blessings. Blessed are the poor, not those without possessions, food, clothing or cars. Poor in spirit—

those who realize they are in great need of wisdom and understanding. After we have come to know God we realize we have not enough of the Holy Spirit.

We must know what we worship. God is a spirit, we feel the effect of the wind. We feel it and know it, yet we cannot see it. God is where light and life are, He is everywhere. We see earth's changing seasons, evidence of God's power, which behooves us to learn as much as possible about our Creator. When we see and learn these things we know the Eternal God. We are in a position to worship God when we are in a spirit of humility.

The second standard: Blessed are they that mourn. When we think of mourning we think of something very sad, as weeping for the loss of a loved one. In Psa. 34:51 it says, God will not despise a broken heart and contrite spirit. It means sorrow for our wrong doings. Those who mourn for sins shall be comforted. When the believer is filled with the attitude of a broken spirit he is then in a rightful position for the Kingdom of God.

The third standard: Blessed are the meek. What is the difference between mourning and meekness? When the heart becomes a broken vessel it can carry the water of life. A broken heart is the difference between natural life and spiritual life, it makes one usable. God won't use anything that has any of self

in it, He has to have space in the heart. You can see the importance of meekness. Numbers 12:3 says Moses was the meekest man on earth and God could use him. The crack in the heart is sustained by meekness. When the crack begins to heal, or we love our meekness, then the heart will again hold too much of self and render it useless to the Lord.

The fourth standard: Blessed are they which hunger after righteousness. Mourning, being meek and poor in spirit, is hungering after righteousness. If we are all of these, it says we shall be filled. Right living cannot be connected with selfish notions that we might be filled. His Word cannot dwell in the parlor of our heart or soul, with the devil in the basement of our mind. When we are full of our own righteousness, as the Pharisee, there is no room for God's righteousness.

The fifth standard: Blessed are the merciful. Forgive us as we forgive. To be helped we must help someone else. In doing for others we receive for ourselves. One seed of mercy that we plant produces many seeds for reaping. If we are merciful to others, in God's name, He will be merciful to us.

The sixth standard: Blessed are the pure in heart. Who are the pure in heart? This will be revealed by all the above rules. Those are pure in heart who follow and abound

in these rules. We cannot please God without faith. We acquire knowledge of our needs when we are poor in spirit. As we grow in wisdom we gain new points in faith. Each day leads to purity of soul. The soul of man is something man cannot dispose of, it remains as long as he lives, then God takes it. Man can blacken it with sin or brighten it with the blood of Christ.

The seventh standard: Blessed are the peacemakers. I have tried to give you the qualifications of how to please God. When you have the qualities of these seven standards you are usable and God will plan your course. It takes on a twofold purpose. First, you prepare yourself and then you automatically become peacemakers between God and man. "Ye are the salt of the earth." Salt is good for two things: it purifies and preserves. In the Christian life it preserves the earth. Christians make the earth palatable to God, because of that He lets the earth stand.

Applying these seven standards makes us Christians or salt. There is a mote in our brothers eye. We want to remove it for him, but there is a beam in our own eye. Only after we have applied God's standards, to remove the beam in our eye, are we in a position to help our brother. The adversaries business is to ruin our chances to enter Heaven. The closer we get to God, the less the devil will bother us.

Satan does not like that bright light. Unquote.

Sister Elta K. Blythe,
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NEWS ITEMS

SUBSCRIPTIONS

The majority of the subscriptions for the Bible Monitor expire with this issue. The only way we can hope to keep our present low subscription rate is if, each and every subscriber renew promptly in advance yearly. Please be certain to give your correct address, including the Zip Code. It is appreciated if a new subscription is marked as it makes filing much easier, also mark a change of address.

We wish to express our sincere appreciation for each and every one, who has submitted material for the Bible Monitor in 1964, especially those submitting original material. It is appreciated if all material has the lines double spaced and written on only one side of the sheet. We appreciate any suggestions, for or against material which has been printed, it helps much to keep us in line with God's Word and alert. We greatly appreciate Scripture quotations to prove your points in an article, but please be certain to copy correctly the Holy Word as found in the "King James Version." This is becoming more and more

important as more and more different versions come on the market and rather than rivet the verse upon your mind, they confuse your mind so that you can repeat hardly any Scripture correctly.

—Editor.

WAYNESBORO, PA.

The Waynesboro congregation held their Lovefeast Oct. 11. A number of members from visiting congregations were present, to commemorate the suffering and death of our Saviour. We appreciate all who came to be with us at this meeting, especially the ministering brethren. Each one gave us Spirit-filled messages from the Word of God. Visiting ministers were: Ammon Keller, Ray Shank, George Dorsey, Joshua Rice, O. L. Strayer and Howard Surbey. In the evening we surrounded the Lord's tables with Eld. Ray Shank officiating.

On Nov. 7 Bro. Otto Harris came here for a Revival meeting. Many wonderful thoughts were given which should help each one of us to live closer to our Lord, no longer desiring the sinful pleasures of the world. May the Lord bless Bro. Harris in the service of the Master.

We were happy to have so many gather in God's house for Thanksgiving services. Bro. Laverne Keeney brought the morning message, Reminding us of so many blessings which we have to be thankful for,

not only on Thanksgiving but every day of our lives.

Sister Elizabeth Wisler, Cor.

BETHEL, PA.

The Bethel congregation met for Council October 17, with our Elder, David Ebling presiding. All business was taken care of in a Christian manner.

The following week we were happy to receive a young Brother and Sister into our church by the right-hand of fellowship. Also the same evening we rejoiced when a Sister took Christ as her personal Saviour and was baptized.

On October 25 we had our Lovefeast with good attendance. We were not only blessed with temporal things, but also with heavenly Manna for our spiritual bodies. Ministers present throughout the day were: Adam Fahnestock, Ammon Keller, Laverne Keeney and Allen Eberly, all from the Lititz congregation. In the evening 110 were privileged to surround the Lord's table with Bro. Allen Eberly officiating. We want to thank all the visiting Brethren and Sisters for coming to worship with us and invite them back again.

Sister Darlene Longenecker, Cor.

SHEWSBURY, PA.

Our Lovefeast was held Nov. 1. Hearing the Word of God, and having Christian fellowship together was a means of being built up

in the faith. We were glad for everyone who attended, especially the visiting ministers: Joshua Rice, Ray Shank, A. G. Fahnestock, Laverne Keeney, Frank Shaffer, and Allen Eberly. Bro. Frank Shaffer officiated in the evening at the Communion service.

Nov. 23 we met for our Council meeting. We had our yearly elections of Sunday School and Church officers. Eld. David Ebling was re-elected as our presiding elder.

Sister Fern Ness, Cor.

OBITUARIES

MARY M. BURTNER

The widow of James Burtner, departed this life October 14, 1964, at the home of her son-in-law and daughter, Mr. and Mrs. Roland Young, Red Lion R. 3, Pa., at the age of 83 years, 9 months and 13 days. She was a faithful member of the Shrewsbury Dunkard Brethren Church.

Surviving: in addition to Mrs. Young, are another daughter, Mrs. Leroy Westhafer, Brogueville R. 1, Pa.; a son, Clair Burtner, Windsor R. 1, Pa.; nine grandchildren and eight great-grandchildren.

Funeral services were conducted October 18 in the Shrewsbury Dunkard Brethren Church with David Ebling and Jacob Ness officiating. Interment was in the Salem E.U.B. Cemetery near her home.

Sister Fern Ness, Cor.

JOSEPH L. WERTZ

Son of John B. and Frances Peters Wertz, was born in Roanoke County, Virginia, May 28, 1878, and departed this life Nov. 6, 1964. He moved with his parents to the West at an early age and grew to manhood at Quinter, Kansas. He was united in marriage to Rhoda Finkenbinder Feb. 15, 1900, at Friend, Kans., where they farmed until 1919, then moving to McClave, Colo., where they have since resided.

He is survived by his wife, two sons, Emery Wertz and Richard Wertz, both of McClave; four daughters, Mrs. Ethel Miller, Phoenix, Ariz.; Mrs. Rosella Kasza and Mrs. Etta Lefholz, both of McClave, and Mrs. Minnie Halde- man, Dallas Center, Ia.; 16 grandchildren; 38 great-grandchildren; one brother, Henry Wertz, and one sister, Miss Ida Wertz, both of Quinter, Kans., and a host of relatives and friends.

Bro. Wertz united with the Dunkard faith at the age of sixteen years and lived a devoted Christian life until death. He was a Deacon in the church for sixty years. During these years of service, he was always found at the place of duty. He was greatly admired for his integrity and ability, with which he consistently worked for the betterment of the church and community. Funeral services were conducted at the Cloverleaf Dunkard Brethren

Church by Eld. Dale Jamison, assisted by Bro. W. C. Smith. Burial was in the McClave Home Cemetery.

Sister Rosella Kasza, Cor.

MARRIAGES

Sister Wilma Sowers, daughter of Bro. and Sister Charles Sowers, R. 1, Smithsburg, Md., and Bro. Paul Eberly, son of Bro. and Sister Marvin Eberly, R. 1, Lebanon, Pa., were married July 18, 1964, in the Waynesboro church by Eld. Howard Surbey. Their new address is R. 5, Hagerstown, Md.

Sister Mary Ann Marks, daughter of Bro. and Sister Charles Marks of Loganville, Pa., and Bro. Steven J. King of Dallastown, Pa., were united in marriage October 25 by Bro. Jacob Ness. They are now living at R. 2, York, Pa.

THE DUNKARD FAITH vs. THE DUTCH REFORMED

Chapter 15

I have attempted in these few articles to bring to each reader the similarity of belief and practice of the Dunkards and the Dutch Reformed. I would not be honest to myself and the reader, nor to God, if I did not point out a few of the differences in their belief and practice from what we believe and practice.

First, I want to insert a para-

graph here, taken from one historical source of my information which quotes as follows, "History says that the Dutch Reformed was cradled in cruelty, having withdrawn from the Lutheran movement. John Calvin urged and influenced the Dutch people to establish the Dutch Reformed Church in Holland. The Reformed Church in America is a daughter of the Old Dutch Reformed Church."

In these articles there is no reflection meant in any way towards any group of believers. The writer was so deeply impressed on my visit to this Dutch Reformed island, that I dug into their history and found it interesting enough to me, that I wanted to share it with the Bible Monitor readers.

A few marked differences in belief have their place here. The first is baptism, then the Holy Supper, as they refer to it. These are the only two ordinances (they call them sacraments) appointed in the New Testament, according to their creed. We differ, in that we include foot-washing, anointing, laying on of hands, etc., as divinely appointed.

In their mode of baptism, they do not immerse. Their mode is sprinkling. They practice infant baptism. We interpret the Scriptures as teaching baptism to mean immersion as Christ gave the example and that baptism is for "believers" only, and that a babe has no sins and neither the capacity to believe.

In "European Origins of the Brethren, 1958 Edition by Durnbaugh, we are told that Alexander Mack was reared in the Reformed Church in Germany, and that his father was an Elder in the Church and also a member of the town council in the town where he resided. But they (Reformed) had only infant baptism which the Brethren considered insufficient, and they that sought to obtain baptism, by immersion as they understood the Scriptures to require, were persecuted." Thus Alexander Mack and his first little group broke away and were baptized by triune immersion, which was the embryo of the Brethren known as DUNKARDS.

Nothing is recorded to indicate that the Dutch Reformed at one time wore the prayer veil. I have been told they did, but can find no writings to substantiate such a statement.

They do believe in and practice modesty in attire, while having no specified and detailed outline in their creed. They do not encourage modern trends in any of their phases of life. They adhere to a personal disciplined life in all matters.

There are other differences in the two faiths and I shall refer to one more, which, in my opinion, is a major difference, as great as our differences in baptism. This we find not only in the Creed of the Dutch Reformed, but we find this

difference in many of the various denominations in America.

They observe the Bread and the Cup, but call it the Lord's Supper instead of the Communion. I quote word for word from 1907 Edition of their Heidelberg Catechism, "That Christ has commanded all believers to eat of this broken bread and to drink of this cup, and has joined therewith these promises: First, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me. Further, that, with His crucified body and shed blood, He, Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord, which are given me as CERTAIN TOKENS of the body and blood of Christ."

Here we notice in the passing of the Communion of the cup and the bread it was not and is not practiced, "one to the other" but the minister or one appointed by him, passes the bread and the cup. They misname this service the Lord's Supper. We believe it is the Communion. We eat the Lord's Supper before we partake of the Communion. They actually DO NOT HAVE THE LORD'S SUPPER, as Christ instituted in the upper room.

In conclusion, we are thankful for all who believe in and are holding tenaciously to the Dutch Reformed Faith and Doctrine. We find no reason to change our minds one iota, that the Dunkard Brethren have a faith and creed, more nearly to the requirements as ordained by God and may we CONTINUE THEREIN.

The end.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

THE SOURCE AND AUTHORITY OF POWER

Pare 6

After the death of Stephen, we find great persecution came upon the apostolic Church, at the hand of one "Saul of Tarsus." This scattered the Church (except the apostles, who remained at Jerusalem) "throughout the regions of Judaea and Samaria." "Therefore they that were scattered abroad went everywhere preaching the word," Acts 8:1-4. Hence, "Philip went down to the city of Samaria, and preached Christ unto them." Also great healing power was given unto him. Many miracles were performed by him. While in Samaria Philip came into contact with Simon the Sorcerer, which had afore time used sorcery, who bewitched the people of the city, "giving out that himself was some great one." This man

Simon had great influence among all the people, "from the least to the greatest, saying, This man is the great power of God." Was the power he used "power" of God, or, bewitching power given to him from God?

The "power" which Philip had in his preaching, was saving "power" of Jesus Christ. He preached things concerning the kingdom of God, and the name of Jesus Christ and they accepted Christ and were baptized, both men and women, into the kingdom of God, the Church. Jesus had taught the way into the kingdom of God. Jno. 3:5, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Acts 8:14-17, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: (meaning the Samaritans, or Gentiles) only they were baptized in the name of the Lord Jesus. Then laid their hands on them, and they received the Holy Ghost." Previous to that time the Holy Ghost had been poured out upon only the Jewish brethren, therefore the laying on of their hands, to bestow the Holy Ghost. The laying on of hands, to bestow the blessing or "gift" of the Holy

Spirit "was practiced by the "Apostolic Church," and is so practiced by the true Church of Jesus Christ, yet today, at the time of water baptism.

Verse 18, "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money." He tried to buy the "power" of the bestowal of the "Gift" of the Holy Spirit. Bible readers know what happened. Peter said to him, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." "Thy money perish with thee, because thou hast thought that the gift of God (the power of the Holy Spirit and eternal life) may be purchased with money." Repentance, prayer, and conversion was needed, for Simon to be removed from his "bond of iniquity." Next, follows the conversion and baptism of the Ethiopian Eunuch by Philip, as the power of the Holy Spirit led him, being spoken to by an angel of the Lord, to go toward the south, on the road from "Jerusalem unto Gaza, which is desert."

By the above accounts of the apostles work, under the power of the Holy Ghost, we see the harvest of souls and the growth of the kingdom. Among those who were saved, convicted and led to Christ, was the apostle Paul, who was chosen of God to be a special apostle to the Gentiles. For one account of his

conversion, please read Acts 9:1-18. Acts 9:15, "But the Lord said unto him (Ananias), Go thy way: for he (Saul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Hence he became a great worker in the kingdom of God. However, the apostles and brethren were doubtful of him. Acts 9:26-28, "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem." In those days Paul preached in Jerusalem and in Tarsus, Peter's ministry, the healing of Eneas, the comforting of the saints, all in the "power" of the Holy Spirit, took place, as well as the "Resurrection of Dorcas" from the dead.

The tenth chapter of the Acts give us the account of the visions of Cornelius and that of the apostle Peter. The Lord enlightened the apostle Peter, by a vision concerning the Gentiles, that they could be taken in to the Church, as well as the Jews. He then preached a sermon confirming the "power," to be shed upon the Gentiles. Acts 10:

34-36, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all)." The apostle goes on in his sermon, showing how Christ was "anointed with the Holy Ghost and power: how that they the apostles were witnesses (as Jesus had said they would be) of these things which he did both in the land of the Jews, and in Jerusalem." He then preaches to them the crucifixion of Jesus on the cross, and the "power" of God in raising Him up from the dead. Surely, beloved, God's "power" was manifested in the "resurrection." There is no power bestowed to man, aside from the power of God which can enable him to come forth from the dead. Death is the end of mortal flesh, Acts 10:44.

As the apostle was preaching this sermon, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." This confirmed the vision he had seen, demonstrated by a sheet let down from heaven. The outpouring of the Holy Ghost upon the Gentiles confirms also the words of the apostle Paul, written to the Ephesians (Eph. 1:3-4), showing God has chosen us, "before the foundation

of the world." After this we find that Herod persecuted the Church, Peter was imprisoned, yet delivered, from prison, by the "power" of God through prayer of the apostles. It is wonderful to follow the "power" of God all the way through the book of the Acts of the Apostles, then through all the "Epistles" and the "Revelation."

However, we feel to come to an end of our writing this series, on the subject of "power." In conclusion let me say as a witness for Christ, as did the apostle Paul, Rom. 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Let us remember that spiritual, dynamic, explosive power, from God is more powerful, than any power which was ever given to man. Also remember in closing, "Ye are of God, little children, and have overcome them: because greater is he that is in you (the power of the Holy Ghost), than he that is in the world (the power of the devil)."

The end.

Bro. Wm. Root,
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GIFTS

A few years ago I read an article which told of a father and mother making a display for Christmas.

They put a "Christmas Tree" in a corner of their living room and decorated it according to their liking. They procured a large picture, representing the Christ in the manger. This picture they placed close to the decorated tree and so were the gifts for all their children.

On Christmas morning they unlocked the door and went in with all their children. The older ones helped themselves to their gifts according to the names thereon. The younger one was helped to her gift.

The younger one looked and saw that they all had a gift and then broke into tears and cried aloud, going to her mother, saying, "Mommy, there is none for baby Jesus."

I have quoted the above as nearly as I could remember it. Question — Will there be any of us who will forget to give a gift to Jesus on Christmas?

A. G. Fahnestock,
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THE MEANING OF CHRISTMAS

When I was in town last week, I was made to wonder. It was the week before Thanksgiving but it looked more like Christmas. The streets were all decorated with signs of Christmas and likewise the stores were decorated in all colors to remind people of Christmas time. Actually in the hustle and bustle of shopping and wrapping gifts and

glitter of colored lights; Do we forget the real meaning of Christmas? What does Christmas mean to the child of God?

To God, the Father, it meant giving His Son. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life," John 3:16. To Jesus the Son of God it meant leaving Heaven and become a servant obedient unto death. "Who being in the form of God, thought it not robbery to be equal with God, But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and being obedient unto death, even the death of the cross," Phil. 2:6-8.

To the world it means God has provided a Saviour. "I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord," Luke 2:10-11. Christmas hails the birth of Him who was born to die. To die for you and me, that we may have eternal life. He has purchased the redemption of our souls. "All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all," Isa. 53:6.

To you and me it means that God offers us eternal life as gift. Let

us not forget that the greatest gift at Christmas is the one which God offers, for the forgiveness of our sins. Rom. 6:23, "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." But it took Jesus Christ to purchase that gift. We have no reference in the Bible that Jesus was born on Dec. 25, but to me the date is of little importance. The thing that is important is: that He was born of the Virgin Mary, He left His home in glory to come down upon the earth in the likeness of man to suffer and die that man might live, to be resurrected from the dead, to be an example and show us the way of salvation, to establish the Church while here upon the earth and finally to return to the Father there to intercede for our every good.

It seems that everything He did was for us. What have we done for Him? All that He asks of us is to be obedient unto the Father. He tells us, My yoke is easy and my burden is light. If each of us would just obey as well as we are able we could sing like the Angels. "Peace on the earth, good will toward men."

Sister Myrtle Broadwater,
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Jesus will not force His way through the door of the heart—the key turns on the inside.

MEDITATION

Oh man, behold in David's line
A child is born to all mankind,
Sent by Omnipotence to earth
A manger chosen for His birth.

The wise men, when hearing the
news
Cried, "Where is he born king of
Jews?"

And lo, the great star of the east
Points to the spot expected least.

The Prince of Peace thus humbly
came
All nature bless His hallowed name,
Salvation He procured for all
He died for each, oh heed His call.

His promises evincive are
That He will not one soul debar,
If they the Architect obey
Who hath declared, "I am the way."

I am the way, walk thou therein
Forsake the world, its lust, its sin,
Repent, believe, and be baptized
Obey the laws by Me devised.

Euphonious are the words He
spoke
My burden is easy, my yoke is light,
Take up thy cross and learn of Me
And shalt My salvation see.

His life was full of charity,
Compassion, love and sympathy,
And when to Calvary was led
He humbly bowed His aching head.

The Ransomer hanged on a tree
And shed His blood for you and me,
Father, He cried, forgive, forgive
And let these rebel sinners live.

In anguish, torment, death
He cried aloud with parting breath,
"Eli lama sabaththani"
And yielded up the ghost to die.

Millions redeemed, now saints
above
Archangels of redeeming love,
Proclaim to pilgrims here below
Death cometh, Oh prepare to go.

—Sel. by John W. Koones

WAR

War is the seeds of hatred sown
in soil of unforgiveness, sprinkled
with the showers of want, greed
and lust, cultivated by the proud
disregard for others. It will grow
up unto a terrible tree of legalized
murder at its worst.

PEACE

Peace is the seeds of LOVE sown
in the fertile soil of forgiveness,
watered with the dews of mercy,
cultivated by humble obedience to
the MASTER'S commands. It
will grow up unto a pleasant tree
of GODLY living in CHRIST
JESUS, our LORD.

Today is ours, yesterday is for-
ever gone, tomorrow may not come.

THE LOVE OF BROTHERS AND SISTERS

Whatever brawls disturb the
street,
There should be peace at home;
Where sisters dwell and brothers
meet,
Quarrels should never come.

Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.

Hard names at first and angry
words,
That are but noisy breath,
May grow to clubs and naked
swords,
To murder and to death.

'Tis passion tempts one mother's
son
To rage against another;
So wicked Cain was hurried on,
Till he had killed his brother.

The wise will let their anger cool,
At least before 'tis night;
But in the bosom of a fool,
It burns till morning light.

Pardon, O Lord, our childish
rage,
Our little brawls remove;
That, as we grow to riper age,
Our hearts may all be love.

—Sel. by John B. Shank,
from McGuffey's Second Reader

MY FRIEND

If I had not one friend
To love and comfort me
I know that I would still have God
To keep me company.

I know that I could talk to Him
However far apart and
I could hear His gentle voice
If only in my heart.

He would take my hand in His
And guide me on my way
Along the paths of sunshine
Where skies are never gray.

Yes, God is my eternal friend
He never leaves me down
Or questions if I wear a smile
A worry or a frown.

And though the flame of my soul
Will grow a little dim
He never questions me at all
As long as I have faith in Him.

Carolyn G. Surbey

CHRISTIANITY

Is faith in a certain person, Jesus
Christ, and by faith in Him is
meant such unreserved self-commi-
tal as is only possible, because faith
in Jesus is understood to be faith in
God, and union with Jesus is union
with God. We know Him that is
true and we are in Him that is
true, even in His Son, Jesus. This
is the true God and eternal life.
True Christianity is thus a personal

relationship; the conscious, deliberate adherence of men who know their weakness, their sin and their infallibility; to a Redeemer whom they know to be supreme, sinless and infallible.

The fact of the incarnation, that the Son of God "the Word was made flesh, and dwelt among us," John 1:14, is thus the central fact of Christianity. Also the principle and method of the incarnation (that through the creature, through flesh, the invisible God Himself is revealed) becomes the governing principle and method of Christianity. The taking on of a human body, by the Son of God, as a means of revealing God and of the redemption of the world, establishes all the means appointed by Him as essential.

Christ alone had full charge, through the instructions from the Father. He built His Church and instructed it for unity among a multitude of human beings. He trained and commissioned its leaders. He established a legal mode of entrance into His Church, provided methods for nourishment and growth of its members and for repair of their shortcomings. By these means He united His disciples unto Himself and provided for their growth unto a similarity of Him.

Man's flesh is a home, an embryo for the growth of the soul towards full development. The flesh gives itself over that the soul may be

properly protected, nourished and developed. The flesh is washed that the soul may be cleansed, the flesh is anointed with Christ's blood that the soul may be fed, the flesh is consecrated that the soul may be illuminated by the Spirit and thus the flesh devotes itself that the soul may be prepared for Eternity.

Read and study those beautiful and instructive words in John 17: 18-23. The unity of believers is the unity established by God. This unity is demanded of each true follower of the meek and lowly Lamb of God and is binding with all force and for all purposes upon every true disciple of the Lord Jesus. Read Eph. 4:1-6. What is distinctively Christian is the faith in one baptism for cleansing, one life-giving Spirit for the instruction of all and all inspired by and working with Almighty God.

We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again.

—Selected.

SUNDAY SCHOOL LESSONS FOR JANUARY, 1965

Jan. 3—Comfort in affliction, and tribulation for a true child of God; 2 Cor. 1.

Jan. 10—How we should forgive

and comfort members, who have sinned and ask forgiveness; 2 Cor. 2.

Jan. 17—The letter killeth, but the spirit giveth life; 2 Cor. 3.

Jan. 24—The apostle Paul's sincerity in preaching the Gospel; 2 Cor. 4.

Jan. 31—Our hope of immortal glory; 2 Cor. 5.

DAILY DEVOTIONS FOR JANUARY, 1965

TEMPTATION

Memory verse, I Cor. 10:13, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptations also make a way to escape, that ye may be able to bear it."

Fri. 1—Acts 12:1-11.

Sat. 2—Heb. 13:1-16.

Memory verse, Jer. 1:8, "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord."

Sun. 3—II Cor. 1:1-12.

Mon. 4—Gen. 19:1-16.

Tues. 5—I Sam. 17:32-47.

Wed. 6—Psa. 34.

Thurs 7—Isa. 46:3-13.

Fri. 8—Dan. 3:13-30.

Sat. 9—Heb. 2:6-18.

Memory verse, II Pet. 2:9, "The Lord knoweth how to deliver the godly out of temptations,

and to reserve the unjust unto the day of judgment to be punished."

Sun. 10—Matt. 18:10-20.

Mon. 11—Matt. 28:11-20.

Tues. 12—II Pet. 2:1-11.

Wed 13—Psa. 91.

Thurs. 14—Deut. 20:1-18.

Fri. 15—Dan. 6:10-23.

Sat. 16—Ezra 8:24-36.

Memory verse, Job 5:19, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."

Sun. 17—Acts 27:21-44.

Mon. 18—II Tim. 4.

Tues. 19—Psa. 43.

Wed. 20—Jonah 2.

Thurs. 21—Ex. 23:20-31.

Fri. 22—Ex. 14:10-21.

Sat. 23—II Chron. 20:20-30.

Memory verse, Psa. 91:3, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

Sun. 24—Rom. 13:7-14.

Mon. 25—Isa. 41:10-20.

Tues. 26—Zech. 14:1-11.

Wed. 27—Neh. 4:7-23.

Thurs. 28—I Cor. 10:1-14.

Fri 29—II Sam. 22:1-22.

Sat. 30—Acts 16:25-40.

Memory verse, Rev. 3:10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Sun. 31—Rev. 7:1-12.

